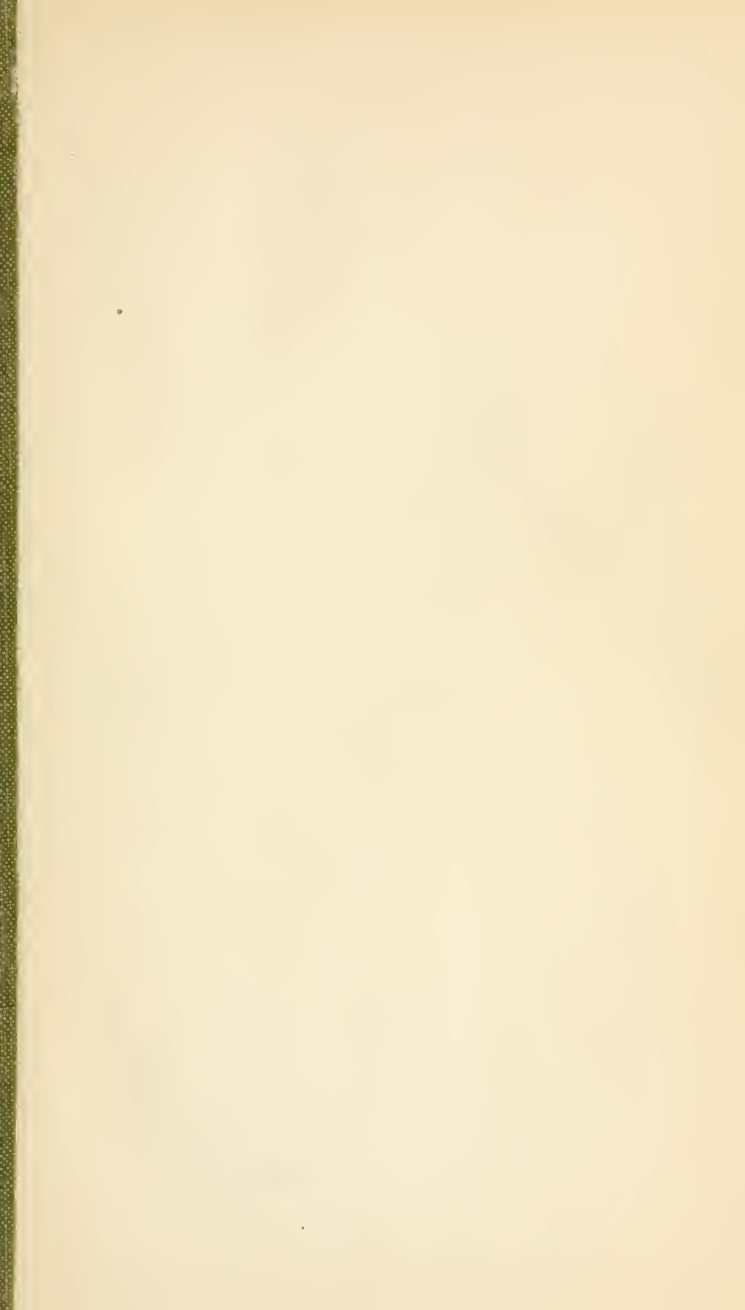


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GIBBON'S  
ROMAN EMPIRE,

WITH VARIORUM NOTES.

VOL. VII.





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THE  
HISTORY  
OF THE  
DECLINE AND FALL  
OF THE  
ROMAN EMPIRE.

BY EDWARD GIBBON, Esq.

WITH VARIORUM NOTES,  
INCLUDING THOSE OF  
GUIZOT, WENCK, SCHREITER, & HUGO.

EDITED,  
WITH FURTHER ILLUSTRATIONS FROM THE MOST RECENT SOURCES,  
BY  
AN ENGLISH CHURCHMAN.

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VOL. VII.  
—◆—

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## PUBLISHER'S NOTICE.

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AFTER three years of unflagging attention to the object of producing "the best and most complete edition of Gibbon," the publisher has at length the satisfaction of laying the concluding volume before his readers. It would have been unnecessary to add anything to the preface given in the first volume, but that it seemed right to announce that the then ostensible editor, a distinguished churchman and scholar, has for some time ceased to co-operate in the work. Other demands on his time, for the fulfilment of higher duties, necessitated his withdrawal, and it became desirable to substitute new strength. It will be seen that the latter volumes have by no means fallen off, and that the knowledge and reading betokened in the first have been maintained to the last.

One learned and competent editor, sufficient individually for every department of illustration, has been the principal labourer throughout, and, as new responsibilities devolved on him, his care and attention have been redoubled.

The publisher, somewhat in the character of a sub-editor, has watched every page through the press, occasionally contributing some illustration of his own, in departments with which he is presumed to be familiar. He has not, however, included in his task the duties of a printer's devil, and aiming, with singleness of purpose, at the main qualities of a book, sense and information, he may sometimes have overlooked a mis-spelt word or a turned letter. Every possible care has been bestowed on the work by all parties engaged, and if it is not immaculate, it is at least a long

way in advance of any of the numerous editions which have hitherto satisfied the public.

It has often been asked, whether this edition, because edited by an 'English Churchman,' is in any way mutilated. The publisher had hoped that the unflinching character of all his editions would have saved him from such a question; but he thinks it as well to say, and that emphatically, that not a fraction either of the text or notes has been suppressed or modified. His editors had no license to alter or omit, and were only at liberty to disprove, where possible, by facts and arguments. In honest dealing with their author they have gone even further, and ventured to confirm allegations which a churchman would fain have qualified.

THE INDEX is a main feature in the present volume, and has been the cause of considerable delay. It was at first merely proposed to enlarge that given in the original quarto and followed in all subsequent editions, but after the new matter had been inserted, it was found, upon investigation by the editor, to be altogether inadequate, and therefore had to be entirely re-constructed. It is clear that Gibbon could never have examined his own index, or he would have detected many omissions and much confusion of names. The following are a few of the errors and oversights which are found in preceding editions:—

#### MISTAKES.

ARCHILOCHIUS, Bishop of Iconium. *No such person.*

BARDANES, the Emperor. } *Two persons made one.*  
 ——— the Rebel. }

BASIL, Abp. of Cæsarea. } *One person made two.*  
 ——— the Great. }

CHILDERIC, father of Clovis, died 481. } *Two persons made one.*  
 CHILDERIC II., last of the race deposed 687. }

CONSTANTIUS, General of Probus. } *One person made two.*  
 CONSTANTIUS Chlorus. }

PETRA, in the Roman Province of Arabia. } *Two different places made*  
 ——— in Colehis, on the Phasis. } *one.*

PHOCAS, the Emperor, 602-10. } *Two persons made one.*  
 ——— the Rebel, 976.

PROCOPIUS put to death A.D. 365, writes his history, A.D. 540, (*i.e.* 175 years after his death.)

## OMISSIONS.

ACHILLEUS, rebelled in Egypt against Diocletian.

ANNE OF SAVOY, Empress at Constantinople.

AYELA, or Egilona, widow of Roderic, last of the Goths.

BACON (FRIAB) omitted, but not so the BACON distributed at Rome.

CASSIANUS, his visit to the Monks of Egypt.

COLOSSÆ, to the Church of which Paul addressed his Epistle.

COUNCILS mentioned by Gibbon; only 27 given, in which there are several mistakes; should be 48, as in our Index.

HERACLEA, only one of the four cities so named cited.

LEO X., several references, all omitted.

PALEOLOGI, only 13 cited out of 18.

PLACIDIA, daughter of Valentinian III.

PLAUTILLA, wife of Caracalla.

POMPONIUS LETUS.

WILLIAM the CONQUEROR, several references, all omitted.

With the single exception of *Procopius*, the above mistakes and omissions, which are only samples of a very long list, occur even in the very latest Index published.

H. G. B.

York Street, Covent Garden,

Sept. 1, 1855.



# CONTENTS

## OF THE SEVENTH VOLUME.

—♦—

CHAPTER LXI.—PARTITION OF THE EMPIRE BY THE FRENCH AND VENETIANS.—FIVE LATIN EMPERORS OF THE HOUSES OF FLANDERS AND COURTENAY.—THEIR WARS AGAINST THE BULGARIANS AND GREEKS.—WEAKNESS AND POVERTY OF THE LATIN EMPIRE.—RECOVERY OF CONSTANTINOPLE BY THE GREEKS.—GENERAL CONSEQUENCES OF THE CRUSADES.

A.D.	PAGE
1204. Election of the Emperor Baldwin I. . . . .	1
Division of the Greek Empire . . . . .	5
Revolt of the Greeks . . . . .	9
1204—1222. Theodore Lascaris, Emperor of Nice . . . . .	10
The Dukes and Emperors of Trebizond . . . . .	12
The Despots of Epirus . . . . .	13
1205. The Bulgarian War . . . . .	14
Defeat and Captivity of Baldwin . . . . .	15
Retreat of the Latins . . . . .	16
Death of the Emperor . . . . .	17
1206—1216. Reign and Character of Henry . . . . .	18
1217. Peter of Courtenay, Emperor of Constantinople . . . . .	21
1217—1219. His Captivity and Death . . . . .	22
1221—1228. Robert, Emperor of Constantinople . . . . .	23
1228—1237. Baldwin II. and John of Brienne, Emperors of Constantinople . . . . .	24
1237—1261. Baldwin II. . . . .	27
The Holy Crown of Thorns . . . . .	28
1237—1261. Progress of the Greeks . . . . .	31
1259. Michael Palæologus, the Greek Emperor . . . . .	32
1261. Constantinople recovered by the Greeks . . . . .	34
General Consequences of the Crusades . . . . .	35
DIGRESSION ON THE FAMILY OF COURTENAY.	
1020. Origin of the Family of Courtenay . . . . .	40
1101—1152. I. The Counts of Edessa . . . . .	40
II. The Courtenays of France . . . . .	42
1150. Their Alliance with the Royal Family . . . . .	43
III. The Courtenays of England . . . . .	45
The Earls of Devonshire . . . . .	47

CH. LXII.—THE GREEK EMPERORS OF NICE AND CONSTANTINOPLE.—  
ELEVATION AND REIGN OF MICHAEL PALÆOLOGUS.—HIS FALSE UNION  
WITH THE POPE AND THE LATIN CHURCH.—HOSTILE DESIGNS OF  
CHARLES OF ANJOU.—REVOLT OF SICILY.—WAR OF THE CATALANS IN  
ASIA AND GREECE.—REVOLUTIONS AND PRESENT STATE OF ATHENS.

A.D.	PAGE
Restoration of the Greek Empire . . . . .	49
1204—1222. Theodore Lascaris . . . . .	49
1222—1255. John Ducas Vataces . . . . .	50
1255—1259. Theodore Lascaris II. . . . .	52
1259. Minority of John Lascaris . . . . .	53
Family and Character of Michael Palæologus . . . . .	54
His elevation to the Throne . . . . .	56
1260. Michael Palæologus Emperor . . . . .	58
1261. Recovery of Constantinople . . . . .	59
Return of the Greek Emperor . . . . .	60
Palæologus blinds and banishes the young Emperor . . . . .	61
1262—1268. Is excommunicated by the Patriarch Arsenius . . . . .	62
1266—1312. Schism of the Arsenites . . . . .	63
1259—1282. Reign of Michael Palæologus . . . . .	64
1273—1332. Reign of Andronicus the Elder . . . . .	64
1274—1277. His Union with the Latin Church . . . . .	65
1277—1282. His Persecution of the Greeks . . . . .	68
1283. The Union dissolved . . . . .	69
1266. Charles of Anjou subdues Naples and Sicily . . . . .	70
1270. Threatens the Greek Empire . . . . .	71
1280. Palæologus instigates the Revolt of Sicily . . . . .	72
1282. The Sicilian Vespers . . . . .	74
Defeat of Charles . . . . .	75
1303—1307. The Service and War of the Catalans in the Greek Empire . . . . .	76
1204—1456. Revolutions of Athens . . . . .	80
Present State of Athens . . . . .	82

CH. LXIII.—CIVIL WARS, AND RUIN OF THE GREEK EMPIRE.—REIGNS OF  
ANDRONICUS THE ELDER AND YOUNGER, AND JOHN PALÆOLOGUS.—  
REGENCY, REVOLT, REIGN, AND ABDICATION OF JOHN CANTACUZENE.—  
ESTABLISHMENT OF A GENOESE COLONY AT PERA OR GALATA.—THEIR  
WARS WITH THE EMPIRE AND CITY OF CONSTANTINOPLE.

1282—1320. Superstition of Andronicus and the Times . . . . .	84
1320. First Disputes between the elder and younger Andronicus . . . . .	87
1321—1328. Three civil Wars between the two Emperors . . . . .	89
1325. Coronation of the younger Andronicus . . . . .	89
1328. The elder Andronicus abdicates the Government . . . . .	90
1332. His Death . . . . .	91
1328—1341. Reign of Andronicus the Younger . . . . .	92
His two Wives . . . . .	94



A.D.	PAGE
1341—1391. Reign of John Palæologus . . . . .	95
Fortune of John Cantacuzene . . . . .	95
He is left Regent of the Empire . . . . .	96
1341. His Regency is attacked . . . . .	97
By Apocaucus, the Empress Anne of Savoy, and the Patriarch . . . . .	97
Cantacuzene assumes the Purple . . . . .	98
1341—1347. The Civil War . . . . .	99
Victory of Cantacuzene . . . . .	100
1347. He re-enters Constantinople . . . . .	102
1347—1355. Reign of John Cantacuzene . . . . .	103
1353. John Palæologus takes up Arms against him . . . . .	104
1355. Abdication of Cantacuzene . . . . .	105
1341—1351. Dispute concerning the Light of Mount Thabor . . . . .	106
1261—1347. Establishment of the Genoese at Pera or Galata . . . . .	108
Their trade and insolence . . . . .	110
1348. Their War with the Emperor Cantacuzene . . . . .	111
1349. Destruction of his Fleet . . . . .	112
1352. Victory of the Genoese over the Venetians and Greeks . . . . .	113
Their Treaty with the Empire . . . . .	115

CH. LXIV.—CONQUESTS OF ZINGIS KHAN AND THE MOGULS FROM CHINA TO POLAND.—ESCAPE OF CONSTANTINOPLE AND THE GREEKS.—ORIGIN OF THE OTTOMAN TURKS IN BITHYNIA.—REIGNS AND VICTORIES OF OTHMAN, ORCHAN, AMURATH THE FIRST, AND BAJAZET THE FIRST.—FOUNDATION AND PROGRESS OF THE TURKISH MONARCHY IN ASIA AND EUROPE.—DANGER OF CONSTANTINOPLE AND THE GREEK EMPIRE.

1206—1227. Zingis Khan, first Emperor of the Moguls and Tartars . . . . .	115
His laws . . . . .	118
1210—1214. His Invasion of China . . . . .	120
1218—1224. Of Carizme, Transoxiana, and Persia . . . . .	122
1227. His Death . . . . .	124
1227—1295. Conquests of the Moguls under the Successors of Zingis . . . . .	124
1234. Of the Northern Empire of China . . . . .	125
1279. Of the Southern . . . . .	126
1258. Of Persia and the Empire of the Caliphs . . . . .	127
1242—1272. Of Anatolia . . . . .	128
1235—1245. Of Kipzak, Russia, Poland, Hungary, &c. . . . .	129
1242. Of Siberia . . . . .	132
1227—1259. The Successors of Zingis . . . . .	133
1259—1368. Adopt the Manners of China . . . . .	134
1250—1300. Division of the Mogul Empire . . . . .	135
1240—1304. Escape of Constantinople and the Greek Empire from the Moguls . . . . .	136
1304. Decline of the Mogul Khans of Persia . . . . .	137

A.D.	PAGE
1240. Origin of the Othmans . . . . .	138
1299—1326. Reign of Othman . . . . .	139
1326—1360. Reign of Orchan . . . . .	140
1326—1339. His Conquest of Bithynia. . . . .	141
1300. Division of Anatolia among the Turkish Emirs . . . . .	141
1312. Loss of the Asiatic Provinces . . . . .	141
1310—1523. The Knights of Rhodes . . . . .	142
1341—1347. First Passage of the Turks into Europe . . . . .	143
1346. Marriage of Orchan with a Greek Princess . . . . .	145
1353. Establishment of the Ottomans in Europe . . . . .	146
Death of Orchan and his Son Soliman . . . . .	147
1360—1389. The Reign and European Conquests of Amurath I. . . . .	148
The Janizaries . . . . .	148
1389—1403. The Reign of Bajazet I. Ilderim . . . . .	150
His Conquests from the Euphrates to the Danube . . . . .	150
1396. Battle of Nicopolis . . . . .	151
1396—1398. Crusade and Captivity of the French Princes . . . . .	152
1355—1391. The Emperor John Palæologus . . . . .	155
Discord of the Greeks . . . . .	156
1391—1425. The Emperor Manuel . . . . .	157
1395—1402. Distress of Constantinople . . . . .	157

**CH. LXV.—ELEVATION OF TIMOUR OR TAMERLANE TO THE THRONE OF SAMARCAND.—HIS CONQUESTS IN PERSIA, GEORGIA, TARTARY, RUSSIA, INDIA, SYRIA, AND ANATOLIA.—HIS TURKISH WAR.—DEFEAT AND CAPTIVITY OF BAJAZET.—DEATH OF TIMOUR.—CIVIL WAR OF THE SONS OF BAJAZET.—RESTORATION OF THE TURKISH MONARCHY BY MAHOMET THE FIRST.—SIEGE OF CONSTANTINOPLE BY AMURATH THE SECOND.**

HISTORIES of TIMOUR, or <i>Tamerlane</i> . . . . .	158
1361—1370. His first Adventures . . . . .	160
1370. He ascends the Throne of Zagatai . . . . .	162
1370—1400. His conquests . . . . .	164
1380—1393. I. Of Persia . . . . .	165
1370—1383. II. Of Turkestan . . . . .	166
1390—1396. Of Kipzak, Russia, &c. . . . .	167
1398, 1399. III. Of Hindostan . . . . .	168
1400. His War against Sultan Bajazet . . . . .	170
Timour invades Syria . . . . .	173
Sacks Aleppo . . . . .	174
1401. Damascus . . . . .	175
And Bagdad . . . . .	176
1402. Invades Anatolia . . . . .	176
Battle of Angora . . . . .	177
Defeat and Captivity of Bajazet . . . . .	179
The Story of his Iron Cage disproved by the Persian His- torian of Timour . . . . .	182
Attested, 1. by the French . . . . .	182
———, 2. by the Italians . . . . .	182

A.D.	PAGE
Attested, 3. by the Arabs . . . . .	182
—, 4. by the Greeks . . . . .	183
—, 5. by the Turks . . . . .	183
Probable Conclusion . . . . .	184
1403. Death of Bajazet . . . . .	184
Term of the Conquests of Timour . . . . .	185
1404, 1405. Triumph of Timour at Samarcand . . . . .	186
1405. His Death on the Road to China . . . . .	188
Character and Merits of Timour . . . . .	189
1403—1421. Civil Wars of the Sons of Bajazet . . . . .	192
1. Mustapha . . . . .	192
2. Isa . . . . .	192
1403—1410. 3. Soliman . . . . .	193
1410. 4. Mousa . . . . .	193
1413—1421. 5. Mahomet I. . . . .	193
1421—1451. Reign of Amurath II. . . . .	193
1421. Re-union of the Ottoman Empire . . . . .	194
1402—1425. State of the Greek Empire . . . . .	196
1422. Siege of Constantinople by Amurath II. . . . .	198
1425—1448. The Emperor John Palæologus II. . . . .	199
Hereditary Succession and Merit of the Ottomans . . . . .	199
Education and Discipline of the Turks . . . . .	200
Invention and use of Gunpowder . . . . .	203

#### CH. LXVI.—APPLICATIONS OF THE EASTERN EMPERORS TO THE POPES.

—VISITS TO THE WEST, OF JOHN THE FIRST, MANUEL, AND JOHN THE SECOND, PALÆOLOGUS.—UNION OF THE GREEK AND LATIN CHURCHES, PROMOTED BY THE COUNCIL OF BASIL, AND CONCLUDED AT FERRARA AND FLORENCE.—STATE OF LITERATURE AT CONSTANTINOPLE.—ITS REVIVAL IN ITALY BY THE GREEK FUGITIVES.—CURIOSITY AND EMULATION OF THE LATIN.

1339. Embassy of the Younger Andronicus to Pope Benedict XII. . . . .	204
The Arguments for a Crusade and Union . . . . .	206
1348. Negotiation of Cantacuzene with Clement VI. . . . .	208
1355. Treaty of John Palæologus I. with Innocent VI. . . . .	209
1369. Visit of John Palæologus to Urban V. at Rome . . . . .	210
1370. His return to Constantinople . . . . .	213
Visit of the Emperor Manuel . . . . .	214
1400. To the Court of France . . . . .	214
Of England . . . . .	214
1402. His return to Greece . . . . .	215
Greek Knowledge and Descriptions . . . . .	216
Of Germany . . . . .	217
Of France . . . . .	217
Of England . . . . .	218
1402—1417. Indifference of Manuel towards the Latins . . . . .	220
1417—1425. His Negotiations . . . . .	221
His private Motives . . . . .	221

A.D.	PAGE
Death of Manuel . . . . .	221
1425—1437. Zeal of John Palæologus II. . . . .	222
Corruption of the Latin Church . . . . .	224
1377—1429. Schism . . . . .	224
1409. Council of Pisa . . . . .	224
1414—1418. Of Constance . . . . .	225
1431—1443. Of Basil . . . . .	225
Their Opposition to Eugenius IV. . . . .	225
1434—1437. Negotiations with the Greeks . . . . .	226
1437. John Palæologus embarks in the Pope's Galleys . . . . .	228
1438. His triumphal Entry at Venice . . . . .	230
————— into Ferrara . . . . .	231
1438, 1439. Council of the Greeks and Latins at Ferrara and Florence . . . . .	232
Negotiations with the Greeks . . . . .	236
1438. Eugenius deposed at Basil . . . . .	238
Re-union of the Greeks at Florence . . . . .	239
1444. Their Return to Constantinople . . . . .	239
1449. Final Peace of the Church . . . . .	240
1300—1453. State of the Greek Language at Constantinople . . . . .	241
Comparison of the Greeks and Latins . . . . .	242
Revival of the Greek Learning in Italy . . . . .	244
1339. Lessons of Barlaam . . . . .	245
1339—1374. Studies of Petrarch . . . . .	246
1360. Of Boccace . . . . .	247
1360—1363. Leo Pilatus, first Greek Professor at Florence, and in the West . . . . .	248
1390—1415. Foundation of the Greek Language in Italy by Manuel Chrysoloras . . . . .	250
1400—1500. The Greeks in Italy . . . . .	251
Cardinal Bessarion, &c. . . . .	252
Their Faults and Merits . . . . .	252
The Platonic Philosophy . . . . .	254
Emulation and Progress of the Latins . . . . .	255
1447—1455. Nicholas V. . . . .	255
1428—1492. Cosmo and Lorenzo of Medicis . . . . .	256
Use and Abuse of ancient Learning . . . . .	258

CH. LXVII.—SCHISM OF THE GREEKS AND LATINS.—REIGN AND CHARACTER OF AMURATH THE SECOND.—CRUSADE OF LADISLAUS KING OF HUNGARY.—HIS DEFEAT AND DEATH.—JOHN HUNIAGES.—SCANDERBEG.—CONSTANTINE PALÆOLOGUS, LAST EMPEROR OF THE EAST.

Comparison of Rome and Constantinople . . . . .	260
1440—1448. The Greek Schism after the Council of Florence . . . . .	261
Zeal of the Orientals and Russians . . . . .	264
1421—1451. Reign and Character of Amurath II. . . . .	266
1442—1444. His double Abdication . . . . .	267

A.D.	PAGE
1443. Eugenius forms a League against the Turks . . . . .	268
Ladislaus, King of Poland and Hungary, marches against them . . . . .	270
The Turkish Peace . . . . .	271
1444. Violation of the Peace . . . . .	272
Battle of Warna . . . . .	274
Death of Ladislaus . . . . .	275
The Cardinal Julian . . . . .	276
John Corvinus Huniades . . . . .	277
1456. His Defence of Belgrade, and Death . . . . .	278
1404—1413. Birth and Education of Scanderberg, Prince of Albania . . . . .	279
1443. His Revolt from the Turks . . . . .	280
His Valour . . . . .	282
1467. And Death . . . . .	283
1448—1453. Constantine, the last of the Roman or Greek Em- perors . . . . .	284
1450—1552. Embassies of Phranza . . . . .	286
State of the Byzantine Court . . . . .	288

CH. LXVIII.—REIGN AND CHARACTER OF MAHOMET THE SECOND.—  
SIEGE, ASSAULT, AND FINAL CONQUEST OF CONSTANTINOPLE BY THE  
TURKS.—DEATH OF CONSTANTINE PALÆOLOGUS.—SERVITUDE OF THE  
GREEKS.—EXTINCTION OF THE ROMAN EMPIRE IN THE EAST.—CON-  
STERNATION OF EUROPE.—CONQUESTS AND DEATH OF MAHOMET THE  
SECOND.

Character of Mahomet II. . . . .	289
1451—1481. His reign . . . . .	291
1451. Hostile Intentions of Mahomet . . . . .	292
1452. He builds a Fortress on the Bosphorus . . . . .	296
The Turkish War . . . . .	297
1452, 1453. Preparations for the Siege of Constantinople . . . . .	298
The Great Cannon of Mahomet . . . . .	300
1453. Mahomet II. forms the Siege of Constantinople . . . . .	301
Forces of the Turks . . . . .	302
—— of the Greeks . . . . .	303
1452. False Union of the Two Churches . . . . .	304
Obstinacy and Fanaticism of the Greeks . . . . .	305
1453. Siege of Constantinople by Mahomet II. . . . .	308
Attack and Detence . . . . .	310
Succour and Victory of four ships . . . . .	312
Mahomet transports his Navy over Land . . . . .	314
Distress of the City . . . . .	315
Preparations of the Turks for the general Assault . . . . .	316
Last Farewell of the Emperor and the Greeks . . . . .	318
The general Assault . . . . .	319
Death of the Emperor Constantine Palæologus . . . . .	322
Loss of the City and Empire . . . . .	323
The Turks enter and pillage Constantinople . . . . .	324

A.D.	PAGE
Captivity of the Greeks . . . . .	325
Amount of the Spoil . . . . .	327
Mahomet II. visits the City, St. Sophia, the Palace, &c. . . . .	328
His Behaviour to the Greeks . . . . .	330
He re-peoples and adorns Constantinople . . . . .	332
Extinction of the Imperial Families of Comnenus and Palæologus . . . . .	334
1460. Loss of the Morea . . . . .	336
1461. — of Trebizond . . . . .	337
1453. Grief and Terror of Europe . . . . .	339
1481. Death of Mahomet II. . . . .	340

CH. LXIX.—STATE OF ROME FROM THE TWELFTH CENTURY.—TEMPORAL DOMINION OF THE POPES.—SEDITIONS OF THE CITY.—POLITICAL HERESY OF ARNOLD OF BRESCIA.—RESTORATION OF THE REPUBLIC.—THE SENATORS.—PRIDE OF THE ROMANS.—THEIR WARS.—THEY ARE DEPRIVED OF THE ELECTION AND PRESENCE OF THE POPES, WHO RETIRE TO AVIGNON.—THE JUBILEE.—NOBLE FAMILIES OF ROME.—FEUD OF THE COLONNA AND URSINI.

1100—1500. State and Revolutions of Rome . . . . .	341
800—1100. The French and German Emperors of Rome . . . . .	342
Authority of the Popes in Rome . . . . .	344
From Affection . . . . .	344
—— Right . . . . .	345
—— Virtue . . . . .	345
—— Benefits . . . . .	345
Inconstancy of Superstition . . . . .	346
Sedition of Rome against the Popes . . . . .	348
1086—1305. Successors of Gregory VII. . . . .	349
1099—1118. Paschal II. . . . .	349
1118, 1119. Gelasius II. . . . .	350
1144, 1145. Lucius II. . . . .	350
1181—1185. Lucius III. . . . .	351
1119—1124. Calistus II. . . . .	351
1130—1143. Innocent II. . . . .	351
Character of the Romans by St. Bernard . . . . .	352
1140. Political Heresy of Arnold of Brescia . . . . .	352
1144—1154. He exhorts the Romans to restore the Republic . . . . .	353
1155. His Execution . . . . .	356
1144. Restoration of the Senate . . . . .	358
The Capitol . . . . .	360
The Coin . . . . .	360
The Præfect of the City . . . . .	361
Number and Choice of the Senate . . . . .	362
The Office of Senator . . . . .	363
1252—1258. Brancalone . . . . .	365
1265—1278. Charles of Anjou . . . . .	366
1281. Pope Martin IV. . . . .	366
1328. The Emperor Lewis of Bavaria . . . . .	367

A.D.	PAGE
Addresses of Rome to the Emperors . . . . .	367
1144. Conrad III. . . . .	367
1155. Frederic I. . . . .	368
Wars of the Romans against the neighbouring Cities . . . . .	372
1167. Battle of Tusculum . . . . .	373
1234. ——— Viterbo . . . . .	373
1179. The Election of the Popes . . . . .	374
Right of the Cardinals established by Alexander III. . . . .	375
1274. Institution of the Conclave by Gregory X. . . . .	376
Absence of the Popes from Rome . . . . .	378
1294—1303. Boniface VIII. . . . .	379
1309. Translation of the Holy See to Avignon . . . . .	380
1300. Institution of the Jubilee, or Holy Year . . . . .	382
1350. The Second Jubilee . . . . .	383
The Nobles or Barons of Rome . . . . .	384
Family of Leo the Jew . . . . .	385
The Colonna . . . . .	386
And Ursini . . . . .	389
Their hereditary Feuds . . . . .	390

CH. LXX.—CHARACTER AND CORONATION OF PETRARCH.—RESTORATION OF THE FREEDOM AND GOVERNMENT OF ROME BY THE TRIBUNE RIENZI.—HIS VIRTUES AND VICES, HIS EXPULSION AND DEATH.—RETURN OF THE POPES FROM AVIGNON.—GREAT SCHISM OF THE WEST.—RE-UNION OF THE LATIN CHURCH.—LAST STRUGGLES OF ROMAN LIBERTY.—STATUTES OF ROME.—FINAL SETTLEMENT OF THE ECCLESIASTICAL STATE.

1304—1374. Petrarch . . . . .	391
1341. His poetic Coronation at Rome . . . . .	394
Birth, Character, and patriotic Designs of Rienzi . . . . .	396
1347. He assumes the Government of Rome . . . . .	399
With the Title and Office of Tribune . . . . .	400
Laws of the Good Estate . . . . .	401
Freedom and Prosperity of the Roman Republic . . . . .	402
The Tribune is respected in Italy, &c. . . . .	404
And celebrated by Petrarch . . . . .	405
His Vices and Follies . . . . .	406
The Pomp of his Knighthood . . . . .	407
And Coronation . . . . .	409
Fear and Hatred of the Nobles of Rome . . . . .	410
They oppose Rienzi in Arms . . . . .	411
Defeat and Death of Colonna . . . . .	412
Fall and Flight of the Tribune Rienzi . . . . .	413
1347—1354. Revolutions of Rome . . . . .	415
Adventures of Rienzi . . . . .	415
1351. A Prisoner at Avignon . . . . .	416
1354. Rienzi, Senator of Rome . . . . .	417
His Death . . . . .	418
1355. Petrarch invites and upbraids the Emperor Charles IV. . . . .	419

A.D.	PAGE
Petrarch solicits the Popes of Avignon to fix their Residence at Rome . . . . .	420
1367—1370. Return of Urban V. . . . .	420
1377. Final Return of Gregory XI. . . . .	421
1378. His Death . . . . .	422
Election of Urban VI. . . . .	422
Election of Clement VII. . . . .	423
1378—1418. Great Schism of the West . . . . .	425
Calamities of Rome . . . . .	425
1392—1407. Negotiations for Peace and Union . . . . .	426
1409. Council of Pisa . . . . .	428
1414—1418. Council of Constance . . . . .	428
Election of Martin V. . . . .	429
1417. Martin V. . . . .	429
1431. Eugenius IV. . . . .	430
1447. Nicholas V. . . . .	430
1434. Last Revolt of Rome . . . . .	431
1452. Last Coronation of a German Emperor, Frederic III. . . . .	431
The Statutes and Government of Rome . . . . .	432
1453. Conspiracy of Porcaro . . . . .	433
Last Disorders of the Nobles of Rome . . . . .	435
1500. The Popes acquire the Absolute Dominion of Rome . . . . .	436
The Ecclesiastical Government . . . . .	439
1585—1590. Sixtus V. . . . .	440
CH. LXXI.—PROSPECT OF THE RUINS OF ROME IN THE FIFTEENTH CENTURY.—FOUR CAUSES OF DECAY AND DESTRUCTION.—EXAMPLE OF THE COLISEUM.—RENOVATION OF THE CITY.—CONCLUSION OF THE WHOLE WORK.	
1430. View and Discourse of Poggius from the Capitoline Hill . . . . .	442
His Description of the Ruins . . . . .	444
Gradual Decay of Rome . . . . .	445
Four Causes of Destruction . . . . .	446
I. The Injuries of Nature . . . . .	447
Hurricanes and Earthquakes . . . . .	447
Fires . . . . .	448
Inundations . . . . .	448
II. The hostile Attacks of the Barbarians and Christians . . . . .	451
III. The Use and Abuse of the Materials . . . . .	453
IV. The Domestic Quarrels of the Romans . . . . .	457
The Coliseum or Amphitheatre of Titus . . . . .	460
Games of Rome . . . . .	462
1332. A Bull-Feast in the Coliseum . . . . .	463
Injuries . . . . .	464
And Consecration of the Coliseum . . . . .	464
Ignorance and Barbarism of the Romans . . . . .	465
1420. Restoration and Ornaments of the City . . . . .	468
Final Conclusion . . . . .	471



THE  
HISTORY  
OF THE  
DECLINE AND FALL  
OF  
THE ROMAN EMPIRE.

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CHAPTER LXI.

PARTITION OF THE EMPIRE BY THE FRENCH AND VENETIANS.—FIVE LATIN EMPERORS OF THE HOUSES OF FLANDERS AND COURTENAY.—THEIR WARS AGAINST THE BULGARIANS AND GREEKS.—WEAKNESS AND POVERTY OF THE LATIN EMPIRE.—RECOVERY OF CONSTANTINOPLE BY THE GREEKS.—GENERAL CONSEQUENCES OF THE CRUSADES.

AFTER the death of the lawful princes, the French and Venetians, confident of justice and victory, agreed to divide and regulate their future possessions.\* It was stipulated by treaty, that twelve electors, six of either nation, should be nominated; that a majority should choose the emperor of the East; and that, if the votes were equal, the decision of chance should ascertain the successful candidate. To him, with all the titles and prerogatives of the Byzantine throne, they assigned the two palaces of Boucoleon and Blachernæ, with a fourth part of the Greek monarchy. It

\* See the original treaty of partition, in the Venetian Chronicle of Andrew Dandolo, p. 326—330, and the subsequent election in Villehardouin, No. 136—140, with Ducange in his Observations, and the first book of his *Histoire de Constantinople sous l'Empire des François*.

was defined, that the three remaining portions should be equally shared between the republic of Venice and the barons of France; that each feudatory, with an honourable exception for the doge, should acknowledge and perform the duties of homage and military service to the supreme head of the empire; that the nation which gave an emperor, should resign to their brethren the choice of a patriarch; and that the pilgrims, whatever might be their impatience to visit the Holy Land, should devote another year to the conquest and defence of the Greek provinces. After the conquest of Constantinople by the Latins, the treaty was confirmed and executed; and the first and most important step was the creation of an emperor. The six electors of the French nation were all ecclesiastics; the abbot of Loces, the archbishop elect of Acre in Palestine, and the bishops of Troyes, Soissons, Halberstadt, and Bethlehem; the last of whom exercised in the camp the office of pope's legate: their profession and knowledge were respectable; and as *they* could not be the objects, they were best qualified to be the authors, of the choice. The six Venetians were the principal servants of the state, and in this list the noble families of Querini and Contarini are still proud to discover their ancestors. The twelve assembled in the chapel of the palace; and after the solemn invocation of the Holy Ghost, they proceeded to deliberate and vote. A just impulse of respect and gratitude prompted them to crown the virtues of the doge; his wisdom had inspired their enterprise; and the most youthful knights might envy and applaud the exploits of blindness and age. But the patriot Dandolo was devoid of all personal ambition, and fully satisfied that he had been judged worthy to reign. His nomination was overruled by the Venetians themselves; his countrymen, and perhaps his friends,\* represented, with the eloquence of truth, the mischiefs that might arise to national freedom and the common cause, from the union of two incompatible characters, of the first magistrate of a republic and the emperor of the East. The exclusion of the doge left room for the more equal merits of Boniface and Baldwin; and at

\* After mentioning the nomination of the doge by a French elector, his kinsman Andrew Dandolo approves his exclusion, *quidam Veneratorum fidelis et nobilis senex, usus oratione satis probabili, &c.* which has been embroidered by modern writers from Blondus to Le Beau.

their names all meaner candidates respectfully withdrew. The marquis of Montferrat was recommended by his mature age and fair reputation, by the choice of the adventurers and the wishes of the Greeks; nor can I believe that Venice, the mistress of the sea, could be seriously apprehensive of a petty lord at the foot of the Alps.\* But the count of Flanders was the chief of a wealthy and warlike people; he was valiant, pious, and chaste; in the prime of life, since he was only thirty-two years of age; a descendant of Charlemagne, a cousin of the king of France, and a compeer of the prelates and barons who had yielded with reluctance to the command of a foreigner. Without the chapel, these barons, with the doge and marquis at their head, expected the decision of the twelve electors. It was announced by the bishop of Soissons, in the name of his colleagues: "Ye have sworn to obey the prince whom we should choose; by our unanimous suffrage, Baldwin count of Flanders and Hainault is now your sovereign, and the emperor of the East." He was saluted with loud applause, and the proclamation was re-echoed through the city by the joy of the Latins and the trembling adulation of the Greeks. Boniface was the first to kiss the hand of his rival, and to raise him on the buckler; and Baldwin was transported to the cathedral, and solemnly invested with the purple buskins. At the end of three weeks he was crowned by the legate, in the vacancy of a patriarch; but the Venetian clergy soon filled the chapter of St. Sophia, seated Thomas Morosini on the ecclesiastical throne, and employed every art to perpetuate in their own nation the honors and benefices of the Greek church.† Without delay the successor of Constantine instructed Palestine, France, and Rome, of this memorable revolution. To Palestine he sent, as a trophy, the gates of Constantinople, and the chain of the harbour;‡

\* Nicetas (p. 384), with the vain ignorance of a Greek, describes the marquis of Montferrat as a *maritime* power. *λαμπαρδιαν δὲ οἰκῆσθαι παράλιον*. Was he deceived by the Byzantine theme of Lombardy, which extended along the coast of Calabria?

† They exacted an oath from Thomas Morosini to appoint no canons of St. Sophia, the lawful electors, except Venetians, who had lived ten years at Venice, &c. But the foreign clergy was envious, the pope disapproved this national monopoly, and of the six Latin patriarchs of Constantinople, only the first and the last were Venetians.

‡ Nicetas, p. 383. [These trophies were given by Baldwin to the

and adopted, from the Assise of Jerusalem, the laws or customs best adapted to a French colony and conquest in the East. In his epistles, the natives of France are encouraged to swell that colony, and to secure that conquest, to people a magnificent city and a fertile land, which will reward the labours both of the priest and the soldier. He congratulates the Roman pontiff on the restoration of his authority in the East; invites him to extinguish the Greek schism by his presence in a general council; and implores his blessing and forgiveness for the disobedient pilgrims. Prudence and dignity are blended in the answer of Innocent.\* In the subversion of the Byzantine empire, he arraigns the vices of man, and adores the providence of God; the conquerors will be absolved or condemned by their future conduct; the validity of their treaty depends on the judgment of St. Peter; but he inculcates their most sacred duty of establishing a just subordination of obedience and tribute, from the Greeks to the Latins, from the magistrate to the clergy, and from the clergy to the pope.

In the division of the Greek provinces,† the share of the

Knights Hospitallers, on whom he also settled a fourth part of his own private estate, the Duchy of Neocast. (Taaffe, ii. p. 88, App. lvi.) In the deed of gift, the new emperor styles himself "Balduinus Dei Gratia fidelissimus in Christo Imperator, a Deo coronatus Romanorum Moderator et semper Augustus."—ED.]

\* The Epistles of Innocent III. are a rich fund for the ecclesiastical and civil institution of the Latin empire of Constantinople; and the most important of these epistles (of which the collection in two vols. in folio, is published by Stephen Baluze) are inserted in his *Gesta*, in Muratori, *Script. Rerum Italicarum*, tom. iii. p. 1, c. 94—105.

† In the treaty of partition, most of the names are corrupted by the scribes; they might be restored, and a good map suited to the last age of the Byzantine empire, would be an improvement of geography. But, alas! D'Anville is no more. [This want has been in some degree, though far from completely, supplied by No. 61 of Spruner's *Hand Atlas* and Koeppen's fifth map, which exhibits Europe in the time of the Crusades. Koeppen (text 113—119) gives the following summary of the several portions allotted to the Latin conquerors of the Byzantine empire:—

I. THE CROWN-LANDS, or imperial domain, which comprized the city of Constantinople, the province of Thrace, part of Bithynia, as far as the river Sangarius, and the islands of Proconnesus, Lesbos, Chios, Lemnos, Skios, &c.

Venetians was more ample than that of the Latin emperor. No more than one-fourth was appropriated to his domain; a clear moiety of the remainder was reserved for Venice; and the other moiety was distributed among the adventurers of France and Lombardy. The venerable Dandolo was proclaimed despot of Romania, and invested after the Greek fashion with the purple buskins. He ended at Constantinople his long and glorious life; and if the prerogative was personal, the title was used by his successors till the middle of the fourteenth century, with the singular though true addition of lords of one-fourth and a half of the Roman empire.\* The doge, a slave of state, was seldom

II. THE KINGDOM OF SALONIKI (Thessalonica), formed out of the greater part of ancient Macedonia.

III. THE DUCHY OF ATHENS, containing the former Attica and Bœotia.

IV. THE PRINCIPALITY OF ACHAIA AND THE MOREA, consisting of the chief part of the peninsula of the Peloponnesus.

V. THE ORIENTAL POSSESSIONS OF VENICE, composed of, 1. A fortified post in Constantinople, with the suburbs of Pera and Galata. 2. The duchy of Gallipoli (Kallipolis), or the ancient Thracian Chersonesus. 3. The cities of Koron and Modon, with some tracts of land in the south-west of the Peloponnesus. 4. Candia or Crete; and 5. The county of Negropont (Eubœa), with Ægina, Salamis, Cerigo (Cythere), and some smaller islands.

VI. THE DUCHY OF NAXOS AND OF THE ARCHIPELAGO, extending over Paros, Antiparos, and some of the neighbouring Cyclades, held by Mark Sanudo, the Venetian adventurer, who soon became independent.

VII. THE POSSESSIONS OF THE KNIGHTS HOSPITALLERS (chiefly acquired from the year 1307 to 1314), viz., Rhodes and some neighbouring islands, several castles in Cyprus (granted to them by Henry II. Lusignan), and the fortress of Bodru (Halicarnassus), on the main-land of Caria.—ED.]

\* Their style was *dominus quartæ partis et dimidiæ imperii Romani*, till Giovanni Dolfino, who was elected doge in the year 1356. (Sanuto, p. 530. 641.) For the government of Constantinople, see Ducange, *Histoire de C. P.* l. 37. [A note to the fourth canto of Byron's *Childe Harold*, stanza xii, points out Gibbon's omission here of "the important *æ*, he having written *Romani* instead of *Romaniaë*." This disregard of punctilio is of no other importance than as it regards the title of the Doges, which had this form in all their subsequent acts till 1357, when it was used by Giovanni Dolfino in a document preserved by Muratori, *Script. Ital.* xxii. 641. No question of fact is involved, for it is well-known that *Romania* was the designation given at that period to the small remnant of the Roman empire; and of this Gibbon has shown himself fully aware in this very page, as well as at p. 478, vol. vi.—ED.]

permitted to depart from the helm of the republic; but his place was supplied by the *bail*, or regent, who exercised a supreme jurisdiction over the colony of Venetians; they possessed three of the eight quarters of the city; and his independent tribunal was composed of six judges, four counsellors, two chamberlains, two fiscal advocates, and a constable. Their long experience of the Eastern trade enabled them to select their portion with discernment; they had rashly accepted the dominion and defence of Adrianople; but it was the more reasonable aim of their policy to form a chain of factories, and cities, and islands, along the maritime coast, from the neighbourhood of Ragusa to the Hellespont and the Bosphorus. The labour and cost of such extensive conquests exhausted their treasury; they abandoned their maxims of government, adopted a feudal system, and contented themselves with the homage of their nobles,\* for the possessions which these private vassals undertook to reduce and maintain. And thus it was, that the family of Sanut acquired the duchy of Naxos, which involved the greatest part of the Archipelago. For the price of ten thousand marks, the republic purchased of the marquis of Montferrat the fertile island of Crete or Candia, with the ruins of a hundred cities;† but its improvement was stunted by the proud and narrow spirit of an aristocracy;‡ and the wisest senators would confess that

\* Ducange (*Hist. de C. P.* 2. 6) has marked the conquests made by the state or nobles of Venice of the islands of Candia, Corfu, Cephalonia, Zante, Naxos, Paros, Melos, Andros, Mycone, Scyro, Cea, and Lemnos. [Some of these islands were never subject to Venice, although they favoured her commerce and were at times protected by her fleets; and others among them were not acquired by her till a much later period. The Ionian Islands were at first held by Frankish nobles, who placed themselves under the guardianship of Naples or the despots of Epirus. Zante (Zacynthus), Cephalonia, Itaka, and Santa Maura (Leucadia), belonged to the Beneventine family of Tacco, and passed by marriage to the Greek dynasty of Arta, who reigned till they were expelled by the Turks in 1431 and 1469. Corfu (Corcyra), remained under the supremacy of Naples till 1386, when it was conquered by Venice. (Koeppen, p. 118.) For the disposition of Naxos, Paros, Scyros, Lemnos, &c. see a former note, p. 4 and 5.—ED.]

† Boniface sold the isle of Candia, August 12, A.D. 1204. See the act in Sanuto, p. 533; but I cannot understand how it could be his mother's portion, or how she could be the daughter of an emperor Alexius.

‡ In the year 1212, the doge, Peter Zani

the sea, not the land, was the treasury of St. Mark. In the moiety of the adventurers, the marquis Boniface might claim the most liberal reward; and, besides the isle of Crete, his exclusion from the throne was compensated by the royal title and the provinces beyond the Hellespont. But he prudently exchanged that distant and difficult conquest for the kingdom of Thessalonica or Macedonia, twelve days' journey from the capital, where he might be supported by the neighbouring powers of his brother-in-law the king of Hungary. His progress was hailed by the voluntary or reluctant acclamations of the natives; and Greece, the proper and ancient Greece, again received a Latin conqueror,\* who trod with indifference that classic ground. He viewed with a careless eye the beauties of the valley of Tempe; traversed with a cautious step the straits of Thermopylæ; occupied the unknown cities of Thebes, Athens, and Argos; and assaulted the fortifications of Corinth and Napoli,† which resisted his arms. The lots of the Latin

sent a colony to Candia, drawn from every quarter of Venice. But in their savage manners and frequent rebellions, the Candiots may be compared to the Corsicans under the yoke of Genoa; and when I compare the accounts of Belon and Tournefort, I cannot discern much difference between the Venetian and the Turkish island.

\* Villehardouin (No. 159, 160, 173—177) and Nicetas (p. 387—394) describe the expedition into Greece of the marquis Boniface. The Choniate might derive his information from his brother Michael, archbishop of Athens, whom he paints as an orator, a statesman, and a saint. His encomium of Athens, and the description of Tempe, should be published from the Bodleian MS. of Nicetas (Fabric. Bibliot. Græc. tom. vi. p. 405), and would have deserved Mr. Harris's inquiries. [This MS. (which Gibbon noticed before, vol. vi. p. 571) was published by Wilken, Lips. 1830, under the title *Narratio de Statuis Antiquis, quos Franci post captam C. P. anno 1204, destruxerunt*, and again by Bekker (1838) in the *Scriptores Byzant.* But the description of Tempe and Athens by Michael Nicetas, remains unpublished.—ED.]

† Napoli di Romania, or Nauplia, the ancient sea-port of Argos, is still a place of strength and consideration, situate on a rocky peninsula, with a good harbour. (Chandler's Travels into Greece, p. 227.) [Athens and Thebes were never recovered by the emperors of the East; they fell to the share of Otho de la Roche, who attended this expedition. (See the close of ch. lxii.) He had the title of Μέγας Κύριος, *Grand Sire*; his son Guy obtained that of Duke in 1254. Nauplia was retained by the Byzantine Greeks till 1248, when with the assistance of a Venetian fleet, William de Villehardouin, the youngest son of Geoffrey I., added it to his principality of Achaia and the Morea. (Koeppen, p. 114—117.) In the struggle which gave birth

pilgrims were regulated by chance, or choice, or subsequent exchange; and they abused, with intemperate joy, their triumph over the lives and fortunes of a great people. After a minute survey of the provinces, they weighed in the scales of avarice the revenue of each district, the advantage of the situation, and the ample or scanty supplies for the maintenance of soldiers and horses. Their presumption claimed and divided the long-lost dependencies of the Roman sceptre; the Nile and Euphrates rolled through their imaginary realms, and happy was the warrior who drew for his prize the palace of the Turkish sultan of Iconium.\* I shall not descend to the pedigree of families, and the rent-roll of estates, but I wish to specify that the counts of Blois and St. Pol were invested with the duchy of Nice and the lordship of Demotica;† the principal fiefs were held by the service of constable, chamberlain, cup-bearer, butler, and chief cook: and our historian, Jeffrey of Villehardouin, obtained a fair establishment on the banks of the Hebrus, and united the double office of marshal of Champagne and Romania. At the head of his knights and archers, each baron mounted on horseback to secure the possession of his share, and their first efforts were generally successful. But the public force was weakened by their dispersion; and

to the new kingdom of Greece, Napoli di Romania was conspicuous, and for several years was the capital of the infant state. It then contained 9000 inhabitants; but this number has been considerably reduced since the removal of the seat of government to Athens. Still, from the excellence of its harbour, nearly all the trade of the Morea centres there, and its fortress, which is called the Gibraltar of Greece, stands on the top of a precipitous rock 720 feet above the level of the sea. Malte Brun and Balbi, p. 619.—Ed.]

\* I have softened the expression of Nicetas, who strives to expose the presumption of the Franks. See *De Rebus post C. P. expugnatam*, p. 375—384.

† A city surrounded by the river Hebrus, and six leagues to the south of Adrianople, received from its double wall the Greek name of *Didymoteichos*, insensibly corrupted into *Demotica* and *Dimot*. I have preferred the more convenient and modern appellation of *Demotica*. This place was the last Turkish residence of Charles XII. [Brocquière saw the double wall in 1433, and gives *Dymodique* as the name of the city at that time. He was not aware that the river *Mariza* or *Maritza*, which he crossed three times, was the ancient *Hebrus*. (*Travels*, p. 343, edit. Bohn.) *Demotica* is now a flourishing town with 15,000 inhabitants, and noted for its manufactures of *fiuo* pottery, silk, and wool. Malte Brun and Balbi, p. 610.—Ed.]



a thousand quarrels must arise under a law, and among men, whose sole umpire was the sword. Within three months after the conquest of Constantinople, the emperor and the king of Thessalonica drew their hostile followers into the field; they were reconciled by the authority of the doge, the advice of the marshal, and the firm freedom of their peers.\*

Two fugitives, who had reigned at Constantinople, still asserted the title of emperor, and the subjects of their fallen throne might be moved to pity by the misfortunes of the elder Alexius, or excited to revenge by the spirit of Mourzoufle. A domestic alliance, a common interest, a similar guilt, and the merit of extinguishing his enemies, a brother and a nephew, induced the more recent usurper to unite with the former the relics of his power. Mourzoufle was received with smiles and honours in the camp of his father Alexius; but the wicked can never love, and should rarely trust, their fellow-criminals; he was seized in the bath, deprived of his eyes, stripped of his troops and treasures, and turned out to wander an object of horror and contempt to those who with more propriety could hate, and with more justice could punish, the assassin of the emperor Isaac and his son. As the tyrant, pursued by fear or remorse, was stealing over to Asia, he was seized by the Latins of Constantinople, and condemned, after an open trial, to an ignominious death. His judges debated the mode of his execution—the axe, the wheel, or the stake; and it was resolved that Mourzoufle † should ascend the Theodosian column, a pillar of white marble of one hundred and forty-seven feet in height.‡ From the summit he was

\* Their quarrel is told by Villehardouin (No. 146—153) with the spirit of freedom. The merit and reputation of the marshal are acknowledged by the Greek historian (p. 387), μέγα παρὰ τοῖς τῶν Λατινῶν ἐνναμένον στρατεύμασι; unlike some modern heroes, whose exploits are only visible in their own memoirs. [Dean Milman has connected this quarrel with circumstances quite foreign to it, and erroneously made Villehardouin himself, instead of his nephew, prince of Achaia. See Note, p. 18, 19.—Ed.]

† See the fate of Mourzoufle, in Nicetas (p. 393), Villehardouin (No. 141—145. 163), and Guntherus (c. 20, 21). Neither the marshal nor the monk afford a grain of pity for a tyrant or rebel, whose punishment, however, was more unexampled than his crime.

‡ The column of Arcadius, which represents in basso-relievo his

cast down headlong, and dashed in pieces on the pavement, in the presence of innumerable spectators, who filled the forum of Taurus, and admired the accomplishment of an old prediction, which was explained by this singular event.\* The fate of Alexius is less tragical; he was sent by the marquis a captive to Italy, and a gift to the king of the Romans; but he had not much to applaud his fortune, if the sentence of imprisonment and exile was changed from a fortress in the Alps to a monastery in Asia. But his daughter, before the national calamity, had been given in marriage to a young hero who continued the succession, and restored the throne of the Greek princes.† The valour of Theodore Lascaris was signalized in the two sieges of Constantinople. After the flight of Mourzoufle, when the Latins were already in the city, he offered himself as their emperor to the soldiers and people; and his ambition, which might be virtuous, was undoubtedly brave. Could he have infused a soul into the multitude, they might have crushed the strangers under their feet: their abject despair refused his aid, and Theodore retired to breathe the air of freedom in Anatolia, beyond the immediate view and pursuit of the conquerors. Under the title, at first of despot, and afterwards of emperor, he drew to his standard the bolder spirits who were fortified against slavery by the contempt of life; and, as every means was lawful for the public safety, implored without scruple the alliance of the Turkish sultan. Nice, where Theodore established his residence, Prusa and Philadelphia, Smyrna and Ephesus, opened their gates to their deliverer; he derived strength and reputation from his victories, and even from his defeats; and the successor of Constantine preserved a fragment of the empire from the victories, or those of his father Theodosius, is still extant at Constantinople. It is described and measured, Gyllius (*Topograph.* 4. 7), Banduri (*ad lib.* 1, *Antiquit. C. P.* p. 507, &c.), and Tournefort (*Voyage du Levant*, tom. ii. lettre 12, p. 231).

\* The nonsense of Gunther and the modern Greeks concerning this *columna fatidica*, is unworthy of notice; but it is singular enough that fifty years before the Latin conquest, the poet Tzetzes (*Chiliad*, 9. 277) relates the dream of a matron who saw an army in the forum, and a man sitting on the column, clapping his hands, and uttering a loud exclamation.

† The dynasties of Nice, Trebizond, and Epirus (of which Nicetas saw the origin without much pleasure or hope), are learnedly explored and clearly represented, in the *Familix Byzantinæ* of Ducange.

banks of the Mæander to the suburbs of Nicomedia, and at length of Constantinople. Another portion, distant and obscure, was possessed by the lineal heir of the Comneni, a son of the virtuous Manuel, a grandson of the tyrant Andronicus. His name was Alexius; and the epithet of great was applied perhaps to his stature, rather than to his exploits. By the indulgence of the Angeli, he was appointed governor or duke of Trebizond;\* his birth gave him ambi-

\* Except some facts in Pachymer and Nicephorus Gregoras, which will hereafter be used, the Byzantine writers disdain to speak of the empire of Trebizond, or principality of the *Lazi*; and, among the Latins, it is conspicuous only in the romances of the fourteenth or fifteenth centuries. Yet the indefatigable Ducange has dug out (Fam. Byz. p. 192) two authentic passages in Vincent of Beauvais (l. 31, c. 144), and the protonotary Ogerius (apud Wading, A.D. 1279, No. 4). [Trapezus, afterwards Trebizond, was a colony from Sinope, Ol. vi. 1, B.C. 756 (Euseb. Chron. ap. Clinton, F. H. i. 156). It was, therefore, nearly coeval with the generally received era of Rome. It received its name from the *trapezoid*, or tabular form of the rocky coast on which the colonists fixed their settlement. Xenophon gave it early celebrity (Anab. v. 5. 3) as the point where he and his Greeks, during their memorable retreat, first reached the shore of the Euxine. The obscure mediæval empire of Trebizond has of late found its historians in Prof. Fallmerayer (Geschichte des Kaiserthums von Trapezunt, München, 1827), and Geo. Finlay (History of Greece and Trebizond, p. 354—498), both founded on a recently discovered chronicle of Michael Panaretos. Prof. Koeppen of Franklin College, Pennsylvania, has also in his useful work, *The World in the Middle Ages* (p. 122. 206), given a clear compendious view of the subject, and more particularly collected from various discrepant accounts, the following narrative of the origin of this State. When Isaac Angelus overthrew the Comneni in 1185, Tamar, a daughter of Andronicus (probably one of his children by Theodora, the former queen of Jerusalem, see this History v. 351), escaped and conveyed to Colchis two young sons of Manuel Comnenus. They were hospitably received by the Greeks of that country; and after the capture of Constantinople in 1204 by the Latins, Alexius, one of these princes, then a handsome and spirited youth, was assisted by his Colchian friends, in conquering a narrow tract along the southern coast of the Euxine, as far as the river Sangarius, where he founded the Comnenian empire of Trebizond. On its subsequent fate, till its fall in 1461, the above-mentioned writers supply whatever Gibbon's imperfect authorities omitted or mis-stated. The open roadstead of Trebizond is a very insecure harbour; but its situation, at the eastern extremity of the Euxine, has made it in all commercial times a convenient medium of European intercourse with Armenia and Persia. We find this stated in the fourteenth century by Maundeville (Travels, p. 201, edit. Bohn), and in the present by Layard (N. and B. p. 7). The neighbouring port of Batoun is better sheltered; but this advantage is neutralized by the insalubrity of the air. Koeppen states the

tion, the revolution independence; and without changing his title, he reigned in peace from Sinope to the Phasis, along the coast of the Black Sea. His nameless son and successor is described as the vassal of the sultan, whom he served with two hundred lances;\* that Comnenian prince was no more than duke of Trebizond, and the title of emperor was first assumed by the pride and envy of the grandson of Alexius. In the West, a third fragment was saved from the common shipwreck, by Michael, a bastard of the house of Angeli, who, before the revolution, had been known as a hostage, a soldier, and a rebel. His flight from the camp of the marquis Boniface secured his freedom; by his marriage with the governor's daughter, he commanded the important place of Durazzo, assumed the title of despot, and founded a strong and conspicuous principality in Epirus, Ætolia, and Thessaly, which have ever been peopled by a warlike race. The Greeks, who had offered their service to their new sovereigns, were excluded by the haughty Latins † from all civil and military honours, as a nation born to tremble and obey. Their resentment prompted them to show that they might have been useful friends, since they could be dangerous enemies; their nerves were braced by adversity; whatever was learned or holy, whatever was noble or valiant, rolled away into the independent states of Trebizond, Epirus, and Nice; and a single patrician is marked by the ambiguous praise of attachment and loyalty to the Franks. The vulgar herd of the cities and the country would have gladly submitted to a mild and regular servitude; and the transient disorders of war would have been obliterated by some years of industry and peace. But peace was banished, and industry was crushed, in the disorders of the feudal system. The *Roman* emperors of

population of Trebizond at this time to be 50,000. Malte Brun and Balbi (p. 649), make it only from 25,000 to 35,000.—ED.]

\* [Alexius was succeeded by his son-in-law, Andronicus I. Finlay, p. 384. The title of "Faithful Emperor of the Romans" was from the first assumed by Alexius: after the recovery of Constantinople by the Greeks, his grandson, John II., styled himself "Emperor of all the East."—Ib. 370.—ED.]

† The portrait of the French Latins is drawn in Nicetas by the hand of prejudice and resentment: οὐδεν τῶν ἄλλων ἔθνῶν εἰς Ἄρειος ἔργα παρασυμβεβλήσθαι σφίσιν ἠνείχοντο, ἀλλ' οὐδέ τις τῶν χαριτων ἢ τῶν μουσῶν παρὰ τοῖς βαρβάροις τούτοις ἐπεξενίζετο, καὶ παρὰ τοῦτο οἶμαι τὴν φύσιν ἦσαν ἀνήμεροι, καὶ τὸν χόλον εἶχον τοῦ λόγου προτρέχοντα.

Constantinople, if they were endowed with abilities, were armed with power for the protection of their subjects: their laws were wise, and their administration was simple. The Latin throne was filled by a titular prince, the chief, and often the servant, of his licentious confederates; the fiefs of the empire, from a kingdom to a castle, were held and ruled by the sword of the barons; and their discord, poverty, and ignorance, extended the ramifications of tyranny to the most sequestered villages. The Greeks were oppressed by the double weight of the priest, who was invested with temporal power, and of the soldier, who was inflamed by fanatic hatred; and the insuperable bar of religion and language for ever separated the stranger and the native. As long as the crusaders were united at Constantinople, the memory of their conquest, and the terror of their arms, imposed silence on the captive land; their dispersion betrayed the smallness of their numbers and the defects of their discipline; and some failures and mischances revealed the secret, that they were not invincible. As the fear of the Greeks abated, their hatred increased. They murmured; they conspired; and before a year of slavery had elapsed, they implored, or accepted, the succour of a barbarian, whose power they had felt, and whose gratitude they trusted.\*

The Latin conquerors had been saluted with a solemn and early embassy from John, or Joanice, or Calo-John, the revolted chief of the Bulgarians and Wallachians. He deemed himself their brother, as the votary of the Roman pontiff, from whom he had received the regal title and a holy banner; and in the subversion of the Greek monarchy, he might aspire to the name of their friend and accomplice. But Calo-John was astonished to find that the count of Flanders had assumed the pomp and pride of the successors of Constantine; and his ambassadors were dismissed with a haughty message, that the rebel must deserve a pardon, by touching with his forehead the footstool of the imperial throne. His resentment † would have exhaled in acts of

\* I here begin to use, with freedom and confidence, the eight books of the *Histoire de C. P. sous l'Empire des François*, which Ducange has given as a supplement to Villehardouin, and which, in a barbarous style, deserves the praise of an original and classic work.

† In Calo-John's answer to the pope, we may find his claims and

violence and blood; his cooler policy watched the rising discontent of the Greeks; affected a tender concern for their sufferings; and promised that their first struggles for freedom should be supported by his person and kingdom. The conspiracy was propagated by national hatred, the firmest band of association and secrecy; the Greeks were impatient to sheath their daggers in the breasts of the victorious strangers; but the execution was prudently delayed, till Henry, the emperor's brother, had transported the flower of his troops beyond the Hellespont. Most of the towns and villages of Thrace were true to the moment and the signal; and the Latins, without arms or suspicion, were slaughtered by the vile and merciless revenge of their slaves. From Demotica, the first scene of the massacre, the surviving vassals of the count of St. Pol escaped to Adrianople; but the French and Venetians, who occupied that city, were slain or expelled by the furious multitude; the garrisons that could effect their retreat fell back on each other towards the metropolis; and the fortresses that separately stood against the rebels were ignorant of each other's and of their sovereign's fate. The voice of fame and fear announced the revolt of the Greeks, and the rapid approach of their Bulgarian ally; and Calo-John, not depending on the forces of his own kingdom, had drawn from the Scythian wilderness a body of fourteen thousand Comans, who drank, as it was said, the blood of their captives, and sacrificed the Christians on the altars of their gods.\*

Alarmed by this sudden and growing danger, the emperor dispatched a swift messenger to recall count Henry and his

complaints (*Gesta Innocent. III. c. 103, 109*): he was cherished at Rome as the prodigal son.

\* The Comans were a Tartar or Turkman horde, which encamped in the twelfth and thirteenth centuries on the verge of Moldavia. The greater part were Pagans, but some were Mahometans, and the whole horde was converted to Christianity (A.D. 1370), by Lewis king of Hungary. [These were no other than the Cumans, already noticed in ch. 55, vol. vi. p. 273. Large bodies of them were allowed to settle in Hungary, where their conversion to Christianity began in 1229 under Bela IV. and was completed in 1279 by Ladislas IV. Kruse, Tab. xix. These were detached portions of the large horde which from the eleventh to the thirteenth century over-ran the steppes between the Volga and the Danube. In May, 1224, they were completely broken and dispersed by the Mongols in a bloody battle on the river Kalka, after which they never rose again to independence. Koepen, p. 97.—Ed.]

troops ; and had Baldwin expected the return of his gallant brother, with a supply of twenty thousand Armenians, he might have encountered the invader with equal numbers, and a decisive superiority of arms and discipline. But the spirit of chivalry could seldom discriminate caution from cowardice ; and the emperor took the field with a hundred and forty knights, and ther train of archers and sergeants. The marshal, who dissuaded and obeyed, led the vanguard in their march to Adrianople ; the main body was commanded by the count of Blois ; the aged doge of Venice followed with the rear ; and their scanty numbers were increased from all sides by the fugitive Latins. They undertook to besiege the rebels of Adrianople ; and such was the pious tendency of the crusades, that they employed the holy week in pillaging the country for their subsistence, and in framing engines for the destruction of their fellow-Christians. But the Latins were soon interrupted and alarmed by the light cavalry of the Comans, who boldly skirmished to the edge of their imperfect lines ; and a proclamation was issued by the marshal of Romania, that on the trumpet's sound, the cavalry should mount and form ; but that none, under pain of death, should abandon themselves to a desultory and dangerous pursuit. This wise injunction was first disobeyed by the count of Blois, who involved the emperor in his rashness and ruin. The Comans, of the Parthian or Tartar school, fled before their first charge ; but after a career of two leagues, when the knights and their horses were almost breathless, they suddenly turned, rallied, and encompassed the heavy squadrons of the Franks. The count was slain on the field ; the emperor was made prisoner ; and if the one disdained to fly, if the other refused to yield, their personal bravery made a poor atonement for their ignorance or neglect of the duties of a general.\*

Proud of his victory and his royal prize, the Bulgarian advanced to relieve Adrianople, and achieve the destruction of the Latins. They must inevitably have been destroyed, if the marshal of Romania had not displayed a cool courage and consummate skill ; uncommon in all ages, but most

\* Nicetas, from ignorance or malice, imputes the defeat to the cowardice of Dandolo (p. 383) ; but Villehardouin shares his own glory with his venerable friend, qui viels home ére et gote ne veoit, mais mult ére sages et preus et vigueros (No. 193).

uncommon in those times, when war was a passion, rather than a science. His grief and fears were poured into the firm and faithful bosom of the doge; but in the camp he diffused an assurance of safety, which could only be realized by the general belief. All day he maintained his perilous station between the city and the Barbarians; Villehardouin decamped in silence, at the dead of night; and his masterly retreat of three days would have deserved the praise of Xenophon and the ten thousand. In the rear the marshal supported the weight of the pursuit; in the front he moderated the impatience of the fugitives; and wherever the Comans approached, they were repelled by a line of impenetrable spears. On the third day, the weary troops beheld the sea, the solitary town of Rodosto,\* and their friends, who had landed from the Asiatic shore. They embraced, they wept; but they united their arms and councils; and, in his brother's absence, count Henry assumed the regency of the empire, at once in a state of childhood and caducity.† If the Comans withdrew from the summer heats, seven thousand Latins, in the hour of danger, deserted Constantinople, their brethren, and their vows. Some partial success was overbalanced by the loss of one hundred and twenty knights in the field of Rûsium; and of the imperial domain, no more was left than the capital, with two or three adjacent fortresses on the shores of Europe and Asia. The king of Bulgaria was resistless and inexorable; and Calo-John respectfully eluded the demands of the pope, who conjured his new proselyte to restore peace and the emperor to the afflicted Latins. The deliverance of Baldwin was no longer, he said, in the power of man; that prince had died in prison; and the manner of his death is variously related by ignorance and credulity. The lovers of a tragic legend will be pleased to hear, that the royal captive was tempted by the amorous queen of the Bugarians; that his chaste refusal exposed him to the falsehood of a woman and the jealousy of

\* The truth of geography, and the original text of Villehardouin (No. 194), place Rodosto three days' journey (trois journées) from Adrianople; but Vigenere, in his version, has most absurdly substituted *trois heures*; and this error, which is not corrected by Ducange, has entrapped several moderns, whose names I shall spare. [Rodosto is on the Propontis, or Sea of Marmora. Benjamin of Tudela made it two days' journey from Constantinople. Travels, p. 76, edit. Bohn.—ED.]

† The reign and end of Baldwin are related



a savage; that his hands and feet were severed from his body; that his bleeding trunk was cast among the carcasses of dogs and horses; and that he breathed three days before he was devoured by the birds of prey.\* About twenty years afterwards, in a wood of the Netherlands, a hermit announced himself as the true Baldwin, the emperor of Constantinople, and lawful sovereign of Flanders. He related the wonders of his escape, his adventures, and his penance, among a people prone to believe and to rebel; and, in the first transport, Flanders acknowledged her long-lost sovereign. A short examination before the French court detected the impostor, who was punished with an ignominious death; but the Flemings still adhered to the pleasing error; and the countess Jane is accused by the gravest historians of sacrificing to her ambition the life of an unfortunate father.†

In all civilized hostility, a treaty is established for the exchange or ransom of prisoners; and if their captivity be prolonged, their condition is known, and they are treated according to their rank with humanity or honour. But the savage Bulgarian was a stranger to the laws of war; his prisons were involved in darkness and silence; and above a year elapsed before the Latins could be assured of the death of Baldwin, before his brother, the regent Henry, would consent to assume the title of emperor. His moderation was applauded by the Greeks as an act of rare and inimitable virtue. Their light and perfidious ambition was eager to seize or anticipate the moment of a vacancy, while a law of succession, the guardian both of the prince and people, was gradually defined and confirmed in the hereditary monarchies of Europe. In the support of the Eastern

by Villehardouin and Nicetas (p. 386—416); and their omissions are supplied by Ducange in his Observations, and to the end of his first book.

\* After brushing away all doubtful and improbable circumstances, we may prove the death of Baldwin, 1. By the firm belief of the French barons (Villehardouin, No. 230). 2. By the declaration of Calo-John himself, who excuses his not releasing the captive emperor, quia debitum carnis exsolverat cum carcere teneretur. (Gesta Innocent. III. c. 109.)

† See the story of this impostor from the French and Flemish writers in Ducange, Hist. de C. P. 3. 9; and the ridiculous fables that were believed by the monks of St. Alban's, in Matthew Paris, Hist. Major, p. 271, 272. [See Bohn's edit. of Roger of Wendover, vol. ii. p. 455.—ED.]

empire, Henry was gradually left without an associate, as the heroes of the crusade retired from the world or from the war. The doge of Venice, the venerable Dandolo, in the fulness of years and glory, sank into the grave. The marquis of Montferrat was slowly recalled from the Peloponnesian war to the revenge of Baldwin and defence of Thessalonica. Some nice disputes of feudal homage and service were reconciled in a personal interview between the emperor and the king; they were firmly united by mutual esteem and the common danger; and their alliance was sealed by the nuptials of Henry with the daughter of the Italian prince. He soon deplored the loss of his friend and father. At the persuasion of some faithful Greeks, Boniface made a bold and successful inroad among the hills of Rhodope; the Bulgarians fled on his approach; they assembled to harass his retreat. On the intelligence that his rear was attacked, without waiting for any defensive armour, he leaped on horseback, couched his lance, and drove the enemies before him; but in the rash pursuit he was pierced with a mortal wound; and the head of the king of Thessalonica was presented to Calo-John, who enjoyed the honours, without the merit, of victory. It is here, at this melancholy event, that the pen or the voice of Jeffrey of Villehardouin seems to drop or to expire;\* and if he still exercised his military office of marshal of Romania, his subsequent exploits are buried in oblivion.† The character of Henry was not un-

\* Villehardouin, No. 257. I quote, with regret, this lamentable conclusion, where we lose at once the original history, and the rich illustrations of Ducange. The last pages may derive some light from Henry's two epistles to Innocent III. (Gesta, c. 106, 107.)

† The marshal was alive in 1212, but he probably died soon afterwards without returning to France. (Ducange, *Observations sur Villehardouin*, p. 238.) His fief of Messinople, the gift of Boniface, was the ancient Maximianopolis, which flourished in the time of Ammianus Marcellinus, among the cities of Thrace (No. 141). [This city was the Porsulæ of earlier times. It was situated on the northern side of the Lacus Bistonis, now Lake Burnu, and appears in the *Itin. Antonini* (p. 21, *Per Macedoniam usque Constantinop.*) as *Impara sive Pyrsoalis nunc Maximianopolis*. Prof. Koeppen (p. 114) ranks it, under the name of Mysonopolis, among the most remarkable cities in the Latin empire of Romania; but in 1433, Brocquière, who calls it Missy, found it desolate and uninhabited. (Travels, p. 344, edit. Bohn.) Reichard (Tab. vi.) assigns to it the modern appellations of Gumurdsjina and Komulds Egjina. Villehardouin is said to have died there in 1213. He has been confounded by some writers with his nephew, who was

equal to his arduous situation; in the siege of Constantinople, and beyond the Hellespont, he had deserved the fame of a valiant knight and a skilful commander; and his courage was tempered with a degree of prudence and mildness unknown to his impetuous brother. In the double war against the Greeks of Asia and the Bulgarians of Europe, he was ever the foremost on shipboard or on horseback; and though he cautiously provided for the success of his arms, the drooping Latins were often roused by his example to save and to second their fearless emperor. But such efforts, and some supplies of men and money from France, were of less avail than the errors, the cruelty, and death of their most formidable adversary. When the despair of the Greek subjects invited Calo-John as their deliverer, they hoped that he would protect their liberty and adopt their laws; they were soon taught to compare the degrees of national ferocity, and to execrate the savage conqueror, who no longer dissembled his intention of dispeopling Thrace, of demolishing the cities, and of transplanting the inhabitants beyond the Danube. Many towns and villages of Thrace were already evacuated; a heap of ruins marked the place of Phillippopolis, and a similar calamity was expected at Demotica and Adrianople, by the first authors of the revolt. They raised a cry of grief and repentance to the throne of Henry; the emperor alone had the magnanimity to forgive and trust them. No more than four his namesake, and raised the family to a more conspicuous elevation. From the *Histoire des Conquêtes et de l'établissement des Français dans les Etats de l'Ancienne Grèce sous les Villehardouins*, par J. A. Buchon, Paris, 1846, we learn that Geoffrey the younger, with a large body of knights and men at arms, returning from Palestine, was employed by William de Champlitte, Count of Anjou, to whom, in the division of the empire, the Morea had been allotted. Having assisted in the conquest of this peninsula, Villehardouin, in 1210, obtained the sovereignty for himself by a fraud, which is related in a modern Greek poem, published with a French translation, by Buchon, Paris, 1840. He reigned there till his death in 1218, when he was succeeded by his son, Geoffrey II., and for more than a century, his dynasty held the principality of Achaia and the Morea. Its history is fully related by Finlay (*Mediæval Greece*, p. 202—267), and abridged by Koeppen (p. 115—117). It may be found also in Fallmerayer's *History of the Morea in the Middle Ages*, vol. ii., in the *Peloponnesos* of Professor Ernst Curtius, vol. i. Gotha, 1851, and, with some local notices, in the *Reisen und Reiserouten im Peloponnes* of Dr. Louis Ross, Berlin, 1841.

—ED.]

hundred knights with their serjeants and archers, could be assembled under his banner; and with this slender force he sought and repulsed the Bulgarian, who, besides his infantry, was at the head of forty thousand horse. In this expedition, Henry felt the difference between a hostile and a friendly country; the remaining cities were preserved by his arms; and the savage, with shame and loss, was compelled to relinquish his prey. The siege of Thessalonica was the last of the evils which Calo-John inflicted or suffered; he was stabbed in the night in his tent; and the general, perhaps the assassin, who found him weltering in his blood, ascribed the blow with general applause to the lance of St. Demetrius.\* After several victories, the prudence of Henry concluded an honourable peace with the successor of the tyrant, and with the Greek princes of Nice and Epirus. If he ceded some doubtful limits, an ample kingdom was reserved for himself and his feudatories; and his reign, which lasted only ten years, afforded a short interval of prosperity and peace. Far above the narrow policy of Baldwin and Boniface, he freely intrusted to the Greeks the most important offices of the state and army; and this liberality of sentiment and practice was the more seasonable, as the princes of Nice and Epirus had already learned to seduce and employ the mercenary valour of the Latins. It was the aim of Henry to unite and reward his deserving subjects of every nation and language; but he appeared less solicitous to accomplish the impracticable union of the two churches. Pelagius, the pope's legate, who acted as the sovereign of Constantinople, had interdicted the worship of the Greeks, and sternly imposed the payment of tithes, the double procession of the Holy Ghost, and a blind obedience to the Roman pontiff. As the weaker party, they pleaded the duties of conscience, and implored the rights of toleration: "Our bodies," they said, "are Cæsar's, but our souls belong only to God." The persecution was checked by the firmness of the emperor;† and if we can believe that the same prince was

\* The church of this patron of Thessalonica was served by the canons of the holy sepulchre, and contained a divine ointment which distilled daily and stupendous miracles (Ducange, Hist. de C. P. 2. 4).

† Acropolita (c. 17) observes the persecution of the legate; and the toleration of Henry ἡ Εὐλαχίας as he calls him), κλύδωνα κατιστόρεισε.

poisoned by the Greeks themselves, we must entertain a contemptible idea of the sense and gratitude of mankind. His valour was a vulgar attribute which he shared with ten thousand knights; but Henry possessed the superior courage to oppose, in a superstitious age, the pride and avarice of the clergy. In the cathedral of St. Sophia, he presumed to place his throne on the right hand of the patriarch; and this presumption excited the sharpest censure of pope Innocent the Third. By a salutary edict, one of the first examples of the laws of mortmain, he prohibited the alienation of fiefs; many of the Latins, desirous of returning to Europe, resigned their estates to the church for a spiritual or temporal reward; these holy lands were immediately discharged from military service; and a colony of soldiers would have been gradually transformed into a college of priests.\*

The virtuous Henry died at Thessalonica, in the defence of that kingdom, and of an infant, the son of his friend Boniface. In the two first emperors of Constantinople, the male line of the counts of Flanders was extinct. But their sister Yolande was the wife of a French prince, the mother of a numerous progeny; and one of her daughters had married Andrew king of Hungary, a brave and pious champion of the cross. By seating him on the Byzantine throne, the barons of Romania would have acquired the forces of a neighbouring and warlike kingdom; but the prudent Andrew revered the laws of succession; and the princess Yolande, with her husband Peter of Courtenay, count of Auxerre, was invited by the Latins to assume the empire of the East. The royal birth of his father, the noble origin of his mother, recommended to the barons of France the first cousin of their king. His reputation was fair, his possessions were ample, and, in the bloody crusade against the Albigeois, the soldiers and the priests had been abundantly satisfied of

\* See the reign of HENRY, in Ducange (*Hist. de C. P.* l. 1, c. 35—41; l. 2, c. 1—22), who is much indebted to the epistles of the popes. Le Beau (*Hist. du Bas Empire*, tom. xxi. p. 120—122) has found, perhaps in Doutréman, some laws of Henry, which determined the service of fiefs, and the prerogatives of the emperor. [The government of Henry, his determined efforts to restrain the power assumed by pope Innocent, and the protection which he afforded to his Greek subjects against the tyranny of Pelagius, the papal legate, are well related by Finlay, p. 115—128.—Ed.]

his zeal and valour. Vanity might applaud the elevation of a French emperor of Constantinople, but prudence must pity, rather than envy, his treacherous and imaginary greatness. To assert and adorn his title, he was reduced to sell or mortgage the best of his patrimony. By these expedients, the liberality of his royal kinsman Philip Augustus, and the national spirit of chivalry, he was enabled to pass the Alps at the head of one hundred and forty knights, and five thousand five hundred sergeants and archers. After some hesitation, pope Honorius the Third was persuaded to crown the successor of Constantine; but he performed the ceremony in a church without the walls, lest he should seem to imply or to bestow any right of sovereignty over the ancient capital of the empire. The Venetians had engaged to transport Peter and his forces beyond the Adriatic, and the empress, with her four children, to the Byzantine palace; but they required, as the price of their service, that he should recover Durazzo from the despot of Epirus. Michael Angelus, or Comnenus, the first of his dynasty, had bequeathed the succession of his power and ambition to Theodore, his legitimate brother, who already threatened and invaded the establishments of the Latins. After discharging his debt by a fruitless assault, the emperor raised the siege to prosecute a long and perilous journey over land from Durazzo to Thessalonica. He was soon lost in the mountains of Epirus; the passes were fortified; his provisions exhausted; he was delayed and deceived by a treacherous negotiation; and, after Peter of Courtenay and the Roman legate had been arrested in a banquet, the French troops, without leaders or hopes, were eager to exchange their arms for the delusive promise of mercy and bread. The Vatican thundered; and the impious Theodore was threatened with the vengeance of earth and heaven; but the captive emperor and his soldiers were forgotten, and the reproaches of the pope are confined to the imprisonment of his legate. No sooner was he satisfied by the deliverance of the priest, and a promise of spiritual obedience, than he pardoned and protected the despot of Epirus. His peremptory commands suspended the ardour of the Venetians and the king of Hungary; and it was only by a natural or untimely death\*

\* Acropolita (c. 14) affirms, that Peter of Courtenay died by the

that Peter of Courtenay was released from his hopeless captivity.\*

The long ignorance of his fate, and the presence of the lawful sovereign, of Yolande, his wife or widow, delayed the proclamation of a new emperor. Before her death, and in the midst of her grief, she was delivered of a son, who was named Baldwin, the last and most unfortunate of the Latin princes of Constantinople. His birth endeared him to the barons of Romania; but his childhood would have prolonged the troubles of a minority, and his claims were superseded by the elder claims of his brethren. The first of these, Philip of Courtenay, who derived from his mother the inheritance of Namur, had the wisdom to prefer the substance of a marquisate to the shadow of an empire; and on his refusal, Robert, the second of the sons of Peter and Yolande, was called to the throne of Constantinople. Warned by his father's mischance, he pursued his slow and secure journey through Germany and along the Danube; a passage was opened by his sister's marriage with the king of Hungary; and the emperor Robert was crowned by the patriarch in the cathedral of St. Sophia. But his reign was an era of calamity and disgrace; and the colony, as it was styled, of NEW FRANCE, yielded on all sides to the Greeks of Nice and Epirus. After a victory, which he owed to his perfidy rather than his courage, Theodore Angelus entered the kingdom of Thessalonica, expelled the feeble Demetrius, the son of the marquis Boniface, erected his standard on the walls of Adrianople, and added, by his vanity, a third or a fourth name to the list of rival emperors. The relics of the Asiatic province were swept away by John Vataces, the son-in-law and successor of Theodore Lascaris, and who, in a triumphant reign of thirty-three years, displayed the virtues both of peace and war. Under his discipline, the swords of the French mercenaries were the most effectual instrument of his conquests, and their desertion from the

sword (*ἔργον μαχαίρας γενέσθαι*); but from his dark expressions, I should conclude a previous captivity *ὡς πάντας ἄρδην δεσμώτας ποιῆσαι σὺν πᾶσι σκεύεσι*. The chronicle of Auxerre delays the emperor's death till the year 1219; and Auxerre is in the neighbourhood of Courtenay.

\* See the reign and death of Peter of Courtenay, in Ducange (*Hist. de C. P.* l. 2, c. 22—23), who feebly strives to excuse the neglect of the emperor by Honorius III.

service of their country was at once a symptom and a cause of the rising ascendant of the Greeks. By the construction of a fleet, he obtained the command of the Hellespont, reduced the islands of Lesbos and Rhodes, attacked the Venetians of Candia, and intercepted the rare and parsimonious succours of the West. Once, and once only, the Latin emperor sent an army against Vataces; and in the defeat of that army, the veteran knights, the last of the original conquerors, were left on the field of battle. But the success of a foreign enemy was less painful to the pusillanimous Robert than the insolence of his Latin subjects, who confounded the weakness of the emperor and of the empire. His personal misfortunes will prove the anarchy of the government, and the ferociousness of the times. The amorous youth had neglected his Greek bride, the daughter of Vataces, to introduce into the palace a beautiful maid, of a private, though noble, family of Artois; and her mother had been tempted by the lustre of the purple to forfeit her engagements with a gentleman of Burgundy. His love was converted into rage; he assembled his friends, forced the palace-gates, threw the mother into the sea, and inhumanly cut off the nose and lips of the wife or concubine of the emperor. Instead of punishing the offender, the barons avowed and applauded the savage deed,\* which, as a prince and as a man, it was impossible that Robert should forgive. He escaped from the guilty city to implore the justice or compassion of the pope; the emperor was coolly exhorted to return to his station; before he could obey, he sunk under the weight of grief, shame, and impotent resentment.†

It was only in the age of chivalry, that valour could ascend from a private station to the thrones of Jerusalem and Constantinople. The titular kingdom of Jerusalem had devolved to Mary, the daughter of Isabella and Conrad of Montferrat, and the grand-daughter of Almeric or Amaury. She was given to John of Brienne, of a noble

\* Marinus Sanutus (*Secreta Fidelium Crucis*, l. 2, p. 4, c. 18, p. 73) is so much delighted with this bloody deed, that he has transcribed it in his margin as a *bonum exemplum*. Yet he acknowledges the damsel for the lawful wife of Robert. [She was the daughter of the knight of Neuville, a veteran crusader, recently dead. Finlay, p. 131.—Ed.]

† See the reign of Robert, in Ducange (*Hist. de C. P.* l. 3, c. 1—12.)



family in Champagne, by the public voice, and the judgment of Philip Augustus, who named him as the most worthy champion of the Holy Land.\* In the fifth crusade, he led a hundred thousand Latins to the conquest of Egypt; by him the siege of Damietta was achieved; and the subsequent failure was justly ascribed to the pride and avarice of the legate. After the marriage of his daughter with Frederic the Second,† he was provoked by the emperor's ingratitude to accept the command of the army of the church; and though advanced in life, and despoiled of royalty, the sword and spirit of John of Brienne were still ready for the service of Christendom. In the seven years of his brother's reign, Baldwin of Courtenay had not emerged from a state of childhood, and the barons of Romania felt the strong necessity of placing the sceptre in the hands of a man and a hero. The veteran king of Jerusalem might have disdained the name and office of regent; they agreed to invest him for his life with the title and prerogatives of emperor, on the sole condition, that Baldwin should marry his second daughter, and succeed at a mature age to the throne of Constantinople. The expectation, both of the Greeks and Latins, was kindled by the renown, the choice, and the presence, of John of Brienne; and they admired his martial aspect, his green and vigorous age of more than fourscore years, and his size and stature, which surpassed the common measure of mankind.‡ But avarice, and the love of ease, appeared to have chilled the ardour of enterprise; his troops were disbanded, and two years rolled away without action or honour, till he was awakened by the dangerous alliance of Vataces, emperor of Nice, and of Azan, king of Bulgaria. They besieged Constantinople by sea and land with an army of one hundred

\* Rex igitur Franciæ, deliberatione habitâ, respondit nuntiis, se daturum hominem Syriæ partibus aptum; in armis probum (*preux*), in bellis securum, in agendis providum, Johannem comitem Brennensem. Sanut. *Secreta Fidelium*, l. 3, p. 11, c. 4, p. 205. Matthew Paris, p. 159.

† Giannone (*Istoria Civile*, tom. ii. l. 16, p. 380—385) discusses the marriage of Frederic II. with the daughter of John of Brienne, and the double union of the crowns of Naples and Jerusalem.

‡ Acropolita, c. 27. The historian was at that time a boy, and educated at Constantinople. In 1233, when he was eleven years old, his father broke the Latin chain, left a splendid fortune, and escaped to the Greek court of Nice, where his son was raised to the highest honours.

thousand men; and a fleet of three hundred ships of war; while the entire force of the Latin emperor was reduced to one hundred and sixty knights, and a small addition of sergeants and archers. I tremble to relate, that, instead of defending the city, the hero made a sally at the head of his cavalry; and that of forty-eight squadrons of the enemy, no more than three escaped from the edge of his invincible sword. Fired by his example, the infantry and the citizens boarded the vessels that anchored close to the walls; and twenty-five were dragged in triumph into the harbour of Constantinople. At the summons of the emperor, the vassals and allies armed in her defence; broke through every obstacle that opposed their passage; and, in the succeeding year, obtained a second victory over the same enemies. By the rude poets of the age, John of Brienne is compared to Hector, Roland, and Judas Maccabæus:\* but their credit, and his glory, receive some abatement from the silence of the Greeks. The empire was soon deprived of the last of her champions; and the dying monarch was ambitious to enter paradise in the habit of a Franciscan friar.†

In the double victory of John of Brienne, I cannot discover the name or exploits of his pupil Baldwin, who had attained the age of military service, and who succeeded to the imperial dignity on the decease of his adoptive father.‡ The royal youth was employed on a commission more suitable to his temper; he was sent to visit the Western courts, of the pope more especially, and of the king of

\* Philip Mouskes, bishop of Tournay (A.D. 1274—1282), has composed a poem, or rather a string of verses, in bad old Flemish French, on the Latin emperors of Constantinople, which Ducange has published at the end of Villehardouin; see p. 224 for the prowess of John of Brienne.

N'Aie, Ector, Roll' ne Ogiers  
 Ne Judas Machabeus li fiers  
 Tant ne fit d'armes en estors  
 Com fist li Rois Jehans cel jors  
 Et il defors et il dedans  
 La paru sa force et ses sens  
 Et li hardiment qu'il avoit.

† See the reign of John de Brienne, in Ducange, *Hist. de C. P.* l. 3, c. 13—26.

‡ See the reign of Baldwin II. till his expulsion from Constantinople, in Ducange, *Hist. de C. P.* l. 4, c. 1—

France; to excite their pity by the view of his innocence and distress; and to obtain some supplies of men or money for the relief of the sinking empire. He thrice repeated these mendicant visits, in which he seemed to prolong his stay, and postpone his return; of the five-and-twenty years of his reign, a greater number were spent abroad than at home; and in no place did the emperor deem himself less free and secure than in his native country and his capital. On some public occasions his vanity might be soothed by the title of Augustus, and by the honours of the purple; and at the general council of Lyons, when Frederic the Second was excommunicated and deposed, his Oriental colleague was enthroned on the right hand of the pope. But how often was the exile, the vagrant, the imperial beggar, humbled with scorn, insulted with pity, and degraded in his own eyes, and those of the nations! In his first visit to England he was stopped at Dover by a severe reprimand, that he should presume, without leave, to enter an independent kingdom. After some delay, Baldwin, however, was permitted to pursue his journey, was entertained with cold civility, and thankfully departed with a present of seven hundred marks.\* From the avarice of Rome he could only obtain the proclamation of a crusade, and a treasure of indulgences; a coin, whose currency was depreciated by too frequent and indiscriminate abuse. His birth and misfortunes recommended him to the generosity of his cousin Louis the Ninth; but the martial zeal of the saint was diverted from Constantinople to Egypt and Palestine; and the public and private poverty of Baldwin was alleviated, for a moment, by the alienation of the marquisate of Namur and the lordship of Courtenay, the last remains of his inheritance.† By such shameful or ruinous expe-

34, the end, l. 5, c. 1—33.

\* Matthew Paris relates the two visits of Baldwin II. to the English court, p. 396—637; his return to Greece *armatâ manû*; p. 407; letters of his nomen *formidabile*, &c. p. 481 (a passage which had escaped Ducange); his expulsion, p. 850. [See English translation (Bohn's edit.) l. 125.—ED.]

† Louis IX. disapproved and stopped the alienation of Courtenay. (Ducange, l. 4, c. 23.) It is now annexed to the royal demesne, but granted for a term (*engagé*) to the family of Boulainvilliers. Courtenay, in the election of Nemours in the Isle de France, is a town of nine hundred inhabitants, with the remains of a castle. (*Melanges tirés d'une grande Bibliothèque*, tom. xlv. p. 74—77.)

dients, he once more returned to Romania with an army of thirty thousand soldiers, whose numbers were doubled in the apprehension of the Greeks. His first despatches to France and England announced his victories and his hopes; he had reduced the country round the capital to the distance of three days' journey; and if he succeeded against an important, though nameless city (most probably Chiorli), the frontier would be safe and the passage accessible. But these expectations (if Baldwin was sincere) quickly vanished like a dream; the troops and treasures of France melted away in his unskilful hands; and the throne of the Latin emperor was protected by a dishonourable alliance with the Turks and Comans. To secure the former, he consented to bestow his niece on the unbelieving sultan of Cogni; to please the latter, he complied with their Pagan rites; a dog was sacrificed between the two armies; and the contracting parties tasted each other's blood as a pledge of their fidelity.\* In the palace or prison of Constantinople the successor of Augustus demolished the vacant houses for winter fuel, and stripped the lead from the churches for the daily expense of his family. Some usurious loans were dealt with a scanty hand by the merchants of Italy; and Philip, his son and heir, was pawned at Venice as the security for a debt.† Thirst, hunger, and nakedness, are positive evils; but wealth is relative; and a prince, who would be rich in a private station, may be exposed by the increase of his wants to all the anxiety and bitterness of poverty.

But in this abject distress, the emperor and empire were still possessed of an ideal treasure, which drew its fantastic value from the superstition of the Christian world. The merit of the true cross was somewhat impaired by its frequent division: and a long captivity among the infidels might shed some suspicion on the fragments that were produced in the East and West. But another relic of the passion was preserved in the imperial chapel of Constantinople; and the crown of thorns which had been placed on the head of Christ was equally precious and authentic. It had formerly been the practice of the Egyptian debtors to

\* Joinville, p. 104, edit du Louvre. A Coman prince, who died without baptism, was buried at the gates of Constantinople, with a live retinue of slaves and horses.

† Sanut. Secret.

deposit as a security the mummies of their parents; and both their honour and religion were bound for the redemption of the pledge. In the same manner, and in the absence of the emperor, the barons of Romania borrowed the sum of thirteen thousand one hundred and thirty-four pieces of gold,\* on the credit of the holy crown; they failed in the performance of their contract, and a rich Venetian, Nicholas Querini, undertook to satisfy their impatient creditors, on condition that the relic should be lodged at Venice, to become his absolute property, if it were not redeemed within a short and definite term. The barons apprised their sovereign of the hard treaty and impending loss; and as the empire could not afford a ransom of seven thousand pounds sterling, Baldwin was anxious to snatch the prize from the Venetians, and to vest it with more honour and emolument in the hands of the most Christian king.†

Fidel. Crucis, l. 2, p. 4, c. 18, p. 73.

\* Under the words

*Perparus, Perpera, Hyperperum*, Ducange is short and vague: *Monetæ* genus. From a corrupt passage of Guntherus (Hist. C. P. c. 8, p. 10). I guess that the *perpera* was the nummus aureus, the fourth part of a mark of silver, or about ten shillings sterling in value. In lead it would be too contemptible. [The *aureus* of the first gold coinage of Rome was changed in the time of Constantine for the *solidus*, on which see Eckhel's learned treatise (Num. Vet. viii. p. 510—521). This became almost the only circulating gold coin of Europe; being issued from Constantinople, and sometimes bearing on its face the walls and image of that city (Ib. p. 268, 269), it obtained the name of *Byzant* or *Bezant*. (See ch. 33, vol. iv. p. 180.) It was not known by that of *perpera* before the crusades, at which time Ducange (ad voc. *Hyperperum*, tom. iii. p. 1275) says that this term was applied to the pieces of the purest gold—"ex auro eximie rutilo et recocto confecta." This explanation seems to have been overlooked by Gibbon. *Perpera* was evidently formed from the Greek *περπέρως* (over—above, excessive), and was used to distinguish this good money from the base, then in circulation, which the emperor Michael had coined to defraud the trading pilgrims. (See ch. 59, vol. vi. p. 478.) About that period a class of freemen, in the island of Cyprus, were called *perperii*, *περπέριοι*, from their paying an annual quit-rent of fifteen *perpers*, gold Byzants. (Koeppen, World in the Middle Ages, p. 113.) In his above mentioned treatise (p. 517), Eckhel corrects an error of Gibbon (vol. iv. p. 61), where it is said that the tax-collectors refused the current coin of the empire, and exacted payment in older and heavier pieces. This practice which had prevailed, was prohibited by a later clause in that law of Majorian of which only an earlier part is cited in Gibbon's note.—ED.]

† For the translation of the holy crown, &c. from Constantinople to Paris, see Ducange (Hist. de C. P. l. 4, c. 11—14. 24. 35) and Fleury (Hist. Ecclés. tom. xvii. p. 201—204).

Yet the negotiation was attended with some delicacy. In the purchase of relics, the saint would have started at the guilt of simony; but if the mode of expression were changed, he might lawfully repay the debt, accept the gift, and acknowledge the obligation. His ambassadors, two Dominicans, were dispatched to Venice, to redeem and receive the holy crown, which had escaped the dangers of the sea and the galleys of Vataces. On opening a wooden box, they recognized the seals of the doge and barons which were applied on a shrine of silver; and within this shrine the monument of the Passion was enclosed in a golden vase. The reluctant Venetians yielded to justice and power, the emperor Frederic granted a free and honourable passage, the court of France advanced as far as Troyes in Champagne, to meet with devotion this inestimable relic; it was borne in triumph through Paris by the king himself, barefoot, and in his shirt; and a free gift of ten thousand marks of silver reconciled Baldwin to his loss. The success of this transaction tempted the Latin emperor to offer, with the same generosity, the remaining furniture of his chapel;\* a large and authentic portion of the true cross; the baby-linen of the Son of God; the lance, the sponge, and the chain of his Passion; the rod of Moses; and part of the skull of St. John the Baptist. For the reception of these spiritual treasures, twenty thousand marks were expended by St. Louis on a stately foundation, the holy chapel of Paris, on which the muse of Boileau has bestowed a comic immortality. The truth of such remote and ancient relics, which cannot be proved by any human testimony, must be admitted by those who believe in the miracles which they have performed. About the middle of the last age, an inveterate ulcer was touched and cured by a holy prickle of the holy crown;† the prodigy is attested by the most pious and enlightened Christians of France; nor will the fact be easily disproved, except by those

\* *Mélanges tirés d'une grande Bibliothèque*, tom. xliiii. p. 201—205. The *Lutrin* of Boileau exhibits the inside, the soul, and manners of the *Sainte Chapelle*; and many facts relative to the institution are collected and explained by his commentators, Brosset and De St. Marc.

† It was performed A.D. 1656, March 24, on the niece of Pascal; and that superior genius, with Arnauld, Nicole, &c. were on the spot to believe and attest a miracle which confounded the Jesuits, and

who are armed with a general antidote against religious credulity.\*

The Latins of Constantinople† were on all sides encompassed and pressed; their sole hope, the last delay of their ruin, was in the division of their Greek and Bulgarian enemies; and of this hope they were deprived by the superior arms and policy of Vataces, emperor of Nice. From the Propontis to the rocky coast of Pamphylia, Asia was peaceful and prosperous under his reign; and the events of every campaign extended his influence in Europe. The strong cities of the hills of Macedonia and Thrace were rescued from the Bulgarians; and their kingdom was circumscribed by its present and proper limits, along the southern banks of the Danube. The sole emperor of the Romans could no longer brook that a lord of Epirus, a Comnenian prince of the west, should presume to dispute or share the honours of the purple; and the humble Demetrius changed the colour of his buskins, and accepted with gratitude the appellation of despot. His own subjects were exasperated by his baseness and incapacity: they implored the protection of their supreme lord. After some resistance, the kingdom of Thessalonica was united to the empire of Nice; and Vataces reigned without a competitor from the Turkish borders to the Adriatic gulf. The princes of Europe revered his merit and power; and had he subscribed an orthodox creed, it should seem that the pope would have abandoned without reluctance the Latin throne of Constantinople. But the death of Vataces, the short and busy reign of Theodore his son, and the helpless infancy of his grandson John, suspended the restoration of the Greeks. In the next chapter, I shall explain their domestic revo-

saved Port Royal. (*Œuvres de Racine*, tom. vi. p. 176—187, in his eloquent history of Port Royal.)

\* Voltaire (*Siècle de Louis XIV.* c. 37. *Œuvres*, tom. ix. p. 178, 179) strives to invalidate the fact; but Hume (*Essays*, vol. ii. p. 483, 484) with more skill and success, seizes the battery, and turns the cannon against his enemies.

† The gradual losses of the Latins may be traced in the third, fourth, and fifth books of the compilation of Ducange; but of the Greek conquest he has dropped many circumstances, which may be recovered from the larger history of George Acropolita, and the three first books of Nicephorus Gregoras, two writers of the Byzantine series, who have had the good fortune to meet with learned editors, Leo Allatius at Rome, and John Boivin in the Academy of Inscriptions of Paris.

lutions; in this place it will be sufficient to observe, that the young prince was oppressed by the ambition of his guardian and colleague Michael Palæologus, who displayed the virtues and vices that belong to the founder of a new dynasty. The emperor Baldwin had flattered himself that he might recover some provinces or cities by an impotent negotiation. His ambassadors were dismissed from Nice with mockery and contempt. At every place which they named, Palæologus alleged some special reason which rendered it dear and valuable in his eyes: in the one he was born; in another he had been first promoted to military command; and in a third he had enjoyed and hoped long to enjoy, the pleasures of the chase. "And what then do you propose to give us?" said the astonished deputies. "Nothing," replied the Greek, "not a foot of land. If your master be desirous of peace, let him pay me, as an annual tribute, the sum which he receives from the trade and customs of Constantinople. On these terms I may allow him to reign. If he refuses, it is war. I am not ignorant of the art of war, and I trust the event to God and my sword."\* An expedition against the despot of Epirus was the first prelude of his arms. If a victory was followed by a defeat; if the race of the Comneni or Angeli survived in those mountains his efforts and his reign; the captivity of Villehardouin, prince of Achaia, deprived the Latins of the most active and powerful vassal of their expiring monarchy. The republics of Venice and Genoa disputed, in the first of their naval wars, the command of the sea and the commerce of the east. Pride and interest attached the Venetians to the defence of Constantinople: their rivals were tempted to promote the designs of her enemies; and the alliance of the Genoese with the schismatic conqueror provoked the indignation of the Latin church.†

Intent on his great object, the emperor Michael visited in person, and strengthened, the troops and fortifications of

\* George Acropolita, c. 78, p. 89, 90, edit. Paris.

† The Greeks, ashamed of any foreign aid, disguise the alliance and succour of the Genoese; but the fact is proved by the testimony of J. Villani (*Chron.* l. 6, c. 71, in Muratori, *Script. Rerum Italicarum*, tom. xiii. p. 202, 203) and William de Nangis (*Annales de St. Louis*, p. 248, in the Louvre Joinville), two impartial foreigners; and Urban IV. threatened to deprive Genoa of her archbishop.



Thrace. The remains of the Latins were driven from their last possessions; he assaulted, without success, the suburb of Galata; and corresponded with a perfidious baron, who proved unwilling, or unable, to open the gates of the metropolis. The next spring, his favourite general Alexius Strategopulus, whom he had decorated with the title of Cæsar, passed the Hellespont with eight hundred horse and some infantry,\* on a secret expedition. His instructions enjoined him to approach, to listen, to watch, but not to risk any doubtful or dangerous enterprise against the city. The adjacent territory between the Propontis and the Black Sea was cultivated by a hardy race of peasants and outlaws, exercised in arms, uncertain in their allegiance, but inclined by language, religion, and present advantage, to the party of the Greeks. They were styled the *volunteers*,† and by their free service, the army of Alexius, with the regulars of Thrace and the Coman auxiliaries;‡ was augmented to the number of five-and-twenty thousand men. By the ardour of the volunteers, and by his own ambition, the Cæsar was stimulated to disobey the precise orders of his master, in the just confidence that success would plead his pardon and reward. The weakness of Constantinople, and the distress and terror of the Latins, were familiar to the observation of the volunteers; and they represented the present moment as the most propitious to surprise and conquest. A rash youth, the new governor of the Venetian colony, had sailed away with thirty galleys, and the best of the French knights, on a wild expedition to Daphnusia, a town on the Black Sea, at the distance of forty leagues; and the remaining Latins were without strength or suspicion. They were informed that Alexius had passed the Helles-

\* Some precautions must be used in reconciling the discordant numbers, the eight hundred soldiers of Nicetas, the twenty-five thousand of Spandugino (apud Ducange, l. 5, c. 24); the Greeks and Scythians of Acropolita; and the numerous army of Michael, in the Epistles of pope Urban IV. (l. 129).

† Θεληματάριοι.

They are described and named by Pachymer (l. 2, c. 14).

‡ It is needless to seek these Comans in the deserts of Tartary, or even of Moldavia. A part of the horde had submitted to John Vataces, and was probably settled as a nursery of soldiers on some waste lands of Thrace. (Cantacuzen. l. 1, c. 2.) [These were fugitives, who escaped from the destructive battle in 1224 (see p. 14 of this vol.), and engaged as mercenaries in the army of Vataces.—Ed.]

pont; but their apprehensions were lulled by the smallness of his original numbers; and their imprudence had not watched the subsequent increase of his army. If he left his main body to second and support his operations, he might advance unperceived, in the night, with a chosen detachment. While some applied scaling-ladders to the lowest part of the walls, they were secure of an old Greek, who could introduce their companions, through a subterraneous passage, into his house; they could soon, on the inside, break an entrance through the golden gate, which had been long obstructed; and the conqueror would be in the heart of the city, before the Latins were conscious of their danger. After some debate the Cæsar resigned himself to the faith of the volunteers; they were trusty, bold, and successful; and in describing the plan, I have already related the execution and success.\* But no sooner had Alexius passed the threshold of the golden gate, than he trembled at his own rashness; he paused, he deliberated; till the desperate volunteers urged him forwards, by the assurance that in retreat lay the greatest and most inevitable danger. Whilst the Cæsar kept his regulars in firm array, the Comans dispersed themselves on all sides; an alarm was sounded, and the threats of fire and pillage compelled the citizens to a decisive resolution. The Greeks of Constantinople remembered their native sovereigns; the Genoese merchants their recent alliance and Venetian foes; every quarter was in arms; and the air resounded with a general acclamation of “Long life and victory to Michael and John, the august emperors of the Romans!” Their rival Baldwin was awakened by the sound; but the most pressing danger could not prompt him to draw his sword in the defence of a city, which he deserted, perhaps with more pleasure than regret; he fled from the palace to the sea-shore, where he descried the welcome sails of the fleet returning from the vain and fruitless attempts on Daphnusia. Constantinople was irrecoverably lost; but the Latin emperor and the principal families embarked on board the Venetian galleys

\* The loss of Constantinople is briefly told by the Latins: the conquest is described with more satisfaction by the Greeks; by Acropolita (c. 85), Pachymer (l. 2, c. 26, 27), Nicephorus Gregoras (l. 4, c. 1, 2). See Ducange, *Hist. de C. P.* l. 5, c. 19—27.

and steered for the isle of Eubœa, and afterwards for Italy, where the royal fugitive was entertained by the pope and Sicilian king, with a mixture of contempt and pity. From the loss of Constantinople to his death he consumed thirteen years, soliciting the Catholic powers to join in his restoration; the lesson had been familiar to his youth; nor was his last exile more indigent or shameful than his three former pilgrimages to the courts of Europe. His son Philip was the heir of an ideal empire; and the pretensions of *his* daughter Catharine were transported by her marriage to Charles of Valois, the brother of Philip the Fair, king of France. The house of Courtenay was represented in the female line by successive alliances, till the title of emperor of Constantinople, too bulky and sonorous for a private name, modestly expired in silence and oblivion.\*

After this narrative of the expeditions of the Latins to Palestine and Constantinople, I cannot dismiss the subject without revolving the general consequences on the countries that were the scene, and on the nations that were the actors, of these memorable crusades.† As soon as the arms of the Franks were withdrawn, the impression, though not the memory, was erased in the Mahometan realms of Egypt and Syria. The faithful disciples of the prophet were never tempted by a profane desire to study the laws or language of the idolaters; nor did the simplicity of their primitive manners receive the slightest alteration from their intercourse in peace and war with the unknown strangers of the West. The Greeks, who thought themselves proud, but who were only vain, shewed a disposition somewhat less inflexible. In the efforts for the recovery of their empire, they emulated the valour, discipline, and tactics, of their antagonists. The modern literature of the West they might justly despise; but its free spirit would instruct them in

\* See the three last books (l. 5—8), and the genealogical tables of Ducange. In the year 1382, the titular emperor of Constantinople was James de Beaux, duke of Andria, in the kingdom of Naples, the son of Margaret, daughter of Catharine de Valois, daughter of Catharine, daughter of Philip, son of Baldwin II. (Ducange, l. 8, c. 37, 38.) It is uncertain whether he left any posterity.

† Abulfeda, who saw the conclusion of the crusades, speaks of the kingdoms of the Franks, and those of the negroes, as equally unknown. (Prolegom. ad Geograph.) Had he not disdained the Latin language, how easily might the Syrian prince have found books and interpreters!

the rights of man; and some institutions of public and private life were adopted from the French. The correspondence of Constantinople and Italy diffused the knowledge of the Latin tongue; and several of the fathers and classics were at length honoured with a Greek version.\* But the national and religious prejudices of the Orientals were inflamed by persecution; and the reign of the Latins confirmed the separation of the two churches.

If we compare, at the era of the crusades, the Latins of Europe, with the Greeks and Arabians, their respective degrees of knowledge, industry, and art, our rude ancestors must be content with the third rank in the scale of nations. Their successive improvement and present superiority may be ascribed to a peculiar energy of character, to an active and imitative spirit, unknown to their more polished rivals, who at that time were in a stationary or retrograde state. With such a disposition, the Latins should have derived the most early and essential benefits from a series of events which opened to their eyes the prospect of the world, and introduced them to a long and frequent intercourse with the more cultivated regions of the East. The first and most obvious progress was in trade and manufactures, in the arts which are strongly prompted by the thirst of wealth, the calls of necessity, and the gratification of the sense or vanity. Among the crowd of unthinking fanatics, a captive or a pilgrim might sometimes observe the superior refinements of Cairo and Constantinople; the first importer of windmills† was the benefactor of nations; and if such blessings

\* A short and superficial account of these versions from Latin into Greek, is given by Huet (*de Interpretatione et de Claris Interpretibus*, p. 131—135). Maximus Planudes, a monk of Constantinople (A.D. 1327—1353), has translated *Cæsar's Commentaries*, the *Somnium Scipionis*, the *Metamorphoses* and *Heroides* of Ovid, &c. (*Fabric. Bib. Græc.* tom. x. p. 533.)

† Windmills, first invented in the dry country of Asia Minor, were used in Normandy as early as the year 1105. (*Vie privée des François*, tom. i. p. 42, 43. Ducange, *Gloss. Latin.* tom. iv. p. 474.) [In his *History of Inventions* (1. 158), Beckmann denies the introduction of windmills into Europe from the East. He shows by the authority of different travellers, that none are to be found in Palestine, Persia, or Arabia; and their common use in the West, at the time mentioned, is a proof of an earlier origin. They were probably invented in the Netherlands, where the industry of Europe was first developed (*Hallam*, 3. 375); and in the twelfth century had made some proficiency in assisting manufacturing skill by

are enjoyed without any grateful remembrance, history has condescended to notice the more apparent luxuries of silk and sugar, which were transported into Italy from Greece and Egypt. But the intellectual wants of the Latins were more slowly felt and supplied; the ardour of studious curiosity was awakened in Europe by different causes and more recent events; and, in the age of the crusades, they viewed with careless indifference the literature of the Greeks and Arabians. Some rudiments of mathematical and medicinal knowledge might be imparted in practice and in figures; necessity might produce some interpreters for the grosser business of merchants and soldiers; but the commerce of the Orientals had not diffused the study and knowledge of their languages in the schools of Europe.\* If a similar principle of religion repulsed the idiom of the Koran, it should have excited their patience and curiosity to understand the original text of the gospel; and the same grammar would have unfolded the sense of Plato and the beauties of Homer. Yet in a reign of sixty years, the Latins of Constantinople disdained the speech and learning of their subjects; and the manuscripts were the only treasures which the natives might enjoy without rapine or envy. Aristotle was indeed the oracle of the Western universities, but it was a barbarous Aristotle; and, instead of ascending to the fountain head, his Latin votaries humbly accepted a corrupt and remote version from the Jews and Moors of Andalusia. The principle of the crusades was a savage fanaticism; and the most important effects were analogous to the cause. Each pilgrim was ambitious to return with his sacred spoils, the relics of Greece and Palestine;† and each relic was preceded and followed by a train of miracles

rude machinery. Such a people hearing of the service rendered to other lands by water-mills, which their want of running streams denied to them, are the most likely to have learned how to avail themselves of the power which currents of air afforded. The forests of windmills that surround Dutch towns, and the various purposes to which they are auxiliary, are even now the wonder of travellers.—ED.]

\* See the complaints of Roger Bacon. (Biographia Britannica, vol. i. p. 418, Kippis's edition.) If Bacon himself, or Gerbert, understood *some* Greeks, they were prodigies, and owed nothing to the commerce of the East.

† Such was the opinion of the great Leibnitz (Œuvres de Fontenelle, tom. v. p. 458), a master of the history of the middle ages. I shall only instance the pedigree of the

and visions. The belief of the Catholics was corrupted by new legends, their practice by new superstitions; and the establishment of the inquisition, the mendicant orders of monks and friars, the last abuse of indulgences, and the final progress of idolatry, flowed from the baleful fountain of the holy war. The active spirit of the Latins preyed on the vitals of their reason and religion; and if the ninth and tenth centuries were the times of darkness, the thirteenth and fourteenth were the age of absurdity and fable.

In the profession of Christianity, in the cultivation of a fertile land, the Northern conquerors of the Roman empire insensibly mingled with the provincials, and rekindled the embers of the arts of antiquity. Their settlements about the age of Charlemagne had acquired some degree of order and stability, when they were overwhelmed by new swarms of invaders, the Normans, Saracens,\* and Hungarians, who replunged the Western countries of Europe into their former state of anarchy and barbarism. About the eleventh century, the second tempest had subsided by the expulsion or conversion of the enemies of Christendom; the tide of civilization, which had so long ebbed, began to flow with a steady and accelerated course; and a fairer prospect was opened to the hopes and efforts of the rising generations. Great was the increase, and rapid the progress, during the two hundred years of the crusades; and some philosophers have applauded the propitious influence of these holy wars, which appear to me to have checked rather than forwarded the maturity of Europe.† The lives and labours of millions,

Carmelites, and the flight of the house of Loretto, which were both derived from Palestine.

\* If I rank the Saracens with the Barbarians, it is only relative to their wars, or rather inroads, in Italy and France, where their sole purpose was to plunder and destroy.

† On this interesting subject, the progress of society in Europe, a strong ray of philosophic light has broken from Scotland in our own times; and it is with private, as well as public regard, that I repeat the names of Hume, Robertson, and Adam Smith. [M. Guizot here cites Heeren's prize Essay on the Influence of the Crusades, in which that able writer has developed, with a philosophy not less sagacious than erudite, the happy, though remote, effect of these wars. The great minds here adduced, have ably shown how a portion of Europe emerged from the gloom in which for a thousand years it had been plunged; Mr. Hallam in his History of the Middle Ages, has equally illustrated the same subject; nor must we forget how much we owe to Gibbon himself. They, however, regarded the

which were buried in the East, would have been more profitably employed in the improvement of their native country; the accumulated stock of industry and wealth would have overflowed in navigation and trade; and the Latins would have been enriched and enlightened by a pure and friendly correspondence with the climates of the East. In one respect I can indeed perceive the accidental operation of the crusades, not so much in producing a benefit as in removing an evil. The larger portion of the inhabitants of Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserved the name of citizens and men. This oppressive system was supported by the arts of the clergy and the swords of the barons. The authority of the priests operated in the darker ages as a salutary antidote; they prevented the total extinction of letters, mitigated the fierceness of the times, sheltered the poor and defenceless, and preserved or revived the peace and order of civil society. But the independence, rapine, and discord, of the feudal lords, were unmixed with any semblance of good; and every hope of industry and improvement was crushed by the iron weight of the martial aristocracy. Among the causes that undermined that Gothic edifice, a conspicuous place must be allowed to the crusades. The estates of the barons were dissipated, and their race was often extinguished, in these costly and perilous expeditions. Their poverty extorted from their pride those

preceding period as a natural alternation of darkness with light, an ordained period of repose for wearied faculty. But we think the obscurity was artificial, and the returning morn only the removal of intruded vapours that had hidden a never-setting sun; and believe with Gibbon, that but for this obscuration, we might have reached a much higher point of intellectual progress. Among the direct consequences of the crusades, none is so prominent and undeniable, as the advance of papal aggrandizement. This increase of an influence, the most obstructive of any to social improvement—the deadliest paralyzer of activity and the most malignant foe of reason—is an evil of such magnitude as is not to be compensated by any accidental good. The eventual triumph of the Gothic mind over this monster-mischief, may have been collaterally aided by circumstances arising out of the crusades. But these had not the impellent virtue which is by some ascribed to them. There was nothing more in them than may be found in a greater or less degree in the events of all wars, especially those which first brought the Barbarian tribes into the abodes of civilization.—ED.]

charters of freedom which unlocked the fetters of the slave, secured the farm of the peasant and the shop of the artificer, and gradually restored a substance and a soul to the most numerous and useful part of the community. The conflagration which destroyed the tall and barren trees of the forest, gave air and scope to the vegetation of the smaller and nutritive plants of the soil.

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*Digression on the family of Courtenay.*

THE purple of three emperors who have reigned at Constantinople will authorise or excuse a digression on the origin and singular fortunes of the house of COURTENAY,\* in the three principal branches, I. Of Edessa; II. Of France; III. Of England; of which the last only has survived the revolutions of eight hundred years.

I. Before the introduction of trade, which scatters riches, and of knowledge, which dispels prejudice, the prerogative of birth is most strongly felt and most humbly acknowledged. In every age, the laws and manners of the Germans have discriminated the ranks of society; the dukes and counts, who shared the empire of Charlemagne, converted their office to an inheritance; and to his children each feudal lord bequeathed his honour and his sword. The proudest families are content to lose, in the darkness of the middle ages, the tree of their pedigree, which, however deep and lofty, must ultimately rise from a plebeian root; and their historians must descend ten centuries below the Christian era, before they can ascertain any lineal succession by the evidence of surnames, of arms, and of authentic records. With the first rays of light,† we discern the nobility and opulence of Atho, a French knight; his nobility, in

\* I have applied, but not confined, myself to *A genealogical History of the noble and illustrious family of Courtenay*, by Ezra Cleaveland, tutor to Sir William Courtenay, and rector of Honiton, Exon. 1735. *in folio*. The first part is extracted from William of Tyre; the second from Bouchet's French History; and the third from various memorials, public, provincial, and private, of the Courtenays of Devonshire. The rector of Honiton has more gratitude than industry, and more industry than criticism.

† The primitive record of the family is a passage of the continuator of Aimoin, a monk of



the rank and title of a nameless father ; his opulence, in the foundation of the castle of Courtenay in the district of Gatinois, about fifty-six miles to the south of Paris. From the reign of Robert, the son of Hugh Capet, the barons of Courtenay are conspicuous among the immediate vassals of the crown, and Joscelin, the grandson of Atho and a noble dame, is enrolled among the heroes of the first crusade. A domestic alliance (their mothers were sisters) attached him to the standard of Baldwin of Bruges, the second count of Edessa ; a princely fief, which he was worthy to receive, and able to maintain, announces the number of his martial followers ; and after the departure of his cousin, Joscelin himself was invested with the county of Edessa on both sides of the Euphrates. By economy in peace, his territories were replenished with Latin and Syrian subjects ; his magazines with corn, wine, and oil ; his castles with gold and silver, with arms and horses. In a holy warfare of thirty years, he was alternately a conqueror and a captive ; but he died like a soldier, in a horse-litter at the head of his troops ; and his last glance beheld the flight of the Turkish invaders who had presumed on his age and infirmities. His son and successor, of the same name, was less deficient in valour than in vigilance ; but he sometimes forgot that dominion is acquired and maintained by the same arts. He challenged the hostility of the Turks, without securing the friendship of the prince of Antioch ; and amidst the peaceful luxury of Turbessel, in Syria,\* Joscelin neglected the defence of the Christian frontier beyond the Euphrates. In his absence, Zenghi, the first of the Atabeks, besieged and stormed his capital, Edessa, which was feebly defended by a timorous and disloyal crowd of Orientals ; the Franks were oppressed in a bold attempt for its recovery, and Courtenay ended his days in the prison of Aleppo. He still left a fair and ample patrimony. But the victorious Turks oppressed on all sides the weakness of a widow and orphan ; and for the equivalent of an annual pension, they resigned to the Greek emperor the charge of defending, and the shame of losing, the last relics of the Latin conquest. The countess

Fleury, who wrote in the twelfth century. See his Chronicle in the Historians of France (tom. xi. p. 276).

\* Turbessel, or, as it is now styled, Telbesh, is fixed by D'Anville four-and-twenty miles from the great passage over the Euphrates at Zeugma.

dowager of Edessa retired to Jerusalem with her two children; the daughter, Agnes, became the wife and mother of a king; the son, Joscelin the Third, accepted the office of seneschal, the first of the kingdom, and held his new estates in Palestine by the service of fifty knights. His name appears with honour in all the transactions of peace and war; but he finally vanishes in the fall of Jerusalem; and the name of Courtenay, in this Branch of Edessa, was lost by the marriage of his two daughters with a French and a German baron.\*

While Joscelin reigned beyond the Euphrates, his elder brother Milo, the son of Joscelin, the son of Atho, continued, near the Seine, to possess the castle of their fathers, which was at length inherited by Rainaud, or Reginald, the youngest of his three sons. Examples of genius or virtue must be rare in the annals of the oldest families; and, in a remote age, their pride will embrace a deed of rapine and violence; such, however, as could not be perpetrated without some superiority of courage, or, at least, of power. A descendant of Reginald of Courtenay may blush for the public robber, who stripped and imprisoned several merchants, after they had satisfied the king's duties, at Sens and Orleans. He will glory in the offence, since the bold offender could not be compelled to obedience and restitution, till the regent and the count of Champagne prepared to march against him at the head of an army.† Reginald bestowed his estates on his eldest daughter; and his daughter on the seventh son of king Louis the Fat; and their marriage was crowned with a numerous offspring. We might expect that a private should have merged in a royal name; and that the descendants of Peter of France and Elizabeth of Courtenay, would have enjoyed the title and honours of princes of the blood. But this legitimate claim was long neglected and finally denied; and the causes of their disgrace will represent the story of this second branch. 1. Of all the families now extant, the most ancient, doubtless, and

\* His possessions are distinguished in the Assises of Jerusalem (c. 326) among the feudal tenures of the kingdom, which must, therefore, have been collected between the years 1153 and 1187. His pedigree may be found in the *Lignages d'Outremer*, c. 16.

† The rapine and satisfaction of Reginald de Courtenay, are preposterously arranged in the Epistles of the abbot and regent Suger

the most illustrious, is the house of France, which has occupied the same throne above eight hundred years, and descends in a clear and lineal series of males, from the middle of the ninth century.\* In the age of the crusades, it was already revered both in the East and West. But from Hugh Capet to the marriage of Peter, no more than five reigns or generations had elapsed; and so precarious was their title, that the eldest sons, as a necessary precaution, were previously crowned during the lifetime of their fathers. The peers of France have long maintained their precedency before the younger branches of the royal line; nor had the princes of the blood, in the twelfth century, acquired that hereditary lustre which is now diffused over the most remote candidates for the succession. 2. The barons of Courtenay must have stood high in their own estimation, and in that of the world, since they could impose on the son of a king the obligation of adopting for himself and all his descendants the name and arms of their daughter and his wife. In the marriage of an heiress with her inferior or her equal, such exchange was often required and allowed; but as they continued to diverge from the regal stem, the sons of Louis the Fat were insensibly confounded with their maternal ancestors; and the new Courtenays might deserve to forfeit the honours of their birth, which a motive of interest had tempted them to renounce. 3. The shame was far more permanent than the reward, and a momentary blaze was fol-

(114. 116) the best memorials of the age. (Duchesne, *Scriptores Hist. Franc.* tom. iv. p. 530.)

\* In the beginning of the eleventh century, after naming the father and grandfather of Hugh Capet, the monk Glaber is obliged to add, *cujus genus valde in-ante reperitur obscurum*. Yet we are assured that the great grandfather of Hugh Capet was Robert the Strong, count of Anjou (A. D. 863—873), a noble Frank of Neustria, *Neustrius . . . generosæ stirpis*, who was slain in the defence of his country against the Normans, *dum patriæ fines tuebatur*. Beyond Robert, all is conjecture or fable. It is a probable conjecture, that the third race descended from the second by Childebrand, the brother of Charles Martel. It is an absurd fable, that the second was allied to the first by the marriage of Ansbert, a Roman senator, and the ancestor of St. Arnould, with Blitilde, a daughter of Clotaire I. The Saxon origin of the house of France is an ancient but incredible opinion. See a judicious memoir of M. de Fontemagne. (*Mémoires de l'Académie des Inscriptions*, tom. xx. p. 548—579.) He had promised to declare his own opinion in a second memoir, which has never appeared.

lowed by a long darkness. The eldest son of these nuptials, Peter of Courtenay, had married, as I have already mentioned, the sister of the counts of Flanders, the two first emperors of Constantinople; he rashly accepted the invitation of the barons of Romania; his two sons, Robert and Baldwin, successively held and lost the remains of the Latin empire in the East, and the grand-daughter of Baldwin the Second again mingled her blood with the blood of France and of Valois. To support the expenses of a troubled and transitory reign, their patrimonial estates were mortgaged or sold; and the last emperors of Constantinople depended on the annual charity of Rome and Naples.

While the elder brothers dissipated their wealth in romantic adventures, and the castle of Courtenay was profaned by a plebeian owner, the younger branches of that adopted name were propagated and multiplied. But their splendour was clouded by poverty and time; after the decease of Robert, great butler of France, they descended from princes to barons; the next generations were confounded with the simple gentry; the descendants of Hugh Capet could no longer be visible in the rural lords of Tanlay and of Champignelles. The more adventurous embraced without dishonour the profession of a soldier; the least active and opulent might sink, like their cousins of the branch of Dreux, into the condition of peasants. Their royal descent, in a dark period of four hundred years, became each day more obsolete and ambiguous; and their pedigree, instead of being enrolled in the annals of the kingdom, must be painfully searched by the minute diligence of heralds and genealogists. It was not till the end of the sixteenth century, on the accession of a family almost as remote as their own, that the princely spirit of the Courtenays again revived; and the question of the nobility provoked them to assert the royalty of their blood. They appealed to the justice and compassion of Henry the Fourth; obtained a favourable opinion from twenty lawyers of Italy and Germany, and modestly compared themselves to the descendants of king David, whose prerogatives were not impaired by the lapse of ages or the trade of a carpenter.\* But every ear

\* Of the various petitions, apologies, &c. published by the *princes* of Courtenay, I have seen the three following, all in octavo: 1. De Stirpe et Origine Domûs de Courtenay: addita sunt Responsa celeberr-

was deaf, and every circumstance was adverse, to their lawful claims. The Bourbon kings were justified by the neglect of the Valois; the princes of the blood, more recent and lofty, disdained the alliance of this humble kindred; the parliament, without denying their proofs, eluded a dangerous precedent by an arbitrary distinction, and established St. Louis as the first father of the royal line.\* A repetition of complaints and protests was repeatedly disregarded; and the hopeless pursuit was terminated in the present century by the death of the last male of the family.† Their painful and anxious situation was alleviated by the pride of conscious virtue; they sternly rejected the temptations of fortune and favour; and a dying Courtenay would have sacrificed his son, if the youth could have renounced, for any temporal interest, the right and title of a legitimate prince of the blood of France.‡

III. According to the old register of Ford abbey, the Courtenays of Devonshire are descended from prince *Florus*, the second son of Peter, and the grandson of Louis the Fat.§ This fable of the grateful or venal monks was too

*rimorum Europæ Jurisconsultorum*; Paris. 1607. 2. Representation du Procédé tenu à l'instance faite devant le Roi, par Messieurs de Courtenay, pour la conservation de l'Honneur et Dignité de leur Maison, branche de la royale Maison de France; à Paris, 1613. 3. Representation du subject qui a porté Messieurs de Salles et de Fraville, de la Maison de Courtenay, à se retirer hors du Royaume, 1614. It was a homicide, for which the Courtenays expected to be pardoned, or tried, as princes of the blood.

\* The sense of the parliaments is thus expressed by Thuanus; Principis nomen nusquam in Galliâ tributum, nisi iis qui per mares e regibus nostris originem repetunt; qui nunc tantum a Ludovico nono beatæ memoriæ numerantur; nam *Cortinæi* et Drocenses, a Ludovico crasso genus ducentes, hodie inter eos minime recensentur. A distinction of expediency, rather than justice. The sanctity of Louis IX. could not invest him with any special prerogative, and all the descendants of Hugh Capet must be included in his original compact with the French nation.

† The last male of the Courtenays was Charles Roger, who died in the year 1730, without leaving any sons. The last female was Héléne de Courtenay, who married Louis de Beaufremont. Her title of Princesse du Sang Royal de France, was suppressed (February 7th, 1737) by an *arrêt* of the parliament of Paris.

‡ The singular anecdote to which I allude is related in the *Recueil des Pièces interessantes et peu connues* (Maestricht, 1786, in four vols. 12mo.); and the unknown editor quotes his author, who had received it from Héléne de Courtenay, marquise de Beaufremont.

§ Dugdale, Monas-

respectfully entertained by our antiquaries, Camden \* and Dugdale;† but it is so clearly repugnant to truth and time that the rational pride of the family now refuses to accept this imaginary founder. Their most faithful historians believe, that after giving his daughter to the king's son, Reginald of Courtenay abandoned his possessions in France, and obtained from the English monarch a second wife and a new inheritance. It is certain, at least, that Henry the Second distinguished, in his camps and councils, a Reginald, of the name and arms, and, as it may be fairly presumed, of the genuine race of the Courtenays of France. The right of wardship enabled a feudal lord to reward his vassal with the marriage and estate of a noble heiress; and Reginald of Courtenay acquired a fair establishment in Devonshire, where his posterity has been seated above six hundred years.‡ From a Norman baron, Baldwin de Brioniis, who had been invested by the conqueror, Hawise, the wife of Reginald, derived the honour of Okehampton, which was held by the service of ninety-three knights; and a female might claim the manly offices of hereditary viscount or sheriff, and of captain of the royal castle of Exeter. Their son Robert married the sister of the earl of Devon; at the end of a century, on the failure of the family of Rivers,§ his great grandson, Hugh the Second, succeeded to a title which was still considered as a territorial dignity; and twelve earls of Devonshire, of the name of Courtenay, have flourished in a period of two hundred and twenty years.

ticon Anglicanum, vol. i. p. 786. Yet this fable must have been invented before the reign of Edward III. The profuse devotion of the three first generations to Ford Abbey was followed by oppression on one side and ingratitude on the other; and in the sixth generation, the monks ceased to register the births, actions, and deaths, of their patrons.

\* In his *Britannia*, in the list of the earls of Devonshire. His expression, *e regio sanguine ortos credunt*, betrays, however, some doubt or suspicion.

† In his *Baronage*, p. 1, p. 634, he refers to his own *Monasticon*. Should he not have corrected the register of Ford Abbey, and annihilated the phantom Florus, by the unquestionable evidence of the French historians?

‡ Besides the third and most valuable book of Cleaveland's *History*, I have consulted Dugdale, the father of our genealogical science. (*Baronage*, p. 1, p. 634—643.)

§ This great family, de Ripuariis, de Redvers, de Rivers, ended in Edward the First's time, in Isabella de Fortibus, a famous and potent dowager, who long survived her brother and husband. (Dugdale, *Baronage*, p. 1, p. 254—257.)

They were ranked among the chief of the barons of the realm ; nor was it till after a strenuous dispute, that they yielded to the fief of Arundel the first place in the parliament of England ; their alliances were contracted with the noblest families, the Veres, Despensers, St. Johns, Talbots, Bohuns, and even the Plantagenets themselves ; and in a contest with John of Lancaster, a Courtenay, bishop of London, and afterwards archbishop of Canterbury, might be accused of profane confidence in the strength and number of his kindred. In peace, the earls of Devon resided in their numerous castles and manors of the West ; their ample revenue was appropriated to devotion and hospitality ; and the epitaph of Edward, surnamed, from his misfortune, the *blind*, from his virtues, the *good*, earl, inculcates with much ingenuity a moral sentence, which may however be abused by thoughtless generosity. After a grateful commemoration of the fifty-five years of union and happiness which he enjoyed with Mabel his wife, the good earl thus speaks from the tomb :

What we gave, we have ;  
What we spent, we had ;  
What we left, we lost.\*

But their *losses*, in this sense, were far superior to their gifts and expenses ; and their heirs, not less than the poor, were the objects of their paternal care. The sums which they paid for livery and seisin attest the greatness of their possessions ; and several estates have remained in their family since the thirteenth and fourteenth centuries. In war, the Courtenays of England fulfilled the duties, and deserved the honours, of chivalry. They were often intrusted to levy and command the militia of Devonshire and Cornwall ; they often attended their supreme lord to the borders of Scotland ; and in foreign service, for a stipulated price, they sometimes maintained fourscore men at arms and as many archers. By sea and land, they fought under the standard of the Edwards and Henries ; their names are conspicuous in battles, in tournaments, and in the original list of the order of the garter ; three brothers shared the

\* Cleaveland, p. 142. By some it is assigned to a Rivers, earl of Devon ; but the English denotes the fifteenth, rather than the thirteenth century.

Spanish victory of the Black Prince; and in the lapse of six generations, the English Courtenays had learned to despise the nation and country from which they derived their origin. In the quarrel of the two roses, the earls of Devon adhered to the house of Lancaster, and three brothers successively died either in the field or on the scaffold. Their honours and estates were restored by Henry the Seventh; a daughter of Edward the Fourth was not disgraced by the nuptials of a Courtenay; their son, who was created marquis of Exeter, enjoyed the favour of his cousin Henry the Eighth; and in the camp of Cloth of Gold, he broke a lance against the French monarch. But the favour of Henry was the prelude of disgrace; his disgrace was the signal of death; and of the victims of the jealous tyrant, the marquis of Exeter is one of the most noble and guiltless. His son Edward lived a prisoner in the Tower, and died an exile at Padua; and the secret love of queen Mary, whom he slighted, perhaps for the princess Elizabeth, has shed a romantic colour on the story of this beautiful youth. The relics of his patrimony were conveyed into strange families by the marriages of his four aunts; and his personal honours, as if they had been legally extinct, were revived by the patents of succeeding princes. But there still survived a lineal descendant of Hugh, the first earl of Devon, a younger branch of the Courtenays, who have been seated at Powderham Castle above four hundred years from the reign of Edward the Third to the present hour. Their estates have been increased by the grant and improvement of lands in Ireland, and they have been recently restored to the honours of the peerage. Yet the Courtenays still retain the plaintive motto, which asserts the innocence, and deplores the fall, of their ancient house.\* While they sigh for past greatness, they are doubtless sensible of present blessings; in the long series of the Courtenay annals, the most splendid era is likewise the most unfortunate; nor can an opulent peer of Britain be inclined to envy the emperors of Constantinople, who wandered over Europe to

\* *Ubi lapsus? Quid feci?* a motto which was probably adopted by the Powderham branch, after the loss of the earldom of Devonshire, &c. The primitive arms of the Courtenays were, *or, three torteaux, gules*, which seem to denote their affinity with Godfrey of Bouillon, and the ancient counts of Boulogne.



solicit aims for the support of their dignity and the defence of their capital.

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CHAPTER LXII.—THE GREEK EMPERORS OF NICE AND CONSTANTINOPLE.—ELEVATION AND REIGN OF MICHAEL PALÆOLOGUS.—HIS FALSE UNION WITH THE POPE AND THE LATIN CHURCH.—HOSTILE DESIGNS OF CHARLES OF ANJOU.—REVOLT OF SICILY.—WAR OF THE CATALANS IN ASIA AND GREECE.—REVOLUTIONS AND PRESENT STATE OF ATHENS.

THE loss of Constantinople restored a momentary vigour to the Greeks, From their palaces, the princes and nobles were driven into the field; and the fragments of the falling monarchy were grasped by the hands of the most vigorous or the most skilful candidates. In the long and barren pages of the Byzantine annals,\* it would not be an easy task to equal the two characters of Theodore Lascaris and John Ducas Vataces,† who replanted and upheld the Roman standard at Nice in Bithynia. The difference of their virtues was happily suited to the diversity of their situation. In his first efforts, the fugitive Lascaris commanded only three cities and two thousand soldiers; his reign was the season of generous and active despair; in every military operation he staked his life and crown; and his enemies of the Hellespont and the Mæander, were surprised by his celerity and subdued by his boldness. A victorious reign of eighteen years expanded the principality of Nice to the magnitude of an empire. The throne of his successor and son-in-law Vataces was founded on a more solid basis, a larger scope, and more plentiful resources; and it was the temper, as well as the interest, of Vataces to calculate the risk, to expect the moment, and to insure the success, of his

\* For the reigns of the Nicene emperors, more especially of John Vataces and his son, their minister, George Acropolita, is the only genuine contemporary; but George Pachymer returned to Constantinople with the Greeks at the age of nineteen. (Hanckius de Script. Byzant. c. 33, 34, p. 564—578. Fabric. Bibliot. Græc. tom. vi. p. 448, —460.) Yet the history of Nicephorus Gregoras, though of the fourteenth century, is a valuable narrative from the taking of Constantinople by the Latins.

† Nicephorus Gregoras (l. 2, c. 1) distinguishes between the *ὀξεία ὄρη* of Lascaris, and the *εὐσάθεια* of Vataces. The two portraits are in a very good style.

ambitious designs. In the decline of the Latins, I have briefly exposed the progress the Greeks; the prudent and gradual advances of a conqueror, who, in a reign of thirty-three years, rescued the provinces from national and foreign usurpers, till he pressed on all sides the imperial city, a leafless and sapless trunk, which must fall at the first stroke of the axe. But his interior and peaceful administration is still more deserving of notice and praise.\* The calamities of the times had wasted the numbers and the substance of the Greeks; the motives and the means of agriculture were extirpated; and the most fertile lands were left without cultivation or inhabitants. A portion of this vacant property was occupied and improved by the command, and for the benefit, of the emperor; a powerful hand and a vigilant eye supplied and surpassed, by a skilful management, the minute diligence of a private farmer; the royal domain became the garden and granary of Asia; and without impoverishing the people, the sovereign acquired a fund of innocent and productive wealth. According to the nature of the soil, his lands were sown with corn, or planted with vines; the pastures were filled with horses and oxen, with sheep and hogs; and when Vataces presented to the empress a crown of diamonds and pearls, he informed her, with a smile, that this precious ornament arose from the sale of the eggs of his innumerable poultry. The produce of his domain was applied to the maintenance of his palace and hospitals, the calls of dignity and benevolence; the lesson was still more useful than the revenue; the plough was restored to its ancient security and honour; and the nobles were taught to seek a sure and independent revenue from their estates, instead of adorning their splendid beggary by the oppression of the people, or (what is almost the same) by the favours of the court. The superfluous stock of corn and cattle was eagerly purchased by the Turks, with whom Vataces preserved a strict and sincere alliance; but he discouraged the importation of foreign manufactures, the costly silks of the East, and the curious labours of the Italian looms. "The demands of nature and necessity," was he

\* Pachymer, l. 1, c. 23, 24. Nic. Greg. l. 2, c. 6. The reader of the Byzantines must observe how rarely we are indulged with such precious details.

accustomed to say, "are indispensable; but the influence of fashion may rise and sink at the breath of a monarch;" and both his precept and example recommended simplicity of manners and the use of domestic industry. The education of youth and the revival of learning were the most serious objects of his care; and, without deciding the precedency, he pronounced with truth, that a prince and a philosopher\* are the two most eminent characters of human society. His first wife was Irene, the daughter of Theodore Lascaris, a woman more illustrious by her personal merit, the milder virtues of her sex, than by the blood of the Angeli and Comneni, that flowed in her veins, and transmitted the inheritance of the empire. After her death he was contracted to Anne, or Constance, a natural daughter of the emperor Frederic the Second;† but as the bride had not attained the years of puberty, Vataces placed in his solitary bed an Italian damsel of her train; and his amorous weakness bestowed on the concubine the honours, though not the title, of lawful empress. His frailty was censured as a flagitious and damnable sin by the monks; and their rude invectives exercised and displayed the patience of the royal lover. A philosophic age may excuse a single vice, which was redeemed by a crowd of virtues; and in the review of his faults, and the more intemperate passions of Lascaris, the judgment of their contemporaries was softened by gratitude to the second founders of the empire.‡ The slaves of the Latins, without law or peace, applauded the happiness of their brethren who had resumed their national freedom; and Vataces employed the laudable policy of convincing the Greeks of every dominion, that it was their interest to be enrolled in the number of his subjects.

\* *Μόνοι γὰρ ἀπάντων ἀνθρώπων ὀνομαστότατοι βασιλεὺς καὶ φιλόσοφος.* (Georg. Acropol. c. 32.) The emperor, in a familiar conversation, examined and encouraged the studies of his future logothete.

† [This princess does not appear in the genealogical table of the house of Hohenstauffen, given by Koeppen after Von Raumer (p. 130). But we find there her two illegitimate brothers, Manfred, (called Mainfroy in a subsequent page), who, being appointed regent of Naples for his nephew Conradin, seized the sovereignty for himself in 1258; and the unfortunate Enzo, who after a short reign as king of Sardinia, was made prisoner by the Bolognese at Fossalto, in 1246, and kept in captivity till his death in 1272.—ED.]

‡ Compare Acropolita (c. 18. 52), and the two first books of Nice-

A strong shade of degeneracy is visible between John Vataces and his son Theodore; between the founder who sustained the weight, and the heir who enjoyed the splendour, of the imperial crown.\* Yet the character of Theodore was not devoid of energy; he had been educated in the school of his father, in the exercise of war and hunting; Constantinople was yet spared; but in the three years of a short reign, he thrice led his armies into the heart of Bulgaria. His virtues were sullied by a choleric and suspicious temper; the first of these may be ascribed to the ignorance of control, and the second might naturally arise from a dark and imperfect view of the corruption of mankind. On a march in Bulgaria, he consulted on a question of policy his principal ministers; and the Greek logothete, George Acropolita, presumed to offend him by the declaration of a free and honest opinion. The emperor half-unsheathed his scimitar; but his more deliberate rage reserved Acropolita for a baser punishment. One of the first officers of the empire was ordered to dismount, stripped of his robes, and extended on the ground in the presence of the prince and army. In this posture he was chastised with so many and such heavy blows from the clubs of two guards or executioners, that when Theodore commanded them to cease, the great logothete was scarcely able to arise and crawl away to his tent. After a seclusion of some days, he was recalled by a peremptory mandate to his seat in council; and so dead were the Greeks to the sense of honour and shame, that it is from the narrative of the sufferer himself that we acquire the knowledge of his disgrace.† The cruelty of the emperor was exasperated by the pangs of sickness, the approach of a premature end, and the suspicion of poison and magic. The lives and fortunes, the eyes and limbs, of his kinsmen and nobles, were sacrificed to each sally of passion; and before he died, the son

phorus Gregoras.

\* A Persian saying, that Cyrus was the *father*, and Darius the *master*, of his subjects, was applied to Vataces and his son. But Pachymer (l. 1, c. 23) has mistaken the mild Darius for the cruel Cambyses, despot or tyrant of his people. By the institution of taxes, Darius had incurred the less odious, but more contemptible, name of *Κάπηλος*, merchant or broker. (Herodotus, 3. 89.)

† Acropolita (c. 63) seems to admire his own firmness in sustaining a beating, and not returning to council till he was called. He relates the exploits of Theodore, and his own

of Vataces might deserve from the people, or at least from the court, the appellation of tyrant. A matron of the family of the Palæologi had provoked his anger by refusing to bestow her beauteous daughter on the vile plebeian who was recommended by his caprice. Without regard to her birth or age, her body, as high as the neck, was enclosed in a sack with several cats, who were pricked with pins to irritate their fury against their unfortunate fellow-captive. In his last hours, the emperor testified a wish to forgive and be forgiven, a just anxiety for the fate of John, his son and successor, who at the age of eight years, was condemned to the dangers of a long minority. His last choice intrusted the office of guardian to the sanctity of the patriarch Arsenius, and to the courage of George Muzalon, the great domestic, who was equally distinguished by the royal favour and the public hatred. Since their connection with the Latins, the names and privileges of hereditary rank had insinuated themselves into the Greek monarchy; and the noble families\* were provoked by the elevation of a worthless favorite, to whose influence they imputed the errors and calamities of the late reign. In the first council, after the emperor's death, Muzalon, from a lofty throne, pronounced a laboured apology of his conduct and intentions; his modesty was subdued by a unanimous assurance of esteem and fidelity; and his most inveterate enemies were the loudest to salute him as the guardian and saviour of the Romans. Eight days were sufficient to prepare the execution of the conspiracy. On the ninth, the obsequies of the deceased monarch were solemnized in the cathedral of Magnesia,† an Asiatic city, where he expired on the banks of the

services, from c. 53 to c. 74, of his history. See the third book of Nicephorus Gregoras.

\* Pachymer (l. 1, c. 21) names and discriminates fifteen or twenty Greek families, *καὶ ὅσοι ἄλλοι, οἷς ἡ μεγαλογενῆς σειρὰ καὶ χρυσῆ συγκεκρότητο*. Does he mean, by this decoration, a figurative, or a real, golden chain? Perhaps both.

† The old geographers, with Cellarius and D'Anville, and our travellers, particularly Pococke and Chandler, will teach us to distinguish the two Magnesias of Asia Minor, of the Mæander, and of Sipylus. The latter, our present object, is still flourishing for a Turkish city, and lies eight hours, or leagues, to the north-east of Smyrna. (Tournefort, *Voyage du Levant*, tom. iii. lettre 22, p. 365—370. Chandler's *Travels into Asia Minor*, p. 267.) [The modern Manissa represents the ancient Magnesia ad Sipylum. (Reichard, tab. v.) It contains 100,000 inhabitants, and is noted for

Hermus, and at the foot of mount Sipylus. The holy rites were interrupted by a sedition of the guards; Muzalon, his brothers, and his adherents, were massacred at the foot of the altar; and the absent patriarch was associated with a new colleague, with Michael Palæologus, the most illustrious in birth and merit of the Greek nobles.\*

Of those who are proud of their ancestors, the far greater part must be content with local or domestic renown; and few there are who dare trust the memorials of their family to the public annals of their country. As early as the middle of the eleventh century, the noble race of the Palæologi† stands high and conspicuous in the Byzantine history; it was the valiant George Palæologus who placed the father of the Comneni on the throne; and his kinsmen or descendants continue, in each generation, to lead the armies and councils of the state. The purple was not dishonoured by their alliance; and had the law of succession, and female succession, been strictly observed, the wife of Theodore Lascaris must have yielded to her elder sister, the mother of Michael Palæologus, who afterwards raised his family to the throne. In his person, the splendour of birth was dignified by the merit of the soldier and statesman; in his early youth he was promoted to the office of *constable* or commander of the French mercenaries; the private expense of a day never exceeded three pieces of gold; but his ambition was rapacious and profuse; and his gifts were doubled by the graces of his conversation and manners. The love of the soldiers and people excited the jealousy of the court; and Michael thrice escaped from the dangers in which he was involved by his own imprudence or that of his friends. I. Under the reign of Justice and Vataces, a dispute arose‡

its extensive plantations of saffron. (Malte Brun and Balbi, p. 647.) Following Pococke and Chandler, Reichard places Magnesia ad Mæandrum at the present Turkish town of Guzelhissar, which Malte Brun and Balbi make to be the site of the old Tralles.—ED.]

\* See Acropolita (c. 75, 76, &c.), who lived too near the times; Pachymer (l. 1, c. 13—25), Gregoras (l. 3, c. 3—5).

† The pedigree of Palæologus is explained by Ducange (Famil. Byzant. p. 230, &c.); the events of his private life are related by Pachymer (l. 1, c. 7—12) and Gregoras (l. 2. 8; l. 3. 2. 4; l. 4. 1) with visible favour to the father of the reigning dynasty.

‡ Acropolita (c. 50) relates the circumstances of this curious adventure, which seem to have escaped the more recent writers.

between two officers, one of whom accused the other of maintaining the hereditary right of the Palæologi. The cause was decided according to the new jurisprudence of the Latins, by single combat; the defendant was overthrown; but he persisted in declaring that himself alone was guilty; and that he had uttered these rash or treasonable speeches without the approbation or knowledge of his patron. Yet a cloud of suspicion hung over the innocence of the constable; he was still pursued by the whispers of malevolence; and a subtle courtier, the archbishop of Philadelphia, urged him to accept the judgment of God in the proof of the fiery ordeal.\* Three days before the trial, the patient's arm was inclosed in a bag, and secured by the royal signet; and it was incumbent on him to bear a red-hot ball of iron three times from the altar to the rails of the sanctuary, without artifice and without injury. Palæologus eluded the dangerous experiment, with sense and pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers; but a layman, a sinner like myself, is not endowed with the gift of miracles. Your piety, most holy prelate, may deserve the interposition of Heaven, and from your hands I will receive the fiery globe, the pledge of my innocence." The archbishop started; the emperor smiled; and the absolution or pardon of Michael was approved by new rewards and new services. II. In the succeeding reign, as he held the government of Nice, he was secretly informed, that the mind of the absent prince was poisoned with jealousy; and that death or blindness would be his final reward. Instead of awaiting the return and sentence of Theodore, the constable, with some followers, escaped from the city and the empire; and though he was plundered by the Turkmans of the desert, he found a hospitable refuge in the court of the sultan. In the ambiguous state of an exile, Michael reconciled the duties of gratitude and loyalty: drawing his sword against the Tartars; admonishing the garrisons of the Roman limit; and promoting, by his influence, the restora-

\* Pachymer (l. 1, c. 12), who speaks with proper contempt of this barbarous trial, affirms that he had seen in his youth many persons who had sustained, without injury, the fiery ordeal. As a Greek, he is credulous; but the ingenuity of the Greeks might furnish some remedies of art or fraud against their own superstition, or that of their tyrant.

tion of peace, in which his pardon and recal were honourably included. III. While he guarded the West against the despot of Epirus, Michael was again suspected and condemned in the palace; and such was his loyalty or weakness, that he submitted to be led in chains above six hundred miles from Durazzo to Nice. The civility of the messenger alleviated his disgrace; the emperor's sickness dispelled his danger; and the last breath of Theodore, which recommended his infant son, at once acknowledged the innocence and the power of Palæologus.

But his innocence had been too unworthily treated, and his power was too strongly felt, to curb an aspiring subject in the fair field that was opened to his ambition.\* In the council after the death of Theodore, he was the first to pronounce, and the first to violate, the oath of allegiance to Muzalon; and so dexterous was his conduct, that he reaped the benefit, without incurring the guilt, or at least the reproach, of the subsequent massacre. In the choice of a regent, he balanced the interest and passions of the candidates; turned their envy and hatred from himself against each other, and forced every competitor to own, that after his own claims, those of Palæologus were best entitled to the preference. Under the title of great duke, he accepted or assumed, during a long minority, the active powers of government; the patriarch was a venerable name; and the factious nobles were seduced, or oppressed, by the ascendant of his genius. The fruits of the economy of Vataces were deposited in a strong castle on the banks of the Hermus, in the custody of the faithful Varangians; the constable retained his command or influence over the foreign troops; he employed the guards to possess the treasure, and the treasure to corrupt the guards; and whatsoever might be the abuse of the public money, his character was above the suspicion of private avarice. By himself, or by his emissaries, he strove to persuade every rank of subjects, that their own prosperity would rise in just proportion to the establishment of his authority. The weight of taxes was suspended, the perpetual theme of popular complaint; and

\* Without comparing Pachymer to Thucydides or Tacitus, I will praise his narrative (l. 1, c. 13—32; l. 2, c. 1—9), which pursues the ascent of Palæologus with eloquence, perspicuity, and tolerable freedom. Acropolita is more cautious, and Gregoras more concise.



he prohibited the trials by the ordeal and judicial combat. These barbaric institutions were already abolished or undermined in France\* and England;† and the appeal to the sword offended the sense of a civilized,‡ and the temper of an unwarlike, people. For the future maintenance of their wives and children, the veterans were grateful; the priest and the philosopher applauded his ardent zeal for the advancement of religion and learning; and his vague promise of rewarding merit was applied by every candidate to his own hopes. Conscious of the influence of the clergy, Michael successfully laboured to secure the suffrage of that powerful order. Their expensive journey from Nice to Magnesia, afforded a decent and ample pretence; the leading prelates were tempted by the liberality of his nocturnal visits; and the incorruptible patriarch was flattered by the homage of his new colleague, who led his mule by the bridle into the town, and removed to a respectful distance the importunity of the crowd. Without renouncing his title by royal descent, Palæologus encouraged a free discussion into the advantages of elective monarchy; and his adherents asked, with the insolence of triumph, what patient

\* The judicial combat was abolished by St. Louis in his own territories; and his example and authority were at length prevalent in France. (*Esprit des Loix*, l. 28, c. 29.)

† In civil cases Henry II. gave an option to the defendant; Glanville prefers the proof by evidence, and that by judicial combat is reprobated in the *Fleta*. Yet the trial by battle has never been abrogated in the English law, and it was ordered by the judges as late as the beginning of the last century. [It was expunged from our code in 1819 (59 *Geo. III.*). In the preceding year, an atrocious murderer, named Thornton, escaped the penalty of his crime by challenging the brother of his victim to single combat, and in conformity with the law, as it then existed, was discharged because his challenge was declined.—ED.]

‡ Yet an ingenious friend has urged to me in mitigation of this practice, 1. *That* in nations emerging from barbarism, it moderates the licence of private war and arbitrary revenge. 2. *That* it is less absurd than the trials by the ordeal, or boiling water, or the cross, which it has contributed to abolish. 3. *That* it served at least as a test of personal courage; a quality so seldom united with a base disposition, that the danger of the trial might be some check to a malicious prosecutor, and a useful barrier against injustice supported by power. The gallant and unfortunate earl of Surrey might probably have escaped his unmerited fate, had not his demand of the combat against his accuser been overruled.

would trust his health, or what merchant would abandon his vessel, to the *hereditary* skill of a physician or a pilot? The youth of the emperor, and the impending dangers of a minority, required the support of a mature and experienced guardian; of an associate raised above the envy of his equals, and invested with the name and prerogatives of royalty. For the interest of the prince and people, without any selfish views for himself or his family, the great duke consented to guard and instruct the son of Theodore; but he sighed for the happy moment when he might restore to his firmer hands the administration of his patrimony, and enjoy the blessings of a private station. He was first invested with the title and prerogatives of *despot*, which bestowed the purple ornaments, and the second place in the Roman monarchy. It was afterwards agreed that John and Michael should be proclaimed as joint emperors, and raised on the buckler, but that the pre-eminence should be reserved for the birthright of the former. A mutual league of amity was pledged between the royal partners; and in case of a rupture, the subjects were bound, by their oath of allegiance, to declare themselves against the aggressor; an ambiguous name, the seed of discord and civil war. Palæologus was content; but on the day of the coronation, and in the cathedral of Nice, his zealous adherents most vehemently urged the just priority of his age and merit. The unseasonable dispute was eluded by postponing to a more convenient opportunity the coronation of John Lascaris; and he walked with a slight diadem in the train of his guardian, who alone received the imperial crown from the hands of the patriarch. It was not without extreme reluctance that Arsenius abandoned the cause of his pupil; but the Varangians brandished their battle-axes; a sign of assent was extorted from the trembling youth; and some voices were heard, that the life of a child should no longer impede the settlement of the nation. A full harvest of honours and employments was distributed among his friends by the grateful Palæologus. In his own family he created a despot and two sebastocrators; Alexius Strategopulus was decorated with the title of Cæsar; and that veteran commander soon repaid the obligation, by restoring Constantinople to the Greek emperor.

It was in the second year of his reign, while he resided

in the palace and gardens of Nymphæum,\* near Smyrna. that the first messenger arrived at the dead of night; and the stupendous intelligence was imparted to Michael after he had been gently waked by the tender precaution of his sister Eulogia. The man was unknown or obscure; he produced no letters from the victorious Cæsar, nor could it easily be credited, after the defeat of Vataces and the recent failure of Palæologus himself, that the capital had been surprised by a detachment of eight hundred soldiers. As a hostage, the doubtful author was confined, with the assurance of death or an ample recompense; and the court was left some hours in anxiety of hope and fear, till the messengers of Alexius arrived with the authentic intelligence, and displayed the trophies of the conquest, the sword and sceptre,† the buskins and bonnet,‡ of the usurper Baldwin, which he had dropped in his precipitate flight. A general assembly of the bishops, senators, and nobles, was immediately convened, and never perhaps was an event received with more heartfelt and universal joy. In a studied oration, the new sovereign of Constantinople congratulated his own and the public fortune. "There was a time," said he, "a far distant time, when the Roman empire extended to the Adriatic, the Tigris, and the confines of Æthiopia. After the loss of the provinces, our capital itself, in these last and calamitous

\* The site of Nymphæum is not clearly defined in ancient or modern geography. But from the last hours of Vataces (Acropolita, c. 52), it is evident the palace and gardens of his favourite residence were in the neighbourhood of Smyrna. Nymphæum might be loosely placed in Lydia. (Gregoras, l. 6. 6.) [See Chishull's Travels (p. 3), for the plain of Nymphe, near Smyrna, which must be the ancient Nymphæum.—Ed.]

† This sceptre, the emblem of justice and power, was a long staff, such as was used by the heroes in Homer. By the latter Greeks it was named *dicanice*, and the imperial sceptre was distinguished as usual by the red or purple colour.

‡ Acropolita affirms (c. 87), that this bonnet was after the French fashion; but from the ruby at the point or summit, Ducange (Hist. de C. P. l. 5, c. 28, 29), believes that it was the high-crowned hat of the Greeks. Could Acropolita mistake the dress of his own court? [See a note on this subject (vol. vi. p. 200), and the passages in Eckhel there referred to. Baldwin's cap was the head-ornament of a foreign race. The Greek emperors appear to the last on their coins, with the diadem, distinguished "unionibus et gemmis." See Benjamin of Tudela's description of Manuel's crown in 1161, which was suspended by a golden chain, so that the emperor sat under it and was not oppressed by its weight. Travels, p. 75, edit. Bohn.—Ed.]

days has been wrested from our hands by the Barbarians of the West. From the lowest ebb the tide of prosperity has again returned in our favour; but our prosperity was that of fugitives and exiles; and when we were asked, which was the country of the Romans, we indicated with a blush the climate of the globe and the quarter of the heavens. The Divine Providence has now restored to our arms the city of Constantine, the sacred seat of religion and empire; and it will depend on our valour and conduct to render this important acquisition the pledge and omen of future victories." So eager was the impatience of the prince and people, that Michael made his triumphal entry into Constantinople only twenty days after the expulsion of the Latins. The golden gate was thrown open at his approach; the devout conqueror dismounted from his horse; and a miraculous image of Mary the conductress was borne before him, that the divine Virgin in person might appear to conduct him to the temple of her Son, the cathedral of St. Sophia. But after the first transport of devotion and pride, he sighed at the dreary prospect of solitude and ruin. The palace was defiled with smoke and dirt, and the gross intemperance of the Franks; whole streets had been consumed by fire, or were decayed by the injuries of time; the sacred and profane edifices were stripped of their ornaments; and, as if they were conscious of their approaching exile, the industry of the Latins had been confined to the work of pillage and destruction. Trade had expired under the pressure of anarchy and distress; and the numbers of inhabitants had decreased with the opulence of the city. It was the first care of the Greek monarch to reinstate the nobles in the palaces of their fathers; and the houses or the ground which they occupied were restored to the families that could exhibit a legal right of inheritance. But the far greater part was extinct or lost; the vacant property had devolved to the lord; he re peopled Constantinople by a liberal invitation to the provinces; and the brave *volunteers* were seated in the capital which had been recovered by their arms. The French barons and the principal families had retired with their emperor; but the patient and humble crowd of Latins was attached to the country, and indifferent to the change of masters. Instead of banishing the factories of the Pisans, Venetians, and Genoese, the prudent conqueror accepted

their oaths of allegiance, encouraged their industry, confirmed their privileges, and allowed them to live under the jurisdiction of their proper magistrates. Of these nations, the Pisans and Venetians preserved their respective quarters in the city; but the services and power of the Genoese deserved at the same time the gratitude and the jealousy of the Greeks. Their independent colony was first planted at the sea-port town of Heraclea in Thrace. They were speedily recalled, and settled in the exclusive possession of the suburb of Galata, an advantageous post, in which they revived the commerce, and insulted the majesty, of the Byzantine empire.\*

The recovery of Constantinople was celebrated as the era of a new empire; the conqueror alone and by the right of the sword, renewed his coronation in the church of St. Sophia; and the name and honours of John Lascaris, his pupil and lawful sovereign, were insensibly abolished. But his claims still lived in the minds of the people; and the royal youth must speedily attain the years of manhood and ambition. By fear or conscience, Palæologus was restrained from dipping his hands in innocent and royal blood; but the anxiety of a usurper and a parent urged him to secure his throne, by one of those imperfect crimes so familiar to the modern Greeks. The loss of sight incapacitated the young prince for the active business of the world; instead of the brutal violence of tearing out his eyes, the visual nerve was destroyed by the intense glare of a red-hot basin,† and John Lascaris was removed to a distant castle, where he spent many years in privacy and oblivion. Such cool and deliberate guilt may seem incompatible with remorse; but if Michael could trust the mercy of heaven, he was not inaccessible to the reproaches and vengeance of mankind,

\* See Pachymer (l. 2, c. 28—33), Acropolita (c. 88), Nicephorus Gregoras (l. 4, 7), and, for the treatment of the subject by Latins, Ducange (l. 5, c. 30, 31).

† This milder invention for extinguishing the sight was tried by the philosopher Democritus on himself, when he sought to withdraw his mind from the visible world; a foolish story! The word *abacinare*, in Latin and Italian, has furnished Ducange (Gloss. Latin.) with an opportunity to review the various modes of blinding: the more violent were scooping, burning with an iron or hot vinegar, and binding the head with a strong cord till the eyes burst from their sockets. Ingenious tyrants!

which he had provoked by cruelty and treason. His cruelty imposed on a servile court the duties of applause or silence ; but the clergy had a right to speak in the name of their invisible master ; and their holy legions were led by a prelate, whose character was above the temptations of hope or fear. After a short abdication of his dignity, Arsenius\* had consented to ascend the ecclesiastical throne of Constantinople, and to preside in the restoration of the church. His pious simplicity was long deceived by the arts of Palæologus ; and his patience and submission might soothe the usurper, and protect the safety of the young prince. On the news of his inhuman treatment the patriarch unsheathed the spiritual sword ; and superstition, on this occasion, was enlisted in the cause of humanity and justice. In a synod of bishops, who were stimulated by the example of his zeal, the patriarch pronounced a sentence of excommunication ; though his prudence still repeated the name of Michael in the public prayers. The Eastern prelates had not adopted the dangerous maxims of ancient Rome ; nor did they presume to enforce their censures, by deposing princes, or absolving nations from their oaths of allegiance. But the Christian who had been separated from God and the church, became an object of horror ; and, in a turbulent and fanatic capital, that horror might arm the hand of an assassin, or inflame a sedition of the people. Palæologus felt his danger, confessed his guilt, and deprecated his judge ; the act was irretrievable ; the prize was obtained ; and the most rigorous penance, which he solicited, would have raised the sinner to the reputation of a saint. The unrelenting patriarch refused to announce any means of atonement or any hopes of mercy ; and condescended only to pronounce, that, for so great a crime, great indeed must be the satisfaction. “ Do you require,” said Michael, “ that I should abdicate the empire ? ” And at these words, he offered, or seemed to offer, the sword of state. Arsenius eagerly grasped this pledge of sovereignty ; but when he perceived that the emperor was unwilling to purchase absolution at so dear a rate, he indig-

\* See the first retreat and restoration of Arsenius, in Pachymer (l. 2, c. 15 ; l. 3, c. 1, 2), and Nicephorus Gregoras (l. 3, c. 1 ; l. 4, c. 1). Posterity justly accused the ἀφέλεια and ῥαθύμια of Arsenius, the virtues of a hermit, the vices of a minister (l. 12, c. 2).

nantly escaped to his cell, and left the royal sinner, kneeling and weeping before the door\*.

The danger and scandal of this excommunication subsisted above three years, till the popular clamour was assuaged by time and repentance; till the brethren of Arsenius condemned his inflexible spirit, so repugnant to the unbounded forgiveness of the gospel. The emperor had artfully insinuated, that, if he were still rejected at home, he might seek, in the Roman pontiff, a more indulgent judge; but it was far more easy and effectual to find or to place that judge at the head of the Byzantine church. Arsenius was involved in a vague rumour of conspiracy and disaffection; some irregular steps in his ordination and government were liable to censure; a synod deposed him from the episcopal office; and he was transported under a guard of soldiers to a small island of the Propontis. Before his exile he suddenly requested that a strict account might be taken of the treasures of the church; boasted, that his sole riches, three pieces of gold, had been earned by transcribing the psalms; continued to assert the freedom of his mind; and denied with his last breath, the pardon which was implored by the royal sinner.† After some delay, Gregory, bishop of Adrianople, was translated to the Byzantine throne; but his authority was found insufficient to support the absolution of the emperor; and Joseph, a reverend monk, was substituted to that important function. This edifying scene was represented in the presence of the senate and people; at the end of six years, the humble penitent was restored to the communion of the faithful; and humanity will rejoice, that a milder treatment of the captive Lascaris was stipulated as a proof of his remorse. But the spirit of Arsenius still survived in a powerful faction of the monks and clergy, who persevered above forty-eight years in an obstinate schism. Their scruples were treated with tenderness and respect by Michael and his son; and the reconciliation of the Arsenites

\* The crime and excommunication of Michael are fairly told by Pachymer (l. 3, c. 10. 14. 19, &c.) and Gregoras (l. 4, c. 4). His confession and penance restored their freedom.

† Pachymer relates the exile of Arsenius (l. 4, c. 1-16); he was one of the Commissaries who visited him in the desert island. The last testament of the unforgiving patriarch is still extant. (Dupin, *Bibliothèque Ecclésiastique*, tom. x. p. 95.)

was the serious labour of the church and state. In the confidence of fanaticism, they had proposed to try their cause by a miracle; and when the two papers, that contained their own and the adverse cause, were cast into a fiery brasier, they expected that the Catholic verity would be respected by the flames. Alas! the two papers were indiscriminately consumed and this unforeseen accident produced the union of a day, and renewed the quarrel of an age.\* The final treaty displayed the victory of the Arsenites; the clergy abstained during forty days from all ecclesiastical functions; a slight penance was imposed on the laity; the body of Arsenius was deposited in the sanctuary; and, in the name of the departed saint, the prince and people were released from the sins of their fathers.†

The establishment of his family was the motive, or at least the pretence, of the crime of Palæologus; and he was impatient to confirm the succession, by sharing with his eldest son the honours of the purple. Andronicus, afterwards surnamed the elder, was proclaimed and crowned emperor of the Romans, in the fifteenth year of his age; and, from the first era of a prolix and inglorious reign, he held that august title nine years as the colleague, and fifty as the successor, of his father. Michael himself, had he died in a private station, would have been thought more worthy of the empire; and the assaults of his temporal and spiritual enemies left him few moments to labour for his own fame or the happiness of his subjects. He wrested from the Franks several of the noblest islands of the Archipelago, Lesbos, Chios, and Rhodes; his brother Constantine was sent to command in Malvasia and Sparta; and the eastern side of the Morea, from Argos and Napoli to Cape Tænarus, was repossessed by the Greeks. This effusion of Christian blood was loudly condemned by the patriarch; and the insolent priest presumed to interpose his fears and scruples between the arms of princes. But in the prosecu-

\* Pachymer (l. 7, c. 22) relates this miraculous trial like a philosopher, and treats with similar contempt a plot of the Arsenites, to hide a revelation in the coffin of some old saint (l. 7, c. 13). He compensates this incredulity by an image that weeps, another that bleeds (l. 7, c. 30), and the miraculous cures of a deaf and a mute patient (l. 11, c. 32).

† The story of the Arsenites is spread through the thirteen books of Pachymer. Their union and



tion of these Western conquests, the countries beyond the Hellespont were left naked to the Turks; and their depredations verified the prophecy of a dying senator, that the recovery of Constantinople would be the ruin of Asia. The victories of Michael were achieved by his lieutenants; his sword rusted in the palace; and in the transactions of the emperor with the popes and the king of Naples, his political arts were stained with cruelty and fraud.\*

I. The Vatican was the most natural refuge of a Latin emperor, who had been driven from his throne; and pope Urban the Fourth appeared to pity the misfortunes, and vindicate the cause, of the fugitive Baldwin. A crusade, with plenary indulgence, was preached by his command against the schismatic Greeks; he excommunicated their allies and adherents; solicited Louis the Ninth in favour of his kinsman; and demanded a tenth of the ecclesiastical revenues of France and England for the service of the holy war.† The subtle Greek, who watched the rising tempest of the West, attempted to suspend or soothe the hostility of the pope, by suppliant embassies and respectful letters; but he insinuated that the establishment of peace must prepare the reconciliation and obedience of the Eastern church. The Roman court could not be deceived by so gross an artifice; and Michael was admonished, that the repentance of the son should precede the forgiveness of the father; and that *faith* (an ambiguous word) was the only basis of friendship and alliance. After a long and affected delay, the approach of danger, and the importunity of Gregory the Tenth, compelled him to enter on a more serious negotiation; he alleged the example of the great Vataces; and the Greek clergy, who understood the intentions of their prince, were not alarmed by the first steps of reconciliation and respect. But when he pressed the conclusion of the treaty, they strenuously declared that the

triumph are reserved for Nicephorus Gregoras (l. 7, c. 9), who neither loves nor esteems these sectaries.

\* Of the thirteen books of Pachymer, the first six (as the fourth and fifth of Nicephorus Gregoras) contain the reign of Michael, at the time of whose death he was forty years of age. Instead of breaking, like his editor the Père Poussin, his history into two parts, I follow Ducange and Cousin, who number the thirteen books in one series.

† Ducange, Hist. de C. P. l. 5, c. 33, &c. from the Epistles of Urban IV.

Latins, though not in name, were heretics in fact, and that they despised those strangers as the vilest and most despicable portion of the human race.\* It was the task of the emperor to persuade, to corrupt, to intimidate, the most popular ecclesiastics, to gain the vote of each individual, and alternately to urge the arguments of Christian charity and the public welfare. The texts of the fathers and the arms of the Franks were balanced in the theological and political scale; and without approving the addition to the Nicene creed, the most moderate were taught to confess, that the two hostile propositions of proceeding from the Father BY the Son, and of proceeding from the Father AND the Son, might be reduced to a safe and Catholic sense.† The supremacy of the pope was a doctrine more easy to conceive, but more painful to acknowledge; yet Michael represented to his monks and prelates that they might submit to name the Roman bishop as the first of the patriarchs; and that their distance and discretion would guard the liberties of the Eastern church from the mischievous consequences of the right of appeal. He protested that he would sacrifice his life and empire rather than yield the smallest point of orthodox faith or national independence; and this declaration was sealed and ratified by a golden bull. The patriarch Joseph withdrew to a monastery, to resign or resume his throne, according to the event of the treaty: the letters of union and obedience were subscribed by the emperor, his son Andronicus, and thirty-five archbishops and metropolitans, with their respective synods; and the episcopal list was multiplied by many dioceses which were annihilated under the yoke of the infidels. An embassy was composed of some trusty ministers and prelates; they embarked for Italy, with rich ornaments and rare perfumes for the altar of St. Peter; and their secret orders authorized and recom-

\* From their mercantile intercourse with the Venetians and Genoese, they branded the Latins as *κάπηλοι* and *βάνανσοι*. (Pachymer, l. 5, c. 10.) "Some are heretics in name; others, like the Latins, in fact," said the learned Veccus (l. 5, c. 12), who soon afterwards became a convert (c. 15, 16) and patriarch (c. 24).

† In this class, we may place Pachymer himself, whose copious and candid narrative occupies the fifth and sixth books of his history. Yet the Greek is silent on the council of Lyons, and seems to believe that the popes always resided in Rome and Italy (l. 5, c. 17, 21).

mended a boundless compliance. They were received in the general council of Lyons, by pope Gregory the Tenth, at the head of five hundred bishops.\* He embraced with tears his long-lost and repentant children; accepted the oath of the ambassadors, who abjured the schism in the name of the two emperors; adorned the prelates with the ring and mitre; chanted in Greek and Latin the Nicene creed, with the addition of *flioque*; and rejoiced in the union of the East and West, which had been reserved for his reign. To consummate this pious work, the Byzantine deputies were speedily followed by the pope's nuncios; and their instruction discloses the policy of the Vatican, which could not be satisfied with the vain title of supremacy. After viewing the temper of the prince and people, they were enjoined to absolve the schismatic clergy who should subscribe and swear their abjuration and obedience; to establish in all the churches the use of the perfect creed; to prepare the entrance of a cardinal legate, with the full powers and dignity of his office; and to instruct the emperor in the advantages which he might derive from the temporal protection of the Roman pontiff.†

But they found a country without a friend, a nation in which the names of Rome and Union were pronounced with abhorrence. The patriarch Joseph was indeed removed; his place was filled by Veccus, an ecclesiastic of learning and moderation; and the emperor was still urged, by the same motives, to persevere in the same professions. But in his private language, Palæologus affected to deplore the pride, and to blame the innovations, of the Latins; and while he debased his character by this double hypocrisy, he justified and punished the opposition of his subjects. By the joint suffrage of the new and the ancient Rome, a sentence of excommunication was pronounced against the obstinate schismatics; the censures of the church were executed by the sword of Michael; on the failure of persuasion, he tried the arguments of prison and exile, of whipping and mutila-

\* See the acts of the council of Lyons in the year 1274. Fleury, *Hist. Ecclésiastique*, tom. xviii. p. 181—199. Dupin, *Bibliot. Ecclés.* tom. x. p. 135.

† This curious instruction, which has been drawn with more or less honesty by Wading and Leo Allatius from the archives of the Vatican, is given in an abstract or version by Fleury (tom. xviii. p. 252—258).

tion; those touchstones (says an historian) of cowards and the brave. Two Greeks still reigned in Ætolia, Epirus, and Thessaly, with the appellation of despots; they had yielded to the sovereign of Constantinople, but they rejected the chains of the Roman pontiff, and supported their refusal by successful arms. Under their protection, the fugitive monks and bishops assembled in hostile synods; and retorted the name of heretic with the galling addition of apostate; the prince of Trebizond was tempted to assume the forfeit title of emperor; and even the Latins of Negropont, Thebes, Athens, and the Morea, forgot the merits of the convert, to join, with open or clandestine aid, the enemies of Palæologus. His favourite generals, of his own blood and family, successively deserted, or betrayed, the sacrilegious trust. His sister Eulogia, a niece, and two female cousins, conspired against him; another niece, Mary, queen of Bulgaria, negotiated his ruin with the sultan of Egypt; and in the public eye, their treason was consecrated as the most sublime virtue.\* To the pope's nuncios, who urged the consummation of the work, Palæologus exposed a naked recital of all that he had done and suffered for their sake. They were assured that the guilty sectaries, of both sexes and every rank, had been deprived of their honours, their fortunes, and their liberty; a spreading list of confiscation and punishment, which involved many persons, the dearest to the emperor, or the best deserving of his favour. They were conducted to the prison to behold four princes of the royal blood chained in the four corners, and shaking their fetters in an agony of grief and rage. Two of these captives were afterwards released; the one by submission, the other by death; but the obstinacy of their two companions was chastised by the loss of their eyes; and the Greeks, the least adverse to the union, deplore that cruel and inauspicious tragedy.† Persecutors must expect the hatred of those whom they oppress; but they commonly

\* This frank and authentic confession of Michael's distress is exhibited in barbarous Latin by Ogerius, who signs himself *Protonotarius Interpretum*, and transcribed by Wading from the MSS. of the Vatican (A.D. 1278, No. 3). His annals of the Franciscan order, the *Fratres Minores*, in seventeen volumes in folio (Rome, 1741), I have now accidentally seen among the waste paper of a bookseller.

† See the sixth book of Pachymer, particularly the chapters 1. 11.

find some consolation in the testimony of their conscience, the applause of their party, and, perhaps, the success of their undertaking. But the hypocrisy of Michael, which was prompted only by political motives, must have forced him to hate himself, to despise his followers, and to esteem and envy the rebel champions by whom he was detested and despised. While his violence was abhorred at Constantinople, at Rome his slowness was arraigned, and his sincerity suspected; till at length pope Martin the Fourth excluded the Greek emperor from the pale of a church, into which he was striving to reduce a schismatic people. No sooner had the tyrant expired, than the union was dissolved and abjured by unanimous consent; the churches were purified; the penitents were reconciled; and his son Andronicus, after weeping the sins and errors of his youth, most piously denied his father the burial of a prince and a Christian.\*

II. In the distress of the Latins, the walls and towers of Constantinople had fallen to decay; they were restored and fortified by the policy of Michael, who deposited a plenteous store of corn and salt provisions, to sustain the siege which he might hourly expect from the resentment of the Western powers. Of these, the sovereign of the two Sicilies was the most formidable neighbour; but as long as they were possessed by Mainfroy, the bastard of Frederic the Second, his monarchy was the bulwark rather than the annoyance of the Eastern empire. The usurper, though a brave and active prince, was sufficiently employed in the defence of his throne; his proscription by successive popes had separated Mainfroy from the common cause of the Latins; and the forces that might have besieged Constantinople, were detained in a crusade against the domestic enemy of Rome. The prize of her avenger, the crown of the two Sicilies, was won and worn by the brother of St. Louis, by Charles, count of Anjou and Provence, who led the chivalry of France on this holy expedition.† The disaffection of his

16. 18. 24—27. He is the more credible, as he speaks of this persecution with less anger than sorrow.

\* Pachymer, l. 7, c. 1—11. 17. The speech of Andronicus the elder (l. 12, c. 2), is a curious record, which proves, that if the Greeks were the slaves of the emperor, the emperor was not less the slave of superstition and the clergy.

† The best accounts, the nearest the time, the most full and entertaining, of the conquest of Naples, by Charles

Christian subjects compelled Mainfroy to enlist a colony of Saracens whom his father had planted in Apulia; and this odious succour will explain the defiance of the Catholic hero, who rejected all terms of accommodation. "Bear this message," said Charles, "to the sultan of Nocera, that God and the sword are umpire between us; and that he shall either send me to paradise, or I will send him to the pit of hell." The armies met, and though I am ignorant of Mainfroy's doom in the other world, in this he lost his friends, his kingdom, and his life, in the bloody battle of Benevento. Naples and Sicily were immediately peopled with a warlike race of French nobles; and their aspiring leader embraced the future conquest of Africa, Greece, and Palestine. The most specious reasons might point his first arms against the Byzantine empire; and Palæologus, diffident of his own strength, repeatedly appealed from the ambition of Charles to the humanity of St. Louis, who still preserved a just ascendant over the mind of his ferocious brother. For awhile the attention of that brother was confined at home, by the invasion of Conradin, the last heir of the imperial house of Swabia: but the hapless boy sank in the unequal conflict; and his execution on a public scaffold taught the rivals of Charles to tremble for their heads as well as their dominions.\* A second respite was obtained by the last crusade of St. Louis to the African coast; and the double motive of interest and duty urged the king of Naples to assist, with his powers and his presence, the holy enterprise. The death of St. Louis released him from the importunity

of Anjou, may be found in the Florentine Chronicles of Ricordano Malespina (c. 175—193) and Giovanni Villani (l. 7, c. 1—10. 25—30), which are published by Muratori in the eighth and thirteenth volumes of the historians of Italy. In his Annals (tom. xi. p. 56—72) he has abridged these great events, which are likewise described in the *Istoria Civile* of Giannone, tom. ii. l. 19; tom. iii. l. 20.

\* [Conradin was grandson to the emperor Frederic II., and on the death of his father Conrad, succeeded to the kingdom of Naples. He was supplanted by his uncle and guardian, Mainfroy. When the usurper had fallen, Conradin made this unsuccessful effort to regain his inheritance. He and the noblest of his companions in arms suffered October 25, 1268, on the market-place of Naples. His sorrowing mother, Elizabeth of Bavaria, covered the spot with the church *Del Carmine*, where, in a subterranean vault, a marble slab, with a black letter inscription, points out the grave of Conradin and his faithful friend, Count Frederic of Auspach.—ED.]

of a virtuous censor; the king of Tunis confessed himself the tributary and vassal of the crown of Sicily; and the boldest of the French knights were free to enlist under his banner against the Greek empire. A treaty and a marriage united his interest with the house of Courtenay; his daughter Beatrice was promised to Philip, son and heir of the emperor Baldwin; a pension of six hundred ounces of gold was allowed for his maintenance; and his generous father distributed among his allies the kingdoms and provinces of the East, reserving only Constantinople, and one day's journey round the city, for the imperial domain.\* In this perilous moment, Palæologus was the most eager to subscribe the creed and implore the protection of the Roman pontiff, who assumed with propriety and weight the character of an angel of peace, the common father of the Christians. By his voice, the sword of Charles was chained in the scabbard; and the Greek ambassadors beheld him, in the pope's antichamber, biting his ivory sceptre in a transport of fury, and deeply resenting the refusal to enfranchise and consecrate his arms. He appears to have respected the disinterested mediation of Gregory the Tenth; but Charles was insensibly disgusted by the pride and partiality of Nicholas the Third; and his attachment to his kindred, the Ursini family, alienated the most strenuous champion from the service of the church. The hostile league against the Greeks, of Philip the Latin emperor, the king of the two Sicilies, and the republic of Venice, was ripened into execution; and the election of Martin the Fourth, a French pope, gave a sanction to the cause. Of the allies, Philip supplied his name; Martin, a bull of excommunication; the Venetians, a squadron of forty galleys; and the formidable powers of Charles consisted of forty counts, ten thousand men-at-arms, a numerous body of infantry, and a fleet of more than three hundred ships and transports. A distant day was appointed for assembling this mighty force in the harbour of Brindisi; and a previous attempt was risked with a detachment of three hundred knights, who invaded Albania, and besieged the fortress of Belgrade. Their defeat might amuse with a triumph the vanity of Constantinople; but the more saga-

\* Ducange, *Hist. de C. P.* l. 5. c. 49—56; l. 6, c. 1—13. See Pachymer, l. 4, c. 29; l. 5, c. 7—10. 25; l. 6, c. 30. 32, 33, and Nicephorus

cious Michael, despairing of his arms, depended on the effects of a conspiracy; on the secret workings of a rat, who gnawed the bow-string\* of the Sicilian tyrant.

Among the proscribed adherents of the house of Swabia, John of Procida forfeited a small island of that name in the bay of Naples. His birth was noble, but his education was learned; and in the poverty of exile, he was relieved by the practice of physic, which he had studied in the school of Salerno.† Fortune had left him nothing to lose except life; and to despise life is the first qualification of a rebel. Procida was endowed with the art of negotiation, to enforce his reasons, and disguise his motives; and in his various transactions with nations and men, he could persuade each party that he laboured solely for *their* interest. The new kingdoms of Charles were afflicted by every species of fiscal and military oppression;‡ and the lives and fortunes of his Italian subjects were sacrificed to the greatness of their master and the licentiousness of his followers. The hatred of Naples was repressed by his presence; but the looser government of his vicegerents excited the contempt, as well as the aversion, of the Sicilians; the island was roused to a sense of freedom by the eloquence of Procida; and he displayed to every baron his private interest in the common cause. In the confidence of foreign aid, he successively visited the courts of the Greek emperor, and of Peter king of Arragon.§ who possessed the maritime countries of Valencia and Catalonia. To the ambitious Peter a crown was presented, which he might justly claim by his marriage

Gregoras, l. 4, 5; l. 5. 1. 6.

\* The reader of Herodotus will recollect how miraculously the Assyrian host of Sennacherib was disarmed and destroyed (l. 2. c. 141).

† [According to Hallam (Middle Ages i. 515), the king of Arragon had bestowed estates in Valencia on John of Procida, where "he kept his eye continually fixed on Naples and Sicily."—ED.]

‡ According to Sabas Malaspina (Hist. Sicula, l. 3, c. 16, in Muratori, tom. viii. p. 832), a zealous Guelph, the subjects of Charles, who had reviled Mainfroy as a wolf, began to regret him as a lamb; and he justifies their discontent by the oppressions of the French government (l. 6, c. 2. 7). See the Sicilian manifesto in Nicholas Specialis (l. 1, c. 11, in Muratori, tom. x. p. 930).

§ See the character and councils of Peter king of Arragon, in Mariana. (Hist. Hispan. l. 14, c. 6, tom. ii. p. 133.) The reader forgives the Jesuit's defects, in favour, always of his style, and often of his sense.



with the sister of Mainfroy, and by the dying voice of Conradin, who from the scaffold had cast a ring to his heir and avenger. Palæologus was easily persuaded to divert his enemy from a foreign war by a rebellion at home; and a Greek subsidy of twenty-five thousand ounces of gold was most profitably applied to arm a Catalan fleet, which sailed under a holy banner to the specious attack of the Saracens of Africa. In the disguise of a monk or beggar, the indefatigable missionary of revolt flew from Constantinople to Rome, and from Sicily to Saragossa; the treaty was sealed with the signet of pope Nicholas himself, the enemy of Charles; and his deed of gift transferred the fiefs of St. Peter from the house of Anjou to that of Arragon. So widely diffused and so freely circulated, the secret was preserved above two years with impenetrable discretion; and each of the conspirators imbibed the maxim of Peter, who declared that he would cut off his left hand if it were conscious of the intentions of his right. The mine was prepared with deep and dangerous artifice; but it may be questioned, whether the instant explosion of Palermo were the effect of accident or design.

On the vigil of Easter, a procession of the disarmed citizens visited a church without the walls; and a noble damsel was rudely insulted by a French soldier.\* The ravisher was instantly punished with death; and if the people was at first scattered by a military force, their numbers and fury prevailed; the conspirators seized the opportunity; the flame spread over the island; and eight thousand French were exterminated in a promiscuous massacre, which has obtained the name of the SICILIAN VESPERES.† From every city the banners of freedom and the

\* After enumerating the sufferings of his country, Nicholas Specialis adds, in the true spirit of Italian jealousy, *Quæ omnia et graviora quidem, ut arbitror, patienti animo Siculi tolerassent, nisi (quod primum cunctis dominantibus cavendum est) alienas fœminas invasissent* (l. 1, c. 2, p. 924).

† The French were long taught to remember this bloody lesson; "If I am provoked," said Henry the Fourth, "I will breakfast at Milan, and dine at Naples." "Your majesty," replied the Spanish ambassador, "may perhaps arrive in Sicily for vespers." [Mr. Hallam says (*Middle Ages*, l. 517), "Gibbon has made more errors than are usual with so accurate an historian, in his account of this revolution, such as calling Constance, the queen of Peter, *sister* instead of *daughter*, of Manfred. A good narrative

church were displayed; the revolt was inspired by the presence or the soul of Procida; and Peter of Arragon, who sailed from the African coast to Palermo, was saluted as the king and saviour of the isle. By the rebellion of a people, on whom he had so long trampled with impunity, Charles was astonished and confounded; and in the first agony of grief and devotion, he was heard to exclaim, "O God! if thou hast decreed to humble me, grant me at least a gentle and gradual descent from the pinnacle of greatness!" His fleet and army, which already filled the seaports of Italy, were hastily recalled from the service of the Grecian war; and the situation of Messina exposed that town to the first storm of his revenge. Feeble in themselves, and yet hopeless of foreign succour, the citizens would have repented, and submitted on the assurance of full pardon and their ancient privileges. But the pride of the monarch was already rekindled; and the most fervent entreaties of the legate could extort no more than a promise that he would forgive the remainder, after a chosen list of eight hundred rebels had been yielded to his discretion. The despair of the Messinese renewed their courage; Peter of Arragon approached to their relief;\* and his rival was driven back, by the failure of provisions and the terrors of the equinox, to the Calabrian shore. At the same moment the Catalan admiral, the famous Roger de Loria, swept the channel with an invincible squadron; the French fleet, more numerous in transports than in galleys, was either burnt or destroyed; and the same blow assured the independence of Sicily and the safety of the Greek empire. A few days before his death, the emperor Michael rejoiced in the fall of an enemy whom he hated and esteemed; and perhaps he might be content with the popular judgment, that had they not been matched with each other, Constantinople and Italy must speedily have obeyed the same

of the Sicilian vespers may be found in Velly's History of France, tom. vi." See also the *Guerra del Vespro Siciliano* of Micheli Amari, lately published at Florence.—ED.]

\* This revolt, with the subsequent victory, are related by two national writers, Barthélemy à Neocastro (in Muratori, tom. xiii.) and Nicholas Specialis (in Muratori, tom. x.), the one a contemporary, the other of the next century. The patriot Specialis disclaims the name of rebellion, and all previous correspondence with Peter of Arragon (*nullo communicato consilio*),

master.\* From this disastrous moment, the life of Charles was a series of misfortunes; his capital was insulted, his son was made prisoner, and he sank into the grave without recovering the isle of Sicily, which, after a war of twenty years, was finally severed from the throne of Naples, and transferred, as an independent kingdom, to a younger branch of the house of Arragon.†

I shall not, I trust, be accused of superstition; but I must remark, that, even in this world, the natural order of events will sometimes afford the strong appearances of moral retribution. The first Palæologus had saved his empire by involving the kingdoms of the West in rebellion and blood; and from these seeds of discord arose a generation of iron men, who assaulted and endangered the empire of his son. In modern times, our debts and taxes are the secret poison which still corrodes the bosom of peace; but in the weak and disorderly government of the middle ages, it was agitated by the present evil of the disbanded armies. Too idle to work, too proud to beg, the mercenaries were accustomed to a life of rapine; they could rob with more dignity and effect under a banner and a chief; and the sovereign, to whom their service was useless and their presence importunate, endeavoured to discharge the torrent on some neighbouring countries. After the peace of Sicily many thousands of Genoese, Catalans,‡ &c., who had fought, by sea and land, under the

who *happened* to be with a fleet and army on the African coast (l. 1 c. 4. 9).

\* Nicephorus Gregoras (l. 5, c. 6) admires the wisdom of Providence in this equal balance of states and princes. For the honour of Palæologus, I had rather this balance had been observed by an Italian writer.

† See the Chronicle of Villani, the eleventh volume of the *Annali d'Italia* of Muratori, and the twentieth and twenty-first books of the *Istoria Civile* of Giannone.

‡ In this motley multitude, the Catalans and Spaniards, the bravest of the soldiery, were styled, by themselves and the Greeks, *Amogavares*. Monçada derives their origin from the Goths, and Pachymer (l. 11, c. 22) from the Arabs; and in spite of national and religious pride, I am afraid the latter is in the right. [When Charlemagne had driven the Saracens beyond the Ebro, and established his *Marca Hispanica* (ch. 49, vol. v. p. 409), that province, from the Goths and Alani by whom it was first conquered, was called *Gudalaunia*, which in course of time, was fashioned into *Catalonia*. Among the various races by which it had been peopled, the Gothic may have predominated; but six centuries had melted them so down

standard of Anjou or Arragon, were blended into one nation by the resemblance of their manners and interest. They heard that the Greek provinces of Asia were invaded by the Turks: they resolved to share the harvest of pay and plunder; and Frederic king of Sicily most liberally contributed the means of their departure. In a warfare of twenty years, a ship, or a camp, was become their country; arms were their sole profession and property; valour was the only virtue which they knew; their women had imbibed the fearless temper of their lovers and husbands; it was reported, that, with a stroke of their broad-sword, the Catalans could cleave a horseman and a horse; and the report itself was a powerful weapon.\* Roger de Flor was the most popular of their chiefs; and his personal merit overshadowed the dignity of his prouder rivals of Arragon. The offspring of a marriage between a German gentleman of the court of Frederic the Second and a damsel of Brindisi, Roger was successively a templar, an apostate, a

into one mass, that national distinctions were in a great measure obliterated. The Catalans were a high-spirited, independent people. In the thirteenth century, they were "the most intrepid of Mediterranean sailors," and Roger de Loria, the commander of their fleet in the Sicilian war, was "the most illustrious admiral whom Europe produced, till the age of Blake and De Ruyter." During the next two hundred years, they maintained their pre-eminence among the first of maritime and commercial nations. (Hallam, Middle Ages, i. 517; ii. 84; iii. 293. Koeppen, 68. 99. 197.) To claim these sea-roving bands as the descendants of any one exclusive stock, is an idle subject of dispute. The name by which they were known, is more correctly *Almogavari*, a Moorish or Arabic word denoting *socii, comites, adjuncti*, according to Ducange, i. 327. Condé (Arabs in Spain, ii. p. 84—87, edit. Bohn), relates an expedition undertaken in 1014 by eighty citizens of Lisbon. He gives them the name of *Almogavares*, which he explains by the Spanish *emprendadores*, or adventurers. From that time the mariners who pursued this mode of life, occupied a particular quarter of the city, which was called the *calle*, or street, of the *Almogavares*. Mariana (De Reb. Hisp. l. 12, c. 17, p. 533), very erroneously makes them "milites veterani et præsidarii." Koeppen, still more mistaken, confounds them with the Spanish *cabaleros*, knights of the frontier, and calls them "border-forayers."—ED.]

\* [Piratical warfare had for ages been so successful, that it always presented to the unemployed a most inviting course of action and ready means of satisfying want or passion. The fruitful shores of the Mediterranean and rich cities that glittered along its coasts, attracted such adventurers into that sea. Early in the first crusade, a band of Hollanders, Flemings, and Frieslanders, who had for eight years been roaming and

pirate, and at length the richest and most powerful admiral of the Mediterranean.\* He sailed from Messina to Constantinople, with eighteen galleys, four great ships, and eight thousand adventurers; and his previous treaty was faithfully accomplished by Andronicus the elder, who accepted with joy and terror this formidable succour. A palace was allotted for his reception, and a niece of the emperor was given in marriage to the valiant stranger, who was immediately created great duke or admiral of Romania. After a decent repose, he transported his troops over the Propontis, and boldly led them against the Turks; in two bloody battles thirty thousand of the Moslems were slain; he raised the siege of Philadelphia, and deserved the name of the deliverer of Asia. But after a short season of prosperity, the cloud of slavery and ruin again burst on that unhappy province. The inhabitants escaped (says a Greek historian) from the smoke into the flames; and the hostility of the Turks was less pernicious than the friendship of the Catalans. The lives and fortunes which they had rescued, they considered as their own; the willing or reluctant maid was saved from the race of circumcision for the embraces of a Christian soldier; the exaction of fines and supplies was enforced by licentious rapine and arbitrary executions; and, on the resistance of Magnesia, the great duke besieged a city of the Roman empire.† These disorders he excused by the wrongs and passions of a victorious army; nor would his own authority or person have been safe, had he dared to punish his faithful followers, who were defrauded of the just and covenanted price of their services. The threats and complaints of Andronicus disclosed the nakedness of the empire. His golden bull had invited no more than five

plundering on its waves, assisted Baldwin in his conquest of Cilicia. Wilken, 1. 163. 180.—ED.]

\* [A German work, entitled "Spain in 1808," contains (vol. ii. p. 167) an interesting historical fragment on the Spaniards of the fourteenth century. Some details may there be found respecting Roger de Flor and his companions, which show some slight errors in Gibbon's account.—GUIZOT.] [See also the History of Arragon during the Middle Ages, by Dr. Ernst A. Schmidt, Leipzig, 1828.—ED.]

† Some idea may be formed of the population of these cities, from the thirty-six thousand inhabitants of Tralles, which, in the preceding reign, was rebuilt by the emperor, and ruined by the Turks. (Pachymer, l. 6, c. 20, 21.)

[See a note on these cities at p. 53.—ED.]

hundred horse and a thousand foot soldiers; yet the crowds of volunteers, who migrated to the East, had been enlisted and fed by his spontaneous bounty. While his bravest allies were content with three byzants, or pieces of gold, for their monthly pay, an ounce or even two ounces of gold were assigned to the Catalans, whose annual pension would thus amount to near a hundred pounds sterling; one of their chiefs had modestly rated at three hundred thousand crowns the value of his *future* merits; and above a million had been issued from the treasury for the maintenance of these costly mercenaries. A cruel tax had been imposed on the corn of the husbandman; one-third was retrenched from the salaries of the public officers; and the standard of the coin was so shamefully debased, that of the four-and-twenty parts only five were of pure gold.\* At the summons of the emperor, Roger evacuated a province which no longer supplied the materials of rapine; but he refused to disperse his troops; and while his style was respectful, his conduct was independent and hostile. He protested, that if the emperor should march against him, he would advance forty paces to kiss the ground before him, but in rising from this prostrate attitude Roger had a life and sword at the service of his friends. The great duke of Romania condescended to accept the title and ornaments of Cæsar; but he rejected the new proposal of the government of Asia with a subsidy of corn and money, on condition that he should reduce his troops to the harmless number of three thousand men. Assassination is the last resource of cowards. The Cæsar was tempted to visit the royal residence of Adrianople; in the apartment, and before the eyes of the empress, he was stabbed by the Alani guards; and though the deed

\* I have collected these pecuniary circumstances from Pachymer (l. 11, c. 21; l. 12, c. 4, 5. 8. 14. 19), who describes the progressive degradation of the gold coin. Even in the prosperous times of John Ducas Vataces, the byzants were composed in equal proportions of the pure and the baser metal. The poverty of Michael Palæologus compelled him to strike a new coin, with nine parts, or carats, of gold, and fifteen of copper alloy. After his death, the standard rose to ten carats, till, in the public distress, it was reduced to the moiety. The prince was relieved for a moment, while credit and commerce were for ever blasted. In France, the gold coin is of twenty-two carats (one-twelfth alloy), and the standard of England and Holland is still higher. [See Note, p. 29.—Ed.]

was imputed to their private revenge, his countrymen, who dwelt at Constantinople in the security of peace, were involved in the same proscription by the prince or people. The loss of their leader intimidated the crowd of adventurers, who hoisted the sails of flight, and were soon scattered round the coasts of the Mediterranean. But a veteran band of fifteen hundred Catalans or French, stood firm in the strong fortress of Gallipoli on the Hellespont, displayed the banners of Arragon, and offered to revenge and justify their chief by an equal combat of ten or a hundred warriors. Instead of accepting this bold defiance, the emperor Michael, the son and colleague of Andronicus, resolved to oppress them with the weight of multitudes; every nerve was strained to form an army of thirteen thousand horse and thirty thousand foot; and the Propontis was covered with the ships of the Greeks and Genoese. In two battles by sea and land, these mighty forces were encountered and overthrown by the despair and discipline of the Catalans; the young emperor fled to the palace; and an insufficient guard of light horse was left for the protection of the open country. Victory renewed the hopes and numbers of the adventurers; every nation was blended under the name and standard of the *great company*; and three thousand Turkish proselytes deserted from the imperial service to join this military association. In the possession of Gallipoli, the Catalans intercepted the trade of Constantinople and the Black Sea, while they spread their devastations on either side of the Hellespont over the confines of Europe and Asia. To prevent their approach, the greatest part of the Byzantine territory was laid waste by the Greeks themselves; the peasants and their cattle retired into the city; and myriads of sheep and oxen, for which neither place nor food could be procured, were unprofitably slaughtered on the same day. Four times the emperor Andronicus sued for peace, and four times he was inflexibly repulsed, till the want of provisions, and the discord of the chiefs, compelled the Catalans to evacuate the banks of the Hellespont and the neighbourhood of the capital. After their separation from the Turks, the remains of the great company pursued their march through Macedonia and Thessaly, to seek a new establishment in the heart of Greece.\*

\* The Catalan war is most copiously related by Pachymer, in the

After some ages of oblivion, Greece was awakened to new misfortunes by the arms of the Latins. In the two hundred and fifty years between the first and the last conquest of Constantinople, that venerable land was disputed by a multitude of petty tyrants; without the comforts of freedom and genius, her ancient cities were again plunged in foreign and intestine war; and if servitude be preferable to anarchy, they might repose with joy under the Turkish yoke. I shall not pursue the obscure and various dynasties, that rose and fell on the continent or in the isles; but our silence on the fate of ATHENS\* would argue a strange ingratitude to the first and purest school of liberal science and amusement. In the partition of the empire, the principality of Athens and Thebes was assigned to Otho de la Roche, a noble warrior of Burgundy,† with the title of great duke,‡ which the Latins understood in their own sense, and the Greeks more foolishly derived from the age of Constantine.§ Otho followed the standard of the marquis of Montferrat; the ample state which he acquired by a miracle of conduct

eleventh, twelfth, and thirteenth books, till he breaks off in the year 1308. Nicephorus Gregoras (l. 7. 3—6) is more concise and complete. Ducange, who adopts these adventurers as French, has hunted their footsteps with his usual diligence. (Hist. de C. P. l. 6, c. 22—46.) He quotes an Arragonese history, which I have read with pleasure, and which the Spaniards extol as a model of style and composition. (Expedicion de los Catalanes y Arragoneses contra Turcos y Griegos; Barcelona, 1623, in quarto; Madrid, 1777, in octavo.) Don Francisco de Moncada, Conde de Osona, may imitate Cæsar or Sallust; he may transcribe the Greek or Italian contemporaries; but he never quotes his authorities, and I cannot discern any national records of the exploits of his countrymen. [Raymond Montaner, one of Roger de Flor's Catalans and governor of Gallipoli, has written a Spanish history of his comrades, from whom he was separated when they left the Thracian Chersonesus, to penetrate into Macedonia and Greece. —GUIZOT.]

\* See the laborious history of Ducange, whose accurate table of the French dynasties recapitulates the thirty-five passages in which he mentions the dukes of Athens.

† He is twice mentioned by Villehardouin with honour (No. 151. 235); and under the first passage, Ducange observes all that can be known of his person and family.

‡ From these Latin princes of the fourteenth century, Boccace, Chaucer, and Shakspeare, have borrowed their Theseus *duke* of Athens. An ignorant age transfers its own language and manners to the most distant times.

§ The same Constantine gave to Sicily a king, to Russia the *magnus dapifer* of the empire, to Thebes the *primicerius*; and these absurd fables are properly lashed by Ducange (ad Nicephor. Greg. l. 7, c. 5).



or fortune,\* was peaceably inherited by his son and two grandsons, till the family, though not the nation, was changed, by the marriage of an heiress into the elder branch of the house of Brienne. The son of that marriage, Walter de Brienne, succeeded to the duchy of Athens; and with the aid of some Catalan mercenaries, whom he invested with fiefs, reduced above thirty castles of the vassal or neighbouring lords. But when he was informed of the approach and ambition of the great company, he collected a force of seven hundred knights, six thousand four hundred horse, and eight thousand foot, and boldly met them on the banks of the river Cephisus in Bœotia. The Catalans amounted to no more than three thousand five hundred horse, and four thousand foot; but the deficiency of numbers was compensated by stratagem and order. They formed round their camp an artificial inundation; the duke and his knights advanced without fear or precaution on the verdant meadow; their horses plunged into the bog; and he was cut in pieces, with the greatest part of the French cavalry. His family and nation were expelled; and his son Walter de Brienne, the titular duke of Athens, the tyrant of Florence, and the constable of France, lost his life in the field of Poitiers. Attica and Bœotia were the rewards of the victorious Catalans; they married the widows and daughters of the slain; and, during fourteen years, the great company was the terror of the Grecian states. Their factions drove them to acknowledge the sovereignty of the house of Arragon; and, during the remainder of the fourteenth century, Athens, as a government or an appanage, was successively bestowed by the kings of Sicily. After the French and Catalans, the third dynasty was that of the Accaioli, a family, plebeian at Florence, potent at Naples, and sovereign in Greece. Athens, which they embellished with new buildings, became the capital of a state, that extended over Thebes, Argos, Corinth, Delphi, and a part of

By the Latins, the lord of Thebes was styled, by corruption, the *Megas Kurios*, or Grand Sire!

\* *Quodam miraculo*, says Alberic. He was probably received by Michael Choniates, the archbishop who had defended Athens against the tyrant Leo Sigurus. (Nicetas in Baldwino.) Michael was the brother of the historian Nicetas; and his encomium of Athens is still extant in MS. in the Bodleian library. (Fabric. *Bibliot. Græc.* tom. vi. p. 405.) [See our note at page 7.—Ed.]

Thessaly; and their reign was finally determined by Mahomet the Second, who strangled the last duke, and educated his sons in the discipline and religion of the seraglio.

Athens,\* though no more than the shadow of her former self, still contains about eight or ten thousand inhabitants; of these, three-fourths are Greeks in religion and language; and the Turks, who compose the remainder, have relaxed, in their intercourse with the citizens, somewhat of the pride and gravity of their national character. The olive-tree, the gift of Minerva, flourishes in Attica; nor has the honey of mount Hymettus lost any part of its exquisite flavour;† but the languid trade is monopolized by strangers; and the agriculture of a barren land is abandoned to the vagrant

\* The modern account of Athens and the Athenians, is extracted from Spon (*Voyage en Grèce*, tom. ii. p. 79—199) and Wheeler (*Travels into Greece*, p. 337—414), Stuart (*Antiquities of Athens*, *passim*) and Chandler (*Travels into Greece*, p. 23—172). The first of these travellers visited Greece in the year 1676, the last in 1765; and ninety years had not produced much difference in the tranquil scene. [Since Gibbon wrote, Athens has been illustrated by the pens of learned travellers, the pencils of eminent artists, and by the muse of Byron. In some of his observations, the historian had probably in mind a passage in Harris's *Philosophical Inquiries*, a work often referred to by him, but not quoted here; and his observations, in their turn, appear to have suggested the beautiful eighty-seventh stanza in Canto II. of *Childe Harold*:—

“ Yet are thy skies as blue, thy crags as wild;  
Sweet are thy groves and verdant are thy fields,  
Thine olives ripe as when Minerva smiled,  
And all his honied wealth Hymettus yields;  
There the blithe bee his fragrant fortress builds,  
The free-born wanderer of thy mountain air;  
Apollo still thy long, long summer gilds;  
Still in his beam Mendeli's marbles glare;

Art, Glory, Freedom fail, but Nature still is fair.”

The ruins of ancient Athens still constitute the same “ vast realm of wonder;” and have been strikingly illustrated by Mr. Cockerell's masterly *Restoration of Athens*, included in *Williams's Greece*. But since the city became, in 1834, the residence of the new king of Greece, its general aspect is greatly altered; it has been almost entirely rebuilt; modern palaces have been constructed; new edifices raised for the public business of the state; it has become the resort of people from all countries, and its population exceeds 20,000. *Malte Brun and Balbi*, p. 619.—ED.]

† The ancients, or at least the Athenians, believed that all the bees in the world had been propagated from mount Hymettus. They taught that health might be preserved, and life prolonged, by the external use of oil and the

Wallachians. The Athenians are still distinguished by the subtlety and acuteness of their understandings; but these qualities, unless ennobled by freedom, and enlightened by study, will degenerate into a low and selfish cunning; and it is a proverbial saying of the country, "From the Jews of Thessalonica, the Turks of Negropont, and the Greeks of Athens, good Lord deliver us!" This artful people has eluded the tyranny of the Turkish bashaws by an expedient which alleviates their servitude and aggravates their shame. About the middle of the last century, the Athenians chose for their protector the Kislár Aga, or chief black eunuch of the seraglio. This Æthiopian slave, who possesses the sultan's ear, condescends to accept the tribute of thirty thousand crowns; his lieutenant, the Waywode, whom he annually confirms, may reserve for his own about five or six thousand more; and such is the policy of the citizens, that they seldom fail to remove and punish an oppressive governor. Their private differences are decided by the archbishop, one of the richest prelates of the Greek church, since he possesses a revenue of one thousand pounds sterling; and by a tribunal of the eight *geronti* or elders, chosen in the eight quarters of the city; the noble families cannot trace their pedigree above three hundred years; but their principal members are distinguished by a grave demeanour, a fur cap, and the lofty appellation of *archon*. By some, who delight in the contrast, the modern language of Athens is represented as the most corrupt and barbarous of the seventy dialects of the vulgar Greek;\* this picture is too

internal use of honey. (Geoponica, l. 15, c. 7, p. 1019—1094, edit. Niclas.)

\* Ducange, Glossar. Græc. Præfat. p. 8, who quotes for his author Theodosius Zygomalus, a modern grammarian. Yet Spon (tom. ii. p. 194) and Wheeler (p. 355), no incompetent judges, entertain a more favourable opinion of the Attic dialect. [See Lord Byron's note on the character and language of the modern Greeks. (Childe Harold, canto ii. stanza 73.) His enthusiasm in their cause did not make him blind to their faults. Yet it must be confessed, that the improvement which he anticipated as the result of recovered independence, has not yet been realized. The dialect of the Attic race was in his time "barbarous to a proverb." The best Greek was spoken in the Fanal of Constantinople, and at Yanina in Epirus. In the course of his observations, he dissents from those of Gibbon (vol. vi. p. 231) on Anna Comnena's style and the compositions of the church and palace in her days. If the poet had connected the passage which he quotes, with some that follow in the next page, he would

darkly coloured; but it would not be easy, in the country of Plato and Demosthenes, to find a reader or a copy of their works. The Athenians walk with supine indifference among the glorious ruins of antiquity; and such is the debasement of their character, that they are incapable of admiring the genius of their predecessors.\*

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CHAPTER LXIII.—CIVIL WARS, AND RUIN OF THE GREEK EMPIRE.—REIGNS OF ANDRONICUS THE ELDER AND YOUNGER, AND JOHN PALEOLOGUS.—REGENCY, REVOLT, REIGN, AND ABDICATION, OF JOHN CANTACUZENE.—ESTABLISHMENT OF A GENOESE COLONY AT PERA OR GALATA.—THEIR WARS WITH THE EMPIRE AND CITY OF CONSTANTINOPLE.

THE long reign of Andronicus † the elder is chiefly memorable by the disputes of the Greek church, the invasion of the Catalans, and the rise of the Ottoman power. He is celebrated as the most learned and virtuous prince of the age; but such virtue, and such learning, contributed neither to the perfection of the individual, nor to the happiness of society. A slave of the most abject superstition, he was surrounded on all sides by visible and invisible enemies; nor were the flames of hell less dreadful to his fancy, than those of a Catalan or Turkish war. Under the reign of the Palæologi, the choice of the patriarch was the most important business of the state; the heads of the Greek church were ambitious and fanatic monks; and their vices or virtues, their learning or ignorance, were equally mischievous or contemptible. By his intemperate discipline, the patriarch Athanasius ‡ excited the hatred of the clergy and people; he was heard to declare, that the sinner should

have found that his estimate and the historian's did not very materially differ.—ED.]

\* Yet we must not accuse them of corrupting the name of Athens, which they still call Athini. From the *εἰς τὴν Ἀθήνην*, we have formed our own barbarism of *Setines*.

† Andronicus himself will justify our freedom in the invective (Nicephorus Gregoras, l. 1, c. 1) which he pronounced against historic falsehood. It is true, that his censure is more pointedly urged against calumny than against adulation.

‡ For the anathema in the pigeon's nest, see Pachymer (l. 9, c. 24), who relates the general history of Athanasius (l. 8, c. 13—16. 20—24; l. 10, c. 27—29. 31—36; l. 11, c. 1—3. 5, 6; l. 13, c. 8. 10. 23. 35), and is followed by Nice-

swallow the last dregs of the cup of penance; and the foolish tale was propagated of his punishing a sacrilegious ass that had tasted the lettuce of a convent garden. Driven from the throne by the universal clamour, Athanasius composed, before his retreat, two papers of a very opposite cast. His public testament was in the tone of charity and resignation, the private codicil breathed the direst anathemas against the authors of his disgrace, whom he excluded for ever from the communion of the holy Trinity, the angels, and the saints. This last paper he inclosed in an earthen pot, which was placed, by his order, on the top of one of the pillars in the dome of St. Sophia, in the distant hope of discovery and revenge. At the end of four years, some youths, climbing by a ladder in search of pigeons' nests, detected the fatal secret; and, as Andronicus felt himself touched and bound by the excommunication, he trembled on the brink of the abyss which had been so treacherously dug under his feet. A synod of bishops was instantly convened to debate this important question; the rashness of these clandestine anathemas was generally condemned; but as the knot could be untied only by the same hand, as that hand was now deprived of the crosier, it appeared that this posthumous decree was irrevocable by any earthly power. Some faint testimonies of repentance and pardon were extorted from the author of the mischief; but the conscience of the emperor was still wounded, and he desired, with no less ardour than Athanasius himself, the restoration of a patriarch, by whom alone he could be healed. At the dead of night, a monk rudely knocked at the door of the royal bed-chamber, announcing a revelation of plague and famine, of inundations and earthquakes. Andronicus started from his bed, and spent the night in prayer, till he felt, or thought that he felt, a slight motion of the earth. The emperor, on foot, led the bishops and monks to the cell of Athanasius, and, after a proper resistance, the saint, from whom this message had been sent, consented to absolve the prince, and govern the church of Constantinople. Untamed by disgrace, and hardened by solitude, the shepherd was again odious to the flock, and his enemies contrived a singular, and, as it proved,

phorus Gregoras (l. 6, c. 5. 7; l. 7, c. 1. 9), who includes the second retreat of this second Chrysostom.

a successful mode of revenge. In the night they stole away the foot-stool, or foot-cloth, of his throne, which they secretly replaced with the decoration of a satirical picture. The emperor was painted with a bridle in his mouth, and Athanasius leading the tractable beast to the feet of Christ. The authors of the libel were detected and punished; but as their lives had been spared, the Christian priest in sullen indignation retired to his cell; and the eyes of Andronicus, which had been opened for a moment, were again closed by his successor.

If this transaction be one of the most curious and important of a reign of fifty years, I cannot at least accuse the brevity of my materials, since I reduce into some few pages the enormous folios of Pachymer,\* Cantacuzene,† and Nicephorus Gregoras,‡ who have composed the prolix and languid story of the times. The name and situation of the emperor John Cantacuzene might inspire the most lively curiosity. His memorials of forty years extend from the revolt of the younger Andronicus to his own abdication of the empire; and it is observed, that, like Moses and Cæsar, he was the principal actor in the scenes which he describes. But in this eloquent work we should vainly seek the sincerity of a hero or a penitent. Retired in a cloister from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises and those of his friends. Their motives are always pure; their ends always legitimate; they conspire and rebel without any views of interest; and the violence which they inflict or

\* Pachymer, in seven books, three hundred and seventy-seven folio pages, describes the first twenty-six years of Andronicus the elder; and marks the date of his composition by the current news or lie of the day (A.D. 1308). Either death or disgust prevented him from resuming the pen.

† After an interval of twelve years from the conclusion of Pachymer, Cantacuzenus takes up the pen; and his first book (c. 1—59, p. 9—150) relates the civil war, and the eight last years of the elder Andronicus. The ingenious comparison with Moses and Cæsar is fancied by his French translator, the president Cousin.

‡ Nicephorus Gregoras more briefly includes the entire life and reign of Andronicus the elder (l. 6, c. 1; l. 10, c. 1, p. 96—291). This is the part of which Cantacuzene complains as a false and malicious representation of his conduct.

suffer is celebrated as the spontaneous effect of reason and virtue.\*

After the example of the first of the Palæologi, the elder Andronicus associated his son Michael to the honours of the purple, and from the age of eighteen to his premature death, that prince was acknowledged, above twenty-five years, as the second emperor of the Greeks.† At the head of an army he excited neither the fears of the enemy nor the jealousy of the court; his modesty and patience were never tempted to compute the years of his father; nor was that father compelled to repent of his liberality either by the virtues or vices of his son. The son of Michael was named Andronicus from his grandfather, to whose early favour he was introduced by that nominal resemblance. The blossoms of wit and beauty increased the fondness of the elder Andronicus; and, with the common vanity of age, he expected to realize in the second, the hope which had been disappointed in the first, generation. The boy was educated in the palace as an heir and a favourite; and in the oaths and acclamations of the people, the *august triad* was formed by the names of the father, the son, and the grandson. But the younger Andronicus was speedily corrupted by his infant greatness, while he beheld with puerile impatience the double obstacle that hung, and might long hang, over his rising ambition. It was not to acquire fame, or to diffuse happiness, that he so eagerly aspired; wealth and impunity were in his eyes the most precious attributes of a monarch; and his first indiscreet demand was the sovereignty of some rich and fertile island, where he might lead a life of independence and pleasure. The emperor was

\* [Niebuhr, in the preface to his edition of Cantacuzene, quotes this eloquent passage, with the following commentary. "I shall conclude by citing the opinion of Edward Gibbon, one of the most intelligent of judges on such questions; his verdict here is so just and in accordance with fact, that nothing can be said to guide us better in forming a correct estimate of this writer."—ED.]

† He was crowned May 21, 1295, and died October 12, 1320. (Ducange, *Fam. Byz.* p. 239.) His brother Theodore, by a second marriage, inherited the marquisate of Montferrat, apostatized to the religion and manners of the Latins (*ὅτι καὶ γνώμη καὶ πιστεὶ καὶ σχήματι, καὶ γενεῶν κορυφῇ καὶ πᾶσιν ἔθεσιν Λατίνος ἦν ἀκραιβνής*, (Nic. Greg. l. 9, c. 1), and founded a dynasty of Italian princes, which was extinguished A.D. 1533 (Ducange, *Fam. Byz.* p. 249—253).

offended by the loud and frequent intemperance which disturbed his capital; the sums which his parsimony denied were supplied by the Genoese usurers of Pera; and the oppressive debt, which consolidated the interest of a faction, could be discharged only by a revolution. A beautiful female, a matron in rank, a prostitute in manners, had instructed the younger Andronicus in the rudiments of love; but he had reason to suspect the nocturnal visits of a rival; and a stranger passing through the street was pierced by the arrows of his guards, who were placed in ambush at her door. That stranger was his brother, prince Manuel, who languished and died of his wound; and the emperor Michael, their common father, whose health was in a declining state, expired on the eighth day, lamenting the loss of both his children.\* However guiltless in his intention, the younger Andronicus might impute a brother's and a father's death to the consequence of his own vices; and deep was the sigh of thinking and feeling men, when they perceived, instead of sorrow and repentance, his ill-dissembled joy on the removal of two odious competitors. By these melancholy events, and the increase of his disorders, the mind of the elder emperor was gradually alienated; and, after many fruitless reproofs, he transferred on another grandson † his hopes and affection. The change was announced by the new oath of allegiance to the reigning sovereign, and the *person* whom he should appoint for his successor; and the acknowledged heir, after a repetition of insults and complaints, was exposed to the indignity of a public trial. Before the sentence, which would probably have condemned him to a dungeon or a cell, the emperor was informed that the palace-courts were filled with the armed followers of his grandson; the judgment was softened to a treaty of reconciliation; and the triumphant escape of the prince encouraged the ardour of the younger faction.

Yet the capital, the clergy, and the senate, adhered to the

\* We are indebted to Nicephorus Gregoras (l. 8, c. 1) for the knowledge of this tragic adventure; while Cantacuzene more discreetly conceals the vices of Andronicus the younger, of which he was the witness, and perhaps the associate (l. 1, c. 1, &c.).

† His destined heir was Michael Catharus, the bastard of Constantine, his second son. In this project of excluding his grandson Andronicus, Nicephorus Gregoras (l. 8, c. 3) agrees with Cantacuzene (l. 1, c. 1, 2).



person, or at least to the government, of the old emperor; and it was only in the provinces, by flight and revolt and foreign succour, that the malcontents could hope to vindicate their cause and subvert his throne. The soul of the enterprise was the great domestic, John Cantacuzene;\* the sally from Constantinople is the first date of his actions and memorials; and if his own pen be most descriptive of his patriotism, an unfriendly historian has not refused to celebrate the zeal and ability which he displayed in the service of the young emperor. That prince escaped from the capital under the pretence of hunting; erected his standard at Adrianople; and, in a few days, assembled fifty thousand horse and foot, whom neither honour nor duty could have armed against the Barbarians. Such a force might have saved or commauded the empire; but their counsels were discordant, their motions were slow and doubtful, and their progress was checked by intrigue and negotiation. The quarrel of the two Andronici was protracted, and suspended, and renewed, during a ruinous period of seven years. In the first treaty, the relics of the Greek empire were divided; Constantinople, Thessalonica, and the islands, were left to the elder, while the younger acquired the sovereignty of the greatest part of Thrace, from Philippi to the Byzantine limit. By the second treaty, he stipulated the payment of his troops, his immediate coronation, and an adequate share of the power and revenue of the state. The third civil war was terminated by the surprise of Constantinople, the final retreat of the old emperor, and the sole reign of his victorious grandson. The reasons of this delay may be found in the characters of the men and of the times. When the heir of the monarchy first pleaded his wrongs and his apprehensions, he was heard with pity and applause; and his adherents repeated on all sides the inconsistent promise, that he would increase the pay of the soldiers, and alleviate the burdens of the people. The grievances of forty years were mingled in his revolt; and the rising generation was fatigued by the endless prospect of a reign, whose favourites

\* [Among the leaders of the party were Synadenos, a man of rank and talent; and Sir Yanni (*Συργιάννης*), son of a Cuman chief who had entered the imperial service, and received a title of knighthood, which, according to Pachymer (ii. 347), had been adopted from the Latins by the Byzantine court. See Parisot (*Cantacuzène, Homme d'état et Historien*, Paris, 1854) and Finlay, ii. 513.—ED.]

and maxims were of other times. The youth of Andronicus had been without spirit, his age was without reverence; his taxes produced an annual revenue of £500,000, yet the richest of the sovereigns of Christendom was incapable of maintaining three thousand horse and twenty galleys, to resist the destructive progress of the Turks.\* “How different,” said the younger Andronicus, “is my situation from that of the son of Philip! Alexander might complain, that his father would leave him nothing to conquer: alas! my grandsire will leave me nothing to lose.” But the Greeks were soon admonished that the public disorders could not be healed by a civil war; and that their young favourite was not destined to be the saviour of a falling empire. On the first repulse, his party was broken by his own levity, their intestine discord, and the intrigues of the ancient court, which tempted each malecontent to desert or betray the cause of rebellion.† Andronicus the younger was touched with remorse, or fatigued with business, or deceived by negotiation; pleasure rather than power was his aim; and the licence of maintaining a thousand hounds, a thousand hawks, and a thousand huntsmen, was sufficient to sully his fame and disarm his ambition.

Let us now survey the catastrophe of this busy plot, and the final situation of the principal actors.‡ The age of Andronicus was consumed in civil discord; and, amidst the events of war and treaty, his power and reputation continually decayed, till the fatal night in which the gates of the city and palace were opened without resistance to his grandson. His principal commander scorned the repeated warnings of danger; and retiring to rest in the vain security of ignorance, abandoned the feeble monarch, with some priests and pages, to the terrors of a sleepless night. These terrors were quickly realized by the hostile shouts, which

\* See Nicephorus Gregoras, l. 8, c. 6. The younger Andronicus complained, that in four years and four months, a sum of three hundred and fifty thousand byzants of gold was due to him for the expenses of his household. (Cantacuzen. l. 1, c. 48.) Yet he would have remitted the debt, if he might have been allowed to squeeze the farmers of the revenue.

† [Sir Yanni was one of the deserters. Finlay, ii. 515.—ED.]

‡ I follow the chronology of Nicephorus Gregoras, who is remarkably exact. It is proved that Cantacuzene has mistaken the dates of his own actions, or rather that his text has been corrupted by ignorant transcribers.

proclaimed the titles and victory of Andronicus the younger; and the aged emperor, falling prostrate before an image of the Virgin, dispatched a suppliant message to resign the sceptre, and to obtain his life at the hands of the conqueror. The answer of his grandson was decent and pious; at the prayer of his friends, the younger Andronicus assumed the sole administration; but the elder still enjoyed the name and pre-eminence of the first emperor, the use of the great palace, and a pension of twenty-four thousand pieces of gold, one half of which was assigned on the royal treasure, and the other on the fishery of Constantinople. But his impotence was soon exposed to contempt and oblivion; the vast silence of the palace was disturbed only by the cattle and poultry of the neighbourhood, which roved with impunity through the solitary courts; and a reduced allowance of ten thousand pieces of gold \* was all that he could ask, and more than he could hope. His calamities were imbittered by the gradual extinction of sight; his confinement was rendered each day more rigorous; and during the absence and sickness of his grandson, his inhuman keepers, by the threats of instant death, compelled him to exchange the purple for the monastic habit and profession. The monk *Antony* had renounced the pomp of the world; yet he had occasion for a coarse fur in the winter-season, and as wine was forbidden by his confessor, and water by his physician, the sherbet of Egypt was his common drink. It was not without difficulty that the late emperor could procure three or four pieces to satisfy these simple wants; and if he bestowed the gold to relieve the more painful distress of a friend, the sacrifice is of some weight in the scale of humanity and religion. Four years after his abdication, Andronicus or Antony expired in a cell, in the seventy-fourth year of his age; and the last strain of adulation could only promise a more splendid crown of glory in heaven than he had enjoyed upon earth.†

\* I have endeavoured to reconcile the twenty-four thousand pieces of Cantacuzene (l. 2, c. 1) with the ten thousand of Nicephorus Gregoras (l. 9, c. 2); the one of whom wished to soften, the other to magnify, the hardships of the old emperor.

† See Nicephorus Gregoras (l. 9, c. 6—8. 10. 14; l. 10, c. 1). The historian had tasted of the prosperity, and shared the retreat of his benefactor; and that friendship which “waits or to the scaffold or the cell,” should not lightly be accused as a “a hireling, a prostitute to

Nor was the reign of the younger more glorious or fortunate than that of the elder Andronicus.\* He gathered the fruits of ambition; but the taste was transient and bitter; in the supreme station he lost the remains of his early popularity, and the defects of his character became still more conspicuous to the world. The public reproach urged him to march in person against the Turks; nor did his courage fail in the hour of trial, but a defeat and a wound were the only trophies of his expedition in Asia, which confirmed the establishment of the Ottoman monarchy. The abuses of the civil government attained their full maturity and perfection; his neglect of forms, and the confusion of national dresses, are deplored by the Greeks as the fatal symptoms of the decay of the empire. Andronicus was old before his time; the intemperance of youth had accelerated the infirmities of age; and after being rescued from a dangerous malady by nature, or physic, or the Virgin, he was snatched away before he had accomplished his forty-fifth year. He was twice married; and as the progress of the Latins in arms and arts had softened the prejudices of the Byzantine court, his two wives were chosen in the princely houses of Germany and Italy. The first, Agnes at home, Irene in Greece, was daughter of the duke of Brunswick. Her father † was praise.

\* The sole reign of Andronicus the younger is described by Cantacuzene (l. 2, c. 1—40, p. 191—339) and Nicephorus Gregoras (l. 9, c. 7; l. 11, c. 11, p. 262—361).

† Agnes, or Irene, was the daughter of duke Henry the Wonderful, the chief of the house of Brunswick, and the fourth in descent from the famous Henry the Lion, duke of Saxony and Bavaria, and conqueror of the Slavi on the Baltic coast. Her brother Henry was surnamed *the Greek*, from his two journeys into the East; but these journeys were subsequent to his sister's marriage; and I am ignorant *how* Agnes was discovered in the heart of Germany, and recommended to the Byzantine court. (Rimius, *Memoirs of the House of Brunswick*, p. 126—137.) [In the *Chronicle of Conrad Botho* (Leibnitz. *Script. Brun.* tom. iii. p. 370), it appears that Agnes, the daughter of Henry the Wonderful, was married to the "Hertogen von Karmicien" (duke of Carinthia), and that her sister, Alheit (Adelheid, Adelaide), was the wife of Andronicus, "des koniges sone to Greken." Botho was a citizen of Brunswick in the fifteenth century. He wrote in the old Saxo-German dialect, and his *Chronicle* was printed at Mentz in 1492 by Faust's son-in-law, Peter Schöffler. Leibnitz (Preface to tom. iii. p. 10) considered it to be in general a good authority, and a source from which subsequent historians and genealogists have largely drawn. The extensive alliances of the House of Brunswick, by descent or marriage, which may there be seen, do not warrant the term of "petty

a petty lord\* in the poor and savage regions of the north of Germany;† yet he derived some revenue from his silver mines;‡ and his family is celebrated by the Greeks

lord" here applied to its duke. Andronicus, on the eve of his marriage, boasted that his intended father-in-law was one of the most eminent and distinguished princes of his country (Cantacuzene, l. 1, c. 11), between which and Constantinople there was sufficient intercourse (Ib. 2. 4) for the connections of its royal and imperial families to be at least as well known as the house of Savoy, from which Andronicus took his second bride.—Ed.]

\* Henry the Wonderful was the founder of the branch of Grubenhagen, extinct in the year 1596. (Rimius, p. 287.) He resided in the castle of Wolfenbittel, and possessed no more than a sixth part of the allodial estates of Brunswick and Luneburgh, which the Guelph family had saved from the confiscation of their great fiefs. The frequent partitions among brothers had almost ruined the princely houses of Germany, till that just, but pernicious, law was slowly superseded by the right of primogeniture. The principality of Grubenhagen, one of the last remains of the Hercynian forest, is a woody, mountainous, and barren tract. (Busching's Geography, vol. vi. p. 270—286. English translation.)

† The royal author of the Memoirs of Brandenburgh will teach us how justly, in a much later period, the north of Germany deserved the epithets of poor and barbarous. (Essai sur les Mœurs, &c.) In the year, 1306, in the woods of Luneburgh, some wild people of the Vened race were allowed to bury alive their infirm and useless parents. (Rimius, p. 136.) [The strong prejudices of this royal author allowed him to write in no other language than French, and constitute him no impartial or satisfactory authority respecting aught that appertains to his native land. If we find in Germany the *Lüneburger Heide*, so also that wild and thinly peopled tract has on its northern side the fertile and well-cultivated plains of Holsteiu, and to the south all the beautiful and productive valleys around Eimbeck and Göttingen. These last formed part of the territories of Henry the Wonderful. The "Vened race" were the Slavonian Wenden, or Wends, for whose progress in Germany see ch. 41 and 42, vol. iv. p. 389. 445. In Lüneburg they were overpowered by the Gothic population, whose princes ruled, and were occupied in civilizing, the country. See the *Chronica Slavorum* (Leibnitz, Script. Bruns. tom. ii.) and the *Chronicou Luneburgicum* (Ib. tom. iii. p. 176. 219, &c.). If any rare traces of barbarism like that referred to still remained, they are not to be considered as characteristic of the times. At that very period, the reigning duke was "*de gude Hertoge Albrecht*," whose administration improved his subjects and promoted their commercial intercourse with Hamburg and Lubeck, in connection with the Hanseatic league.—Ed.]

‡ The assertion of Tacitus, that Germany was destitute of the precious metals, must be taken, even in his own time, with some limitation. (Germania, c. 5. Anual. 11. 20.) According to Spener (Hist. Germaniæ Pragmatica, tom. i. p. 351), *Argentifodina* in Hercyniis

as the most ancient and noble of the Teutonic name.\* After the death of this childless princess, Andronicus sought in marriage Jane the sister of the count of Savoy,† and his suit was preferred to that of the French king.‡ The count respected in his sister the superior majesty of a Roman empress; her retinue was composed of knights and ladies; she was regenerated and crowned in St. Sophia, under the more orthodox appellation of Anne; and at the nuptial feast, the Greeks and Italians vied with each other in the martial exercises of tilts and tournaments.

The empress Anne of Savoy survived her husband; their son, John Palæologus, was left an orphan and an emperor,

montibus, imperante Othone magno (A.D. 968) primum apertæ, largam etiam opes augendi dederunt copiam: but Rimius (p. 258, 259) defers till the year 1016 the discovery of the silver mines of Grubenhagen or the Upper Hartz, which were productive in the beginning of the fourteenth century, and which still yield a considerable revenue to the House of Brunswick. [Germany was destitute of precious metals in the days of Tacitus, because they were hidden and unknown. "Quis enim scrutatus est?" is the question asked in the first of the above-quoted passages; and the second records the fruitless attempt of Curtius Rufus to explore veins of silver "in agro Mattiaco." Yet in that very district, a part of Hesse Cassel, near the university of Marburg, the copper and silver mines of Frankenberg are now profitably worked, and gold is found there in the sands of the Eder. It cannot be affirmed, though it is probable, that these had been discovered before Dietrich or Theodoric, a king of those Franks who did not accompany Clovis, built the town of Frankenberg in 520. But there can have been no other inducement for Charlemagne to establish a mint there in 804 or 810, and to grant the place many peculiar privileges, which it received at the same time. That a Barbarian people should be ignorant of such treasures concealed beneath their soil, is not more surprising than their want of skill to plant the vines and fruit-trees which its surface was adapted to rear. The use of its salt-springs, as we have seen, was better known to them. (Vol. iii. p. 99.)—ED.]

\* Cantacuzene has given a most honourable testimony, ἦν δ' ἐκ Γερμανῶν αὐτῆ θυγάτηρ δοκῶς ντὶ Μπρουζουήκ (the modern Greeks employ the ντ for the δ, and the μπ for the β, and the whole will read in the Italian idiom di Brunzuic), τοῦ παρ' αὐτοῖς ἐπιφανεστάτου, καὶ λαμπρότητι πάντας τοὺς ὁμοφύλους ὑπερβάλλοντος τοῦ γένους. The praise is just in itself, and pleasing to an English ear.

† Anne or Jane, was one of the four daughters of Amedee the Great, by a second marriage, and half-sister of his successor Edward count of Savoy (Anderson's Tables, p. 650). See Cantacuzene (l. 1, c. 40—42).

‡ That king, if the fact be true, must have been Charles the Fair, who in five years (1321—1326), was married to three wives (Anderson, p. 628). Anne of Savoy arrived at Constantinople in February, 1326.

in the ninth year of his age; and his weakness was protected by the first and most deserving of the Greeks. The long and cordial friendship of his father for John Cantacuzene is alike honourable to the prince and the subject. It had been formed amidst the pleasures of their youth; their families were almost equally noble,\* and the recent lustre of the purple was amply compensated by the energy of a private education. We have seen that the young emperor was saved by Cantacuzene from the power of his grandfather; and after six years of civil war, the same favourite brought him back in triumph to the palace of Constantinople. Under the reign of Andronicus the younger, the great domestic ruled the emperor and the empire; and it was by his valour and conduct that the isle of Lesbos and the principality of Ætolia were restored to their ancient allegiance. His enemies confess, that, among the public robbers, Cantacuzene alone was moderate and abstemious; and the free and voluntary account which he produces of his own wealth,† may sustain the presumption that it was devolved by inheritance, and not accumulated by rapine. He does not indeed specify the value of his money, plate, and jewels; yet, after a voluntary gift of two hundred vases of silver, after much had been secreted by his friends and plundered by his foes, his forfeit treasures were sufficient for the equipment of a fleet of seventy galleys. He does not measure the size and number of his estates; but his granaries were heaped with an incredible store of wheat and barley; and the labour of a thousand yoke of oxen might cultivate, according to the practice of antiquity, about sixty-two thousand five hundred acres of arable land.‡ His pastures were stocked with two thousand five hundred brood mares, two hundred camels, three hundred mules, five hundred asses, five thousand horned cattle, fifty thousand hogs,

\* The noble race of the Cantacuzeni (illustrious from the eleventh century in the Byzantine annals) was drawn from the Paladins of France, the heroes of those romances which in the thirteenth century were translated and read by the Greeks. (Ducange, *Fam. Byzant.* p. 258.)

† See Cantacuzene, l. 3, c. 24. 30. 36.

‡ Saserna in Gaul, and Columella in Italy or Spain, allow two yoke of oxen, two drivers, and six labourers, for two hundred jugera (one hundred and twenty-five English acres) of arable land, and three more men must be added if there be much underwood. (Columella de *Re Rusticâ*, l. 2, c. 13, p. 411, edit. Gesner.)

and seventy thousand sheep;\* a precious record of rural opulence in the last period of the empire, and in a land, most probably in Thrace, so repeatedly wasted by foreign and domestic hostility. The favour of Cantacuzene was above his fortune. In the moments of familiarity, in the hour of sickness, the emperor was desirous to level the distance between them, and pressed his friend to accept the diadem and purple. The virtue of the great domestic, which is attested by his own pen, resisted the dangerous proposal; but the last testament of Andronicus the younger named him the guardian of his son, and the regent of the empire.

Had the regent found a suitable return of obedience and gratitude, perhaps he would have acted with pure and zealous fidelity in the service of his pupil.† A guard of five hundred soldiers watched over his person and the palace; the funeral of the late emperor was decently performed; the capital was silent and submissive; and five hundred letters which Cantacuzene dispatched in the first month, informed the provinces of their loss and their duty. The prospect of a tranquil minority was blasted by the great duke or admiral Apocaucus; and to exaggerate his perfidy, the imperial historian is pleased to magnify his own imprudence, in raising him to that office against the advice of his more sagacious sovereign. Bold and subtle, rapacious and profuse, the avarice and ambition of Apocaucus were by turns subservient to each other; and his talents were applied to the ruin of his country. His arrogance was heightened by the command of a naval force and an impregnable castle, and under

\* In this enumeration (l. 3, c. 30) the French translation of the president Cousin is blotted with three palpable and essential errors. 1. He omits the one thousand yoke of working oxen. 2. He interprets the *πεντακόσσιαι πρὸς δισχιλίας*, by the number of fifteen hundred. 3. He confounds myriads with chiliads, and gives Cantacuzene no more than five thousand hogs. Put not your trust in translations! [This monition may be carried much farther—believe nothing without inquiry. Ludwig Schopen, who assisted in the Bonn edition of the Byzantine writers, and continued it after the death of Niebuhr, has observed that a MS. in the library at München, has *χιλίας*, instead of *δισχιλίας*, so that Cousin may have had an original of which his translation is correct.—ED.]

† See the regency and reign of John Cantacuzenus, and the whole progress of the civil war, in his own history (l. 3, c. 1—100, p. 348—700), and in that of Nicephorus Gregoras (l. 12, c. 1; l. 15, c. 9, p. 353—492).



the mask of oaths and flattery he secretly conspired against his benefactor. The female court of the empress was bribed and directed; he encouraged Anne of Savoy to assert, by the law of nature, the tutelage of her son; the love of power was disguised by the anxiety of maternal tenderness; and the founder of the Palæologi had instructed his posterity to dread the example of a perfidious guardian. The patriarch John of Apri was a proud and feeble old man, encompassed by a numerous and hungry kindred. He produced an obsolete epistle of Andronicus, which bequeathed the prince and people to his pious care; the fate of his predecessor Arsenius prompted him to prevent, rather than punish, the crimes of a usurper; and Apocaucus smiled at the success of his own flattery, when he beheld the Byzantine priest assuming the state and temporal claims of the Roman pontiff;\* between three persons so different in their situation and character, a private league was concluded; a shadow of authority was restored to the senate, and the people were tempted by the name of freedom. By this powerful confederacy, the great domestic was assaulted at first with clandestine, at length with open, arms. His prerogatives were disputed; his opinion slighted; his friends persecuted; and his safety was threatened both in the camp and city. In his absence on the public service, he was accused of treason; proscribed as an enemy of the church and state; and delivered, with all his adherents, to the sword of justice, the vengeance of the people, and the power of the devil; his fortunes were confiscated; his aged mother was cast into prison; all his past services were buried in oblivion; and he was driven by injustice to perpetrate the crime of which he was accused.† From the review of his preceding conduct, Cantacuzene appears to have been guiltless of any treasonable designs; and the only suspicion of his innocence must

\* He assumed the royal privilege of red shoes or buskins; placed on his head a mitre of silk and gold; subscribed his epistles with hyacinth or green ink, and claimed for the new, whatever Constantine had given to the ancient, Rome (Cantacuzen. l. 3, c. 36. Nic. Gregoras, l. 14, c. 3).

† Nic. Gregoras (l. 12, c. 5) confesses the innocence and virtues of Cantacuzene, the guilt and flagitious vices of Apocaucus; nor does he dissemble the motive of his personal and religious enmity to the former; *νῦν δὲ διὰ κακίαν ἄλλων αἴτιος ὁ πρῶτατος τῆς τῶν ὄλων ἔδοξεν εἶναι φθορᾶς.*

arise from the vehemence of his protestations, and the sublime purity which he ascribes to his own virtue. While the empress and the patriarch still affected the appearances of harmony, he repeatedly solicited the permission of retiring to a private, and even a monastic, life. After he had been declared a public enemy, it was his fervent wish to throw himself at the feet of the young emperor, and to receive without a murmur the stroke of the executioner; it was not without reluctance that he listened to the voice of reason, which inculcated the sacred duty of saving his family and friends, and proved that he could only save them by drawing the sword and assuming the imperial title.

In the strong city of Demotica, his peculiar domain, the emperor John Cantacuzene was invested with the purple buskins: his right leg was clothed by his noble kinsmen, the left by the Latin chiefs, on whom he conferred the order of knighthood. But even in this act of revolt, he was still studious of loyalty; and the titles of John Palæologus and Anne of Savoy were proclaimed before his own name and that of his wife Irene. Such vain ceremony is a thin disguise of rebellion, nor are there perhaps any *personal* wrongs that can authorize a subject to take arms against his sovereign; but the want of preparation and success may confirm the assurance of the usurper, that this decisive step was the effect of necessity rather than of choice. Constantinople adhered to the young emperor; the king of Bulgaria was invited to the relief of Adrianople; the principal cities of Thrace and Macedonia, after some hesitation, renounced their obedience to the great domestic; and the leaders of the troops and provinces were induced, by their private interest, to prefer the loose dominion of a woman and a priest. The army of Cantacuzene, in sixteen divisions, was stationed on the banks of the Melas to tempt or intimidate the capital; it was dispersed by treachery or fear; and the officers, more especially the mercenary Latins, accepted the bribes, and embraced the service, of the Byzantine court. After this loss, the rebel emperor (he fluctuated between the two characters) took the road of Thessalonica with a chosen remnant; but he failed in his enterprise on that important place; and he was closely pursued by the great duke, his enemy Apocaucus, at the head of a superior power by sea and land. Driven from the coast, in his march, or

rather flight, into the mountains of Servia, Cantacuzene assembled his troops, to scrutinize those who were worthy and willing to accompany his broken fortunes. A base majority bowed and retired; and his trusty band was diminished to two thousand, and at last to five hundred volunteers. The *cral*,\* or despot of the Servians, received him with generous hospitality; but the ally was insensibly degraded to a suppliant, a hostage, a captive; and, in this miserable dependence, he waited at the door of the Barbarian, who could dispose of the life and liberty of a Roman emperor. The most tempting offers could not persuade the *cral* to violate his trust; but he soon inclined to the stronger side; and his friend was dismissed without injury to a new vicissitude of hopes and perils. Near six years the flame of discord burnt with various success and unabated rage; the cities were distracted by the faction of the nobles and the plebeians: the Cantacuzeni and Palæologi; and the Bulgarians, the Servians, and the Turks, were invoked on both sides as the instruments of private ambition and the common ruin. The regent deplored the calamities of which he was the author and victim; and his own experience might dictate a just and lively remark on the different nature of foreign and civil war. "The former," said he, "is the external warmth of summer, always tolerable, and often beneficial;

\* The princes of Servia (Ducange, Famil. Dalmaticæ, &c. c. 2—4. 9.) were styled *despots* in Greek, and *cral* in their native idiom (Ducange, Gloss. Græc. p. 751). That title, the equivalent of king, appears to be of Slavonic origin, from whence it has been borrowed by the Hungarians, the modern Greeks, and even by the Turks (Leunclavius, Pandect. Turc. p. 422), who reserve the name of Padishah for the emperor. To obtain the latter, instead of the former, is the ambition of the French at Constantinople. (Avertissement à l'Histoire de Timur Bec, p. 39.) [This title was mistaken by Cantacuzene and his contemporaries, for a proper name; and Stephanus Krales figures throughout their histories as chief of the Triballians. The people themselves are thus miscalled also, for though evidently and notoriously Slavonians, the appellation given them is that of a tribe (whether Celtic or Gothic cannot be decided) who had once occupied those lands, but had disappeared a thousand years before. Pontanus (Note ou Cantac. 1. 7) says, that *kral* was a contraction of *kiral*, which, in the language of the Servians, Bulgarians, Hungarians, &c., "regem sonat." *Kir*, or *kur*, was a primæval term that denoted power; it was the root of the Persian Cyrus, the Greek *κυριος*, the Latin *curiæ*, and of many words in all tongues connected with the same idea.—ED.]

the latter is the deadly heat of a fever, which consumes without a remedy the vitals of the constitution.”\*

The introduction of Barbarians and savages into the contests of civilized nations, is a measure pregnant with shame and mischief; which the interest of the moment may compel, but which is reprobated by the best principles of humanity and reason. It is the practice of both sides to accuse their enemies of the guilt of the first alliances; and those who fail in their negotiations are loudest in their censure of the example which they envy, and would gladly imitate. The Turks of Asia were less barbarous perhaps than the shepherds of Bulgaria and Servia; but their religion rendered them the implacable foes of Rome and Christianity. To acquire the friendship of their emirs, the two factions vied with each other in baseness and profusion; the dexterity of Cantacuzene obtained the preference; but the succour and victory were dearly purchased by the marriage of his daughter with an infidel, the captivity of many thousand Christians, and the passage of the Ottomans into Europe, the last and fatal stroke in the fall of the Roman empire. The inclining scale was decided in his favour by the death of Apocaucus, the just, though singular, retribution of his crimes. A crowd of nobles or plebeians, whom he feared or hated, had been seized by his orders in the capital and the provinces; and the old palace of Constantine was assigned for the place of their confinement. Some alterations in raising the walls, and narrowing the cells, had been ingeniously contrived to prevent their escape, and aggravate their misery; and the work was incessantly pressed by the daily visits of the tyrant. His guards watched at the gate; and as he stood in the inner court to overlook the architects, without fear or suspicion, he was assaulted and laid breathless on the ground, by two resolute prisoners of the Palæologian race,† who were armed with sticks, and animated by despair. On the rumour of revenge and liberty, the captive multitude broke their fetters, fortified their prison, and exposed from the battlements the tyrant’s head, presuming on

\* Nic. Gregoras, l. 12, c. 14. It is surprising that Cantacuzene has not inserted this just and lively image in his own writings.

† The two avengers were both Palæologi, who might resent with royal indignation, the shame of their chains. The tragedy of Apo-

the favour of the people and the clemency of the empress. Anne of Savoy might rejoice in the fall of a haughty and ambitious minister; but while she delayed to resolve or to act, the populace, more especially the mariners, were excited by the widow of the great duke to a sedition, an assault, and a massacre. The prisoners (of whom the far greater part were guiltless or inglorious of the deed) escaped to a neighbouring church; they were slaughtered at the foot of the altar; and in his death the monster was not less bloody and venomous than in his life. Yet his talents alone upheld the cause of the young emperor; and his surviving associates, suspicious of each other, abandoned the conduct of the war, and rejected the fairest terms of accommodation. In the beginning of the dispute, the empress felt and complained that she was deceived by the enemies of Cantacuzene; the patriarch was employed to preach against the forgiveness of injuries; and her promise of immortal hatred was sealed by an oath, under the penalty of excommunication.\* But Anne soon learned to hate without a teacher; she beheld the misfortunes of the empire with the indifference of a stranger; her jealousy was exasperated by the competition of a rival empress; and on the first symptoms of a more yielding temper, she threatened the patriarch to convene a synod, and degrade him from his office. Their incapacity and discord would have afforded the most decisive advantage; but the civil war was protracted by the weakness of both parties; and the moderation of Cantacuzene has not escaped the reproach of timidity and indolence. He successively recovered the provinces and cities; and the realm of his pupil was measured by the walls of Constantinople; but the metropolis alone counterbalanced the rest of the empire; nor could he attempt that important conquest till he had secured in his favour the public voice and a private correspondence. An Italian, of the name of Facciolati,† had succeeded to the office of great duke; the ships, the

caucus may deserve a peculiar reference to Cantacuzene (l. 3, c. 86) and Nic. Gregoras (l. 14, c. 10).

\* Cantacuzene accuses the patriarch, and spares the empress, the mother of his sovereign (l. 3, c. 33, 34), against whom Nic. Gregoras expresses a particular animosity (l. 14, c. 10, 11; l. 15, c. 5). It is true that they do not speak exactly of the same time.

† The traitor and treason are revealed by Nic. Gregoras (l. 15, c. 8); but the name is

guards, and the golden gate, were subject to his command; but his humble ambition was bribed to become the instrument of treachery; and the revolution was accomplished without danger or bloodshed. Destitute of the powers of resistance, or the hope of relief, the inflexible Anne would have still defended the palace, and have smiled to behold the capital in flames rather than in the possession of a rival. She yielded to the prayers of her friends and enemies; and the treaty was dictated by the conqueror, who professed a loyal and zealous attachment to the son of his benefactor. The marriage of his daughter with John Palæologus was at length consummated; the hereditary right of the pupil was acknowledged; but the sole administration during ten years was vested in the guardian. Two emperors and three empresses were seated on the Byzantine throne; and a general amnesty quieted the apprehensions, and confirmed the property, of the most guilty subjects. The festival of the coronation and nuptials was celebrated with the appearances of concord and magnificence, and both were equally fallacious. During the late troubles, the treasures of the state, and even the furniture of the palace, had been alienated or embezzled; the royal banquet was served in pewter or earthenware; and such was the proud poverty of the times, that the absence of gold and jewels was supplied by the paltry artifices of glass and gilt leather.\*

I hasten to conclude the personal history of John Cantacuzene.† He triumphed and reigned; but his reign and triumph were clouded by the discontent of his own and the adverse faction. His followers might style the general amnesty, an act of pardon for his enemies, and of oblivion for his friends;‡ in his cause their estates had been forfeited

more discreetly suppressed by his great accomplice (Cantacuzen. l. 3, c. 99.) \* Nic. Greg. l. 15. 11. There were, however, some true pearls, but very thinly sprinkled. The rest of the stones had only *παντοδαπήν χροιάν προς τὸ διαυγές*.

† From his return to Constantinople. Cantacuzene continues his history and that of the empire, one year beyond the abdication of his son Matthew, A.D. 1357 (l. 4, c. 1—50, p. 705—911). Nicephorus Gregoras ends with the synod of Constantinople, in the year 1351 (l. 22, c. 3, p. 660, the rest to the conclusion of the twenty-fourth book, p. 717, is all controversy); and his fourteen last books are still MSS. in the king of France's library. ‡ The emperor (Cantacuzen. l. 4, c. 1) represents his own virtue, and Nic. Gregoras (l. 15,

or plundered, and as they wandered naked and hungry through the streets, they cursed the selfish generosity of a leader, who on the throne of the empire, might relinquish without merit his private inheritance. The adherents of the empress blushed to hold their lives and fortunes by the precarious favour of a usurper; and the thirst of revenge was concealed by a tender concern for the succession, and even the safety, of her son. They were justly alarmed by a petition of the friends of Cantacuzene, that they might be released from their oath of allegiance to the Palæologi, and intrusted with the defence of some cautionary towns; a measure supported with argument and eloquence; "and which was rejected," says the imperial historian, "by *my* sublime, and almost incredible virtue." His repose was disturbed by the sound of plots and seditions;\* and he trembled lest the lawful prince should be stolen away by some foreign or domestic enemy, who would inscribe his name and his wrongs in the banners of rebellion. As the son of Andronicus advanced in the years of manhood, he began to feel and to act for himself; and his rising ambition was rather stimulated than checked by the imitation of his father's vices. If we may trust his own professions, Cantacuzene laboured with honest industry to correct these sordid and sensual appetites, and to raise the mind of the young prince to a level with his fortune. In the Servian expedition the two emperors shewed themselves in cordial harmony to the troops and provinces; and the younger colleague was initiated by the elder in the mysteries of war and government. After the conclusion of the peace, Palæologus was left at Thessalonica, a royal residence, and a frontier station, to secure by his absence the peace of Constantinople, and to withdraw his youth from the temptations of a luxu-

c. 11), the complaints of his friends who suffered by its effects. I have lent them the words of our poor cavaliers after the Restoration.

\* [Cantacuzene alienated the feelings of the clergy and roused their indignation, by misappropriating the funds of St. Sophia. A portion of that cathedral having been thrown down by the earthquake of 1346, Simeon the Great Prince of Russia, and many of his nobles, remitted large sums to repair the injury. The money arrived at Constantinople about 1350, and was seized by Cantacuzene to pay his Ottoman mercenaries. This fact is quoted by Parisot (*Cantacuzène homme d'état et historien*) from book xxxviii. in the inedited MS. of Nicephorus Gregoras, preserved in the Royal Library of Paris. Finlay, ii. 561.—ED.

rious capital. But the distance weakened the powers of control; and the son of Andronicus was surrounded with artful or unthinking companions, who taught him to hate his guardian, to deplore his exile, and to vindicate his rights. A private treaty with the cruel or despot of Servia was soon followed by an open revolt; and Cantacuzene, on the throne of the elder Andronicus, defended the cause of age and prerogative, which in his youth he had so vigorously attacked. At his request, the empress mother undertook the voyage of Thessalonica, and the office of mediation; she returned without success; and unless Anne of Savoy was instructed by adversity, we may doubt the sincerity, or at least the fervour, of her zeal. While the regent grasped the sceptre with a firm and vigorous hand, she had been instructed to declare, that the ten years of his legal administration would soon elapse; and that after a full trial of the vanity of the world, the emperor Cantacuzene sighed for the repose of a cloister, and was ambitious only of a heavenly crown. Had these sentiments been genuine, his voluntary abdication would have restored the peace of the empire, and his conscience would have been relieved by an act of justice. Palæologus alone was responsible for his future government; and whatever might be his vices, they were surely less formidable than the calamities of a civil war, in which the Barbarians and infidels were again invited to assist the Greeks in their mutual destruction. By the arms of the Turks, who now struck a deep and everlasting root in Europe, Cantacuzene prevailed in the third contest in which he had been involved; and the young emperor, driven from the sea and land, was compelled to take shelter among the Latins of the isle of Tenedos. His insolence and obstinacy provoked the victor to a step which must render the quarrel irreconcilable; and the association of his son Matthew, whom he invested with the purple, established the succession in the family of the Cantacuzeni. But Constantinople was still attached to the blood of her ancient princes; and this last injury accelerated the restoration of the rightful heir. A noble Genoese espoused the cause of Palæologus, obtained a promise of his sister, and achieved the revolution with two galleys and two thousand five hundred auxiliaries. Under the pretence of distress, they were admitted into the lesser port; a gate was opened, and the Latin shout of



“Long life and victory to the emperor, John Palæologus!” was answered by a general rising in his favour. A numerous and loyal party yet adhered to the standard of Cantacuzene; but he asserts in his history (does he hope for belief?) that his tender conscience rejected the assurance of conquest; that, in free obedience to the voice of religion and philosophy, he descended from the throne, and embraced with pleasure the monastic habit and profession.\* So soon as he ceased to be a prince, his successor was not unwilling that he should be a saint: the remainder of his life was devoted to piety and learning; in the cells of Constantinople and mount Athos, the monk Joasaph was respected as the temporal and spiritual father of the emperor; and if he issued from his retreat, it was as the minister of peace, to subdue the obstinacy, and solicit the pardon, of his rebellious son.†

Yet in the cloister, the mind of Cantacuzene was still exercised by theological war. He sharpened a controversial pen against the Jews and Mahometans;‡ and in every state he defended with equal zeal the divine light of mount Thabor, a memorable question, which consummates the religious follies of the Greeks. The fakirs of India,§ and the monks of the Oriental church, were alike persuaded, that in total abstraction of the faculties of the mind and body, the purer spirit may ascend to the enjoyment and vision of the Deity. The opinion and practice of the monasteries of mount Athos¶ will be best represented in the words of an

\* The awkward apology of Cantacuzene (l. 4, c. 39—42), who relates with visible confusion his own downfall, may be supplied by the less accurate, but more honest, narratives of Matthew Villani (l. 4, c. 46, in the *Script. Rerum. Ital.* tom. xiv. p. 268) and Ducas (c. 10, 11).

† Cantacuzene, in the year 1375, was honoured with a letter from the pope (Fleury, *Hist. Ecclés.* tom. xx. p. 250). His death is placed by respectable authority on the 20th of November, 1411 (Ducange, *Fam. Byzant.* p. 260). But if he were of the age of his companion Andronicus the younger, he must have lived one hundred and sixteen years; a rare instance of longevity, which, in so illustrious a person, would have attracted universal notice.

‡ His four discourses, or books, were printed at Basil, 1543 (Fabric. *Bibliot. Græc.* tom. vi. p. 473). He composed them to satisfy a proselyte, who was assaulted with letters from his friends of Ispahan. Cantacuzene had read the Koran; but I understand from Maracci, that he adopts the vulgar prejudices and fables against Mahomet and his religion.

§ See the *Voyages de Bernier*, tom. i. p. 127.

¶ Mosheim, *Institut. Hist. Eccles.* p. 522, 523. Fleury, *Hist. Ecclés.*

abbot, who flourished in the eleventh century. "When thou art alone in thy cell," says the ascetic teacher, "shut thy door, and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thought towards the middle of thy belly, the region of the navel; and search the place of the heart, the seat of the soul. At first, all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart, than it is involved in a mystic and ethereal light." This light, the production of a distempered fancy, the creature of an empty stomach and an empty brain, was adored by the Quietists as the pure and perfect essence of God himself; and as long as the folly was confined to mount Athos, the simple solitaries were not inquisitive how the divine essence could be a *material* substance, or how an *immaterial* substance could be perceived by the eyes of the body. But in the reign of the younger Andronicus, these monasteries were visited by Barlaam,\* a Calabrian monk, who was equally skilled in philosophy and theology; who possessed the languages of the Greeks and Latins; and whose versatile genius could maintain their opposite creeds, according to the interest of the moment. The indiscretion of an ascetic revealed to the curious traveller the secrets of mental prayer; and Barlaam embraced the opportunity of ridiculing the Quietists, who placed the soul in the navel; of accusing the monks of mount Athos of heresy and blasphemy. His attack compelled the more learned to renounce or dissemble the simple devotion of their brethren:

tom. xx. p. 22. 24. 107—114, &c. The former unfolds the causes with the judgment of a philosopher, the latter transcribes and translates with the prejudices of a Catholic priest.

\* Basnage (in *Canisii Antiq. Lectiones*, tom. iv. p. 363—368) has investigated the character and story of Barlaam. The duplicity of his opinions had inspired some doubts of the identity of his person. See likewise Fabricius (*Bibliot. Græc.* tom. x. p. 427—432.) [An ample notice of Barlaam will be found in ch. 66. He was advanced beyond his age, and on his first visit to Constantinople, gave great offence by his manifest contempt for the prevalent ignorance of the people. Though he left the Greek for the Roman church, he was always consistent in his ridicule of the navel-souls, *ομφαλοψύχοι*, as he jeeringly styled the absurd visionaries, who chose for themselves the graver appellation of Hesychastæ.—ED.]

and Gregory Palamas introduced a scholastic distinction between the essence and operation of God. His inaccessible essence dwells in the midst of an uncreated and eternal light; and this beatific vision of the saints had been manifested to the disciples on mount Thabor, in the transfiguration of Christ. Yet this distinction could not escape the reproach of Polytheism; the eternity of the light of Thabor was fiercely denied; and Barlaam still charged the Palamites with holding two eternal substances, a visible and an invisible God. From the rage of the monks of Mount Athos, who threatened his life, the Calabrian retired to Constantinople, where his smooth and specious manners introduced him to the favour of the great domestic and the emperor. The court and the city were involved in this theological dispute, which flamed amidst the civil war; but the doctrine of Barlaam was disgraced by his flight and apostacy; the Palamites triumphed; and their adversary, the patriarch John of Apri, was deposed by the consent of the adverse factions of the state. In the character of emperor and theologian, Cantacuzene presided in the synod of the Greek church, which established, as an article of faith, the uncreated light of mount Thabor; and, after so many insults, the reason of mankind was slightly wounded by the addition of a single absurdity. Many rolls of paper or parchment have been blotted; and the impenitent sectaries who refused to subscribe the orthodox creed, were deprived of the honours of Christian burial; but in the next age the question was forgotten; nor can I learn that the axe or the fagot were employed for the extirpation of the Barlaamite heresy.\*

For the conclusion of this chapter, I have reserved the Genoese war, which shook the throne of Cantacuzene, and betrayed the debility of the Greek empire. The Genoese, who, after the recovery of Constantinople, were seated in the suburb of Pera or Galata, received that honourable fief from the bounty of the emperor. They were indulged in the use of their laws and magistrates; but they submitted

\* See Cantacuzene (l. 2, c. 39, 40; l. 4, c. 3, 23-25) and Nic. Gregoras (l. 11, c. 10; l. 15. 3, 7, &c.), whose last books, from the nineteenth to the twenty-fourth, are almost confined to a subject so interesting to the authors. Boivin (in Vit. Nic. Gregoræ) from the unpublished books, and Fabricius (Biblot. Græc. tom. x. p. 462-473)

to the duties of vassals and subjects; the forcible word of *liegemen*\* was borrowed from the Latin jurisprudence; and their *podesta*, or chief, before he entered on his office, saluted the emperor with loyal acclamations and vows of fidelity. Genoa sealed a firm alliance with the Greeks; and, in case of a defensive war, a supply of fifty empty galleys, and a succour of fifty galleys completely armed and manned, were promised by the republic to the empire. In the revival of a naval force, it was the aim of Michael Palæologus to deliver himself from a foreign aid; and his vigorous government contained the Genoese of Galata within those limits which the insolence of wealth and freedom provoked them to exceed. A sailor threatened that they should soon be masters of Constantinople, and slew the Greek who resented this national affront; and an armed vessel, after refusing to salute the palace, was guilty of some acts of piracy in the Black Sea. Their countrymen threatened to support their cause; but the long and open village of Galata was instantly surrounded by the imperial troops; till, in the moment of the assault,

or rather Montfaucon, from the MSS. of the Coislin library, have added some facts and documents.

\* Pachymer (l. 5, c. 10) very properly explains *λυζιῶνς* (*ligios*) by *ιδιους*. The use of these words in the Greek and Latin of the feudal times may be amply understood from the Glossaries of Ducange (Græc. p. 811, 812. Latin. tom. iv. p. 109—111). [The explanation of Ducange is not altogether satisfactory. Spelman (Gloss. 368) has better shown the distinction between *ligii* and *vassalli*, but left the true meaning of the former still obscure. Many derivations have been assigned for it; but of these the most generally adopted is evidently false, since it forms a word of Gothic origin from the Latin *ligare*. It denoted, in a mass, all the subjects of a higher power, without discriminating position or obligation; and as a sovereign now speaks of his *people*, or *lieges*, so in early times the Gothic lord, or king, called all whom he governed, his *leoð*, *leudes*, or *lcute* (Adelung, Wörterbuch, 3. 190); and this, some Latins of the transition ages, who, it must be remembered, did not give our soft pronunciation to their *g*, adopted into their language as *ligii*. See in ch. 38, vol. iv. p. 194, the note on the term *allodial*. The Genoese of Pera simply acknowledged their allegiance to the emperor to be the same as that of *his own idiouv*, native Greeks, which is plainly Pachymer's meaning. So early as in the year 1169 they made this concession in their treaty with the emperor Manuel, in the hope of supplanting their Venetian rivals. Sauli, *Della Colonia dei Genovesi in Galata*, ii. 181. Vincens, *Histoire de la République de Gènes*, i. 220. Finlay, *Hist. Byzant.* ii. 189.—Ed.]

the prostrate Genoese implored the clemency of their sovereign. The defenceless situation which secured their obedience, exposed them to the attack of their Venetian rivals, who, in the reign of the elder Andronicus, presumed to violate the majesty of the throne. On the approach of their fleets, the Genoese, with their families and effects, retired into the city; their empty habitations were reduced to ashes; and the feeble prince, who had viewed the destruction of his suburb, expressed his resentment, not by arms, but by ambassadors. This misfortune, however, was advantageous to the Genoese, who obtained, and imperceptibly abused, the dangerous licence of surrounding Galata with a strong wall; of introducing into the ditch the waters of the sea; of erecting lofty turrets; and of mounting a train of military engines on the rampart. The narrow bounds in which they had been circumscribed were insufficient for the growing colony; each day they acquired some addition of landed property; and the adjacent hills were covered with their villas and castles, which they joined and protected by new fortifications.\* The navigation and trade of the Euxine was the patrimony of the Greek emperors, who commanded the narrow entrance, the gates, as it were, of that inland sea. In the reign of Michael Palæologus, their prerogative was acknowledged by the sultan of Egypt, who solicited and obtained the liberty of sending an annual ship for the purchase of slaves in Circassia and the Lesser Tartary; a liberty pregnant with mischief to the Christian cause, since these youths were transformed by education and discipline into the formidable Mamalukes.† From the colony of Pera, the Genoese engaged with superior advantage in the lucrative trade of the Black Sea; and their industry supplied the Greeks with fish and corn, two articles of food almost equally important to a superstitious

\* The establishment and progress of the Genoese at Pera, or Galata, is described by Ducange (*C. P. Christiana*, l. 1, p. 68, 69) from the Byzantine historians, Pachymer (l. 2, c. 35; l. 5. 10. 30; l. 9. 15; l. 12. 6. 9), Nicephorus Gregoras (l. 5, c. 4; l. 6, c. 11; l. 9, c. 5; l. 11, c. 1; l. 15, c. 1. 6) and Cantacuzene (l. 1, c. 12; l. 2, c. 29, &c.).

† Both Pachymer (l. 3, c. 3—5) and Nic. Gregoras (l. 4, c. 7), understand and deplore the effects of this dangerous indulgence. Bibars, sultan of Egypt, himself a Tartar, but a devout Mussulman, obtained from the children of Zingis, the permission to build a stately mosch in the capital of Crimea (*De Guignes, Hist. des Huns*, tom. iii. p. 343).

people. The spontaneous bounty of nature appears to have bestowed the harvests of the Ukraine, the produce of a rude and savage husbandry; and the endless exportation of salt-fish and caviar is annually renewed by the enormous sturgeons that are caught at the mouth of the Don or Tanais, in their last station of the rich mud and shallow water of the Mæotis.\* The waters of the Oxus, the Caspian, the Volga, and the Don, opened a rare and laborious passage for the gems and spices of India; and, after three months' march, the caravans of Carizme met the Italian vessels in the harbours of Crimæa.† These various branches of trade were monopolized by the diligence and power of the Genoese. Their rivals of Venice and Pisa were forcibly expelled; the natives were awed by the castles and cities, which arose on the foundations of their humble factories, and their principal establishment of Caffa ‡ was besieged without effect by the Tartar powers.

\* Chardin (*Voyages en Perse*, tom. i. p. 48) was assured at Caffa, that these fishes were sometimes twenty-four or twenty-six feet long, weighed eight or nine hundred pounds, and yielded three or four quintals of caviar. The corn of the Bosphorus had supplied the Athenians in the time of Demosthenes.

† De Guignes, *Hist. des Huns*, tom. iii. p. 343, 344. *Viaggi di Ramusio*, tom. i. folio 400. But this land or water carriage could only be practicable when Tartary was united under a wise and powerful monarch.

‡ Nic. Gregoras (l. 13, c. 12) is judicious and well informed on the trade and colonies of the Black Sea. Chardin describes the present ruins of Caffa, where, in forty days, he saw above four hundred sail employed in the corn and fish trade. (*Voyages en Perse*, tom. i. p. 46—48.) [A later account of Caffa has been given by Dr. Clarke (*Travels*, i. 444), who at the close of the last century found only fifty families, where 36,000 houses had once been inhabited, and who saw the work of destruction and depopulation still in progress. He heard the maledictions, alike of Greeks and Turks, on the Russian "*Scythians*," who were daily levelling with the ground churches and mosques, palaces and towers, for the sake of obtaining small quantities of lead to cast into bullets. That utter decay should ensue is a natural result. (See Malte Brun and Balbi, p. 529.) Recent events have attached an unusual importance to all that regards the Crimea. For its earliest history, see notes to ch. 9, vol. i. p. 273, and ch. 31, vol. iii. p. 410. There is much in its subsequent progress that deserves the attention of scholars; the kingdom of Bosphorus and republic of Cherson ought not to be lost sight of amid the more conspicuous splendours of Persia, Greece, and Rome. The authorities for the ancient fertility of this peninsula are collected by Clinton (*F. H.* ii. p. 282). Demosthenes had an hereditary interest in its

Destitute of a navy, the Greeks were oppressed by these haughty merchants, who fed or famished Constantinople, according to their interest. They proceeded to usurp the customs, the fishery, and even the toll, of the Bosphorus; and while they derived from these objects a revenue of two hundred thousand pieces of gold, a remnant of thirty thousand was reluctantly allowed to the emperor.\* The colony of Pera or Galata acted in peace and war as an independent state; and, as it will happen in distant settlements, the Genoese podesta too often forgot that he was the servant of his own masters.

These usurpations were encouraged by the weakness of the elder Andronicus, and by the civil wars that afflicted his age and the minority of his grandson. The talents of Cantacuzene were employed to the ruin, rather than to the restoration, of the empire; and after his domestic victory, he was condemned to an ignominious trial, whether the Greeks or the Genoese should reign in Constantinople. The merchants of Pera were offended by his refusal of some contiguous lands, some commanding heights, which they proposed to cover with new fortifications; and in the absence of the emperor, who was detained at Demotica by sickness, they ventured to brave the debility of a female reign. A Byzantine vessel, which had presumed to fish at the mouth of the harbour, was sunk by these audacious strangers; the fishermen were murdered. Instead of suing for pardon, the Genoese demanded satisfaction; required, in a haughty strain, that the Greeks should renounce the exercise of navigation; and encountered with regular arms the first sallies of the popular indignation. They instantly occupied the debatable land; and by the labour of a whole people, of either sex and of every age, the wall was raised, and the ditch was sunk, with incredible speed. At the same time, they attacked and burnt two Byzantine galleys; while the three others, the remainder of the imperial navy, escaped from their hands: the habitations without the

concerns. About thirty years before his birth, his maternal grandfather, Gylon, settled at Panticapæum, the capital of Bosphorus, where he married a wealthy wife of Scythian (Gothic) descent. Cleobula, the mother of Demosthenes, was the issue of this marriage.—ED.]

\* See Nic. Gregoras, l. 17, c. 1. [The Genoese had lent money to the government, and farmed the revenue of the port to repay the debt. Finlay, ii. 564.—ED.]

gates, or along the shore, were pillaged and destroyed; and the care of the regent, of the empress Irene, was confined to the preservation of the city. The return of Cantacuzene dispelled the public consternation; the emperor inclined to peaceful counsels; but he yielded to the obstinacy of his enemies, who rejected all reasonable terms, and to the ardour of his subjects, who threatened, in the style of Scripture, to break them in pieces like a potter's vessel. Yet they reluctantly paid the taxes, that he imposed for the construction of ships, and the expenses of the war; and as the two nations were masters, the one of the land, the other of the sea, Constantinople and Pera were pressed by the evils of a mutual siege. The merchants of the colony, who had believed that a few days would terminate the war, already murmured at their losses; the succours from their mother-country were delayed by the factions of Genoa; and the most cautious embraced the opportunity of a Rhodian vessel to remove their families and effects from the scene of hostility. In the spring, the Byzantine fleet, seven galleys and a train of smaller vessels, issued from the mouth of the harbour, and steered in a single line along the shore of Pera; unskilfully presenting their sides to the beaks of the adverse squadron. The crews were composed of peasants and mechanics; nor was their ignorance compensated by the native courage of barbarians; the wind was strong, the waves were rough; and no sooner did the Greeks perceive a distant and inactive enemy, than they leaped headlong into the sea, from a doubtful, to an inevitable peril. The troops that marched to the attack of the lines of Pera were struck, at the same moment, with a similar panic; and the Genoese were astonished, and almost ashamed, at their double victory. Their triumphant vessels, crowned with flowers, and dragging after them the captive galleys, repeatedly passed and repassed before the palace; the only virtue of the emperor was patience; and the hope of revenge his sole consolation. Yet the distress of both parties interposed a temporary agreement; and the shame of the empire was disguised by a thin veil of dignity and power. Summoning the chiefs of the colony, Cantacuzene affected to despise the trivial object of the debate; and, after a mild reproof, most liberally granted the lands, which had been previously resigned to the seeming custody of his officers.\*

\* The events of this war are related by Cantacuzene (l. 4, c. 11) with



But the emperor was soon solicited to violate the treaty, and to join his arms with the Venetians, the perpetual enemies of Genoa and her colonies. While he compared the reasons of peace and war, his moderation was provoked by a wanton insult of the inhabitants of Pera, who discharged from their rampart a large stone that fell in the midst of Constantinople. On his just complaint, they coldly blamed the imprudence of their engineer; but the next day the insult was repeated, and they exulted in a second proof that the royal city was not beyond the reach of their artillery. Cantacuzene instantly signed his treaty with the Venetians; but the weight of the Roman empire was scarcely felt in the balance of these opulent and powerful republics.\* From the straits of Gibraltar to the mouth of the Tanais, their fleets encountered each other with various success; and a memorable battle was fought in the narrow sea, under the walls of Constantinople. It would not be an easy task to reconcile the accounts of the Greeks, the Venetians, and the Genoese; † and while I depend on the narrative of an impartial historian, ‡ I shall borrow from each nation the facts that redound to their own disgrace, and the honour of their foes. The Venetians, with their allies the Catalans, had the advantage of number; and their fleet, with the poor addition of eight Byzantine galleys, amounted to seventy-five sail; the Genoese did not exceed sixty-four; but, in those times, their ships of war were distinguished by the superiority of their size and strength. The names and families of their naval commanders, Pisani and Doria, are illus-

obscurity and confusion, and by Nic. Gregoras (l. 17, c. 1—7) in a clear and honest narrative. The priest was less responsible than the prince for the defeat of the fleet.

\* The second war is darkly told by Cantacuzene (l. 4, c. 18, p. 24, 25. 28—32), who wishes to disguise what he dares not deny. I regret this part of Nic. Gregoras, which is still in MS. at Paris. [The MS. is not included in the Bonn edition of 1829–30; but Parisot has given portions of it with a French translation in his *Cantacuzène, homme d'état et historien*. See note, p. 103.—ED.]

† Muratori (*Annali d'Italia*, tom. xii. p. 144) refers to the most ancient Chronicles of Venice (Caresinus, the continuator of Andrew Dandulus, tom. xii. p. 421, 422) and Genoa (George Stella, *Annales Genuenses*, tom. xvii. p. 1091, 1092); both which I have diligently consulted, in his great Collections of the Historian of Italy.

‡ See the Chronicle of Matteo Villani of Florence, l. 2, c. 59, 60, p. 145. 147; c. 74, 75, p. 156, 157, in Muratori's Collection, tom. xiv.

trious in the annals of their country; but the personal merit of the former was eclipsed by the fame and abilities of his rival. They engaged in tempestuous weather; and the tumultuary conflict was continued from the dawn to the extinction of light. The enemies of the Genoese applaud their prowess; the friends of the Venetians are dissatisfied with their behaviour; but all parties agree in praising the skill and boldness of the Catalans, who, with many wounds, sustained the brunt of the action. On the separation of the fleets, the event might appear doubtful; but the thirteen Genoese galleys, that had been sunk or taken, were compensated by a double loss of the allies; of fourteen Venetians, ten Catalans, and two Greeks; and even the grief of the conquerors expressed the assurance and habit of more decisive victories. Pisani confessed his defeat, by retiring into a fortified harbour, from whence, under the pretext of the orders of the senate, he steered with a broken and flying squadron for the isle of Candia, and abandoned to his rivals the sovereignty of the sea. In a public epistle,\* addressed to the doge and senate, Petrarch employs his eloquence to reconcile the maritime powers, the two luminaries of Italy. The orator celebrates the valour and victory of the Genoese, the first of men in the exercise of naval war; he drops a tear on the misfortunes of their Venetian brethren; but he exhorts them to pursue with fire and sword the base and perfidious Greeks; to purge the metropolis of the East from the heresy with which it was infected. Deserted by their friends, the Greeks were incapable of resistance; and three months after the battle, the emperor Cantacuzene solicited and subscribed a treaty, which for ever banished the Venetians and Catalans, and granted to the Genoese a monopoly of trade, and almost a right of dominion. The Roman empire (I smile in transcribing the name) might

\* The Abbé de Sade (*Mémoires sur la Vie de Petrarque*, tom. iii. p. 257—263) translates this letter, which he had copied from a MS. in the king of France's library. Though a servant of the duke of Milan, Petrarch pours forth his astonishment and grief at the defeat and despair of the Genoese in the following year (p. 323—332). [Finlay (ii. 569—570) relates a previous naval victory of the Genoese, in 1351, after which Pisani retired to Negropont to effect a junction with the Catalan fleet. During their absence the Genoese took Heraclea and Sozopolis, and even besieged Constantinople. In 1352, Pisani returned and fought the battle described by Gibbon, in which "the honour of a doubtful and bloody day rested with the Genoese."—ED.]

soon have sunk into a province of Genoa, if the ambition of the republic had not been checked by the ruin of her freedom and naval power. A long contest of one hundred and thirty years was determined by the triumph of Venice; and the factions of the Genoese compelled them to seek for domestic peace under the protection of a foreign lord, the duke of Milan, or the French king. Yet the spirit of commerce survived that of conquest; and the colony of Pera still awed the capital and navigated the Euxine, till it was involved by the Turks in the final servitude of Constantinople itself.

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CHAPTER LXIV.—CONQUESTS OF ZINGIS KHAN AND THE MOGULS FROM CHINA TO POLAND.—ESCAPE OF CONSTANTINOPLE AND THE GREEKS.—ORIGIN OF THE OTTOMAN TURKS IN BITHYNIA.—REIGNS AND VICTORIES OF OTHMAN, ORCHAN, AMURATH THE FIRST, AND BAJAZET THE FIRST.—FOUNDATION AND PROGRESS OF THE TURKISH MONARCHY IN ASIA AND EUROPE.—DANGER OF CONSTANTINOPLE AND THE GREEK EMPIRE.

FROM the petty quarrels of a city and her suburbs, from the cowardice and discord of the falling Greeks, I shall now ascend to the victorious Turks, whose domestic slavery was ennobled by martial discipline, religious enthusiasm, and the energy of the national character. The rise and progress of the Ottomans, the present sovereigns of Constantinople, are connected with the most important scenes of modern history; but they are founded on a previous knowledge of the great irruption of the Moguls and Tartars; whose rapid conquests may be compared with the primitive convulsions of nature, which have agitated and altered the surface of the globe. I have long since asserted my claim to introduce the nations, the immediate or remote authors of the fall of the Roman empire; nor can I refuse myself to those events, which from their uncommon magnitude, will interest a philosophic mind in the history of blood.\*

\* [La Brocquière, who visited Constantinople in 1432, describes the state of Pera, the government and trade of the Genoese, and the resort of foreigners to the place. He adds the curious fact, that the Genoese were then masters of it under the Duke of Milan, who styled himself Lord of Pera. *Early Travels in Palestine*, Bohn, p. 335.—ED.]

† The reader is invited to review in chapters 26 and 34 (vol. iii.) the manners of the pastoral nations, the conquests of Attila and the Huns, which were composed at a time when I entertained the wish, rather than the hope, of concluding my history.

From the spacious highlands between China, Siberia, and the Caspian Sea, the tide of emigration and war has repeatedly been poured.\* These ancient seats of the Huns and Turks were occupied in the twelfth century by many pastoral tribes of the same descent and similar manners, which were united and led to conquest by the formidable Zingis.† In his ascent to greatness, that Barbarian (whose private appellation was Temugin) had trampled on the necks of his equals. His birth was noble; but it was in the pride of victory, that the prince or people deduced his seventh ancestor from the immaculate conception of a virgin. His father had reigned over thirteen hordes, which composed about thirty or forty thousand families; above two-thirds refused to pay tithes or obedience to his infant son; and at the age of thirteen, Temugin fought a battle against his rebellious subjects. The future conqueror of Asia was reduced to fly and to obey; but he rose superior to his fortune, and in his fortieth year he had established his fame and dominion over the circumjacent tribes. In a state of society, in which policy is rude and valour is universal, the ascendant of one man must be founded on his power and resolution to punish his enemies and recompense his friends. His first military league was ratified by the simple rites of sacrificing a horse and tasting of a running stream; Temugin pledged himself to divide with his followers the sweets and the bit-ters of life; and when he had shared among them his horses and apparel, he was rich in their gratitude and his own hopes. After his first victory he placed seventy caldrons on the fire, and seventy of the most guilty rebels were cast headlong into the boiling water. The sphere of his attraction was continually enlarged by the ruin of the proud and the

\* [Instead of seeking in Scandinavia the cradle of our race, we must look for it in the lofty ridges of central Asia, now called the Great Tartary. That region, as Adelung has justly observed (Mithridates, l. 449), seems to have been provided by nature as the nursery of robust tribes, that were first to people the earth, and then to infuse fresh vigour where softer climates or slavish habits had introduced effeminacy and weakness. From those tracts issued in succession, the Celtic, Gothic, and Slavonian waves, that have overspread Europe and are now flowing round the world; and thence proceeded in later times the Tartar hordes that have filled the rest of Asia. See vol. iv. p. 451, also Humboldt's Views of Nature, p. 3—5, and the note in Bohn's Marco Polo, p. 122.

† [The tribe to which he belonged was that of the Ka'kas, to the north of the great desert Gobi. Adelung, Mith. l. 500.—ED.]

submission of the prudent; and the boldest chieftains might tremble, when they beheld enchased in silver, the skull of the khan of the Keraites;\* who, under the name of Prester John, had corresponded with the Roman pontiff and the princes of Europe. The ambition of Temugin condescended to employ the arts of superstition; and it was from a naked prophet, who could ascend to heaven on a white horse, that he accepted the title of Zingis,† the *most great*; and a divine right to the conquest and dominion of the earth. In a general *couroultai*, or diet, he was seated on a felt, which was long afterwards revered as a relic, and solemnly proclaimed great khan or emperor of the Moguls‡ and Tartars.§ Of these kindred though rival names, the former had given birth to the imperial race; and the latter has been extended by accident or error over the spacious wilderness of the north.

\* The khans of the Keraites were most probably incapable of reading the pompous epistles composed in their name by the Nestorian missionaries, who endowed them with the fabulous wonders of an Indian kingdom. Perhaps these Tartars (the presbyter or priest John) had submitted to the rights of baptism and ordination. (Assemann. *Bibliot. Orient.* tom. iii. p. 2. p. 487—503.) [Mr. Layard collected, among the Curds, information respecting Prester John, which may be seen in "Nineveh and its Remains," i. 249. Marco Polo was in Tartary about fifty years after the time of Prester John, and tells us that his name, in the Tartar language, was Un-Khan. He describes him as a powerful, yet common chieftian, whom Zingis conquered, and then married his daughter. *Travels, and Marsden's Notes*, edit. Bohn, p. 120—125.—ED.]

† Since the history and tragedy of Voltaire, *Gengis*, at least in French, seems to be the more fashionable spelling; but Abulghazi Khan must have known the true name of his ancestor. His etymology appears just; *zin*, in the Mogul tongue, signifies *great*, and *gis* is the superlative termination. (*Hist. Généalogique des Tartars*, part 3, p. 194, 195.) From the same idea of magnitude, the appellation of *Zingis* is bestowed on the ocean. [Adelung wrote the name *Dschingis*: others have Chingis-khan, Jengis-khan, &c. Koeppen (*World in the Middle Ages*, p. 127) has Chimkhis-Chan.—ED.]

‡ The name of Moguls has prevailed among the Orientals, and still adheres to the titular sovereign, the great Mogul of Hindostan. [*Mogul* is an incorrect form of *Mongol*. The name originated with the Mantschous, who called their neighbours *Mongu*, plural *Mongusa*. Adelung, *Mith.* 1. 497.—ED.]

§ The Tartars (more properly Tatars) were descended from Tatar Khan, the brother of Mogul Khan (see Abulghazi, part 1 and 2), and once formed a horde of seventy thousand families on the borders of Kitay (p. 103—112). In the great invasion of Europe (A.D. 1238), they seem to have led the

The code of laws which Zingis dictated to his subjects was adapted to the preservation of domestic peace, and the exercise of foreign hostility. The punishment of death was inflicted on the crimes of adultery, murder, perjury, and the capital thefts of a horse or ox; and the fiercest of men were mild and just in their intercourse with each other. The future election of the great khan was vested in the princes of his family and the heads of the tribes; and the regulations of the chase were essential to the pleasures and plenty of a Tartar camp. The victorious nation was held sacred from all servile labours, which were abandoned to slaves and strangers; and every labour was servile except the profession of arms. The service and discipline of the troops, who were armed with bows, scimitars, and iron maces, and divided by hundreds, thousands, and ten thousands, were the institutions of a veteran commander. Each officer and soldier was made responsible, under pain of death, for the safety and honour of his companions; and the spirit of conquest breathed in the law, that peace should never be granted unless to a vanquished and suppliant enemy. But it is the religion of Zingis that best deserves our wonder and applause. The Catholic inquisitors of Europe, who defended nonsense by cruelty, might have been confounded by the example of a Barbarian, who anticipated the lessons of philosophy,\* and established by his laws a system of pure theism and perfect toleration. His first and only article of faith was the existence of one God, the author of all good; who fills by his presence the heavens and earth, which he has created by his power. The Tartars and Moguis were addicted to the idols of their peculiar tribes; and many of them had been converted by the foreign missionaries to the religions of Moses, of Mahomet, and of Christ. These various systems, in freedom and concord, were taught and practised within the precincts of the same camp; and the Bonze, the Imam, the Rabbi, the Nestorian, and the Latin priest, enjoyed the same honourable exemption from service and tribute; in the mosch of Bochara, the insolent victor might trample the Koran under his horse's feet,

vanguard; and, the similitude of the name of *Tartarei* recommended that of Tartars to the Latins. (Matt. Paris, p. 398, &c.)

\* A singular conformity may be found between the religious laws of Zingis Khan and of Mr. Locke. (Constitutions of Carolina, in his works, vol. iv. p. 535, 4to. edit. 1777.)

but the calm legislator respected the prophets and pontiffs of the most hostile sects. The reason of Zingis was not informed by books; the khan could neither read nor write; and, except the tribe of the Igours, the greatest part of the Moguls and Tartars were as illiterate as their sovereign. The memory of their exploits was preserved by tradition; sixty-eight years after the death of Zingis, these traditions were collected and transcribed;\* the brevity of their domestic annals may be supplied by the Chinese,† Persians,‡ Armenians,§ Syrians,¶

\* In the year 1294, by the command of Cazan, khan of Persia, the fourth in descent from Zingis. From these traditions, his vizir Fadlallah composed a Mogul history in the Persian language, which has been used by Petit de la Croix. (*Hist. de Genghizcan*, p. 537—539.) The *Histoire Généalogique des Tatars* (à Leyde, 1726, in 12mo. 2 tomes), was translated by the Swedish prisoners in Siberia from the Mogul MS. of Abulgasi Bahadur Khan, a descendant of Zingis, who reigned over the Usbecks of Charasm or Carizme (A.D. 1644—1663). He is of most value and credit for the names, pedigrees, and manners, of his nation. Of his nine parts, the first descends from Adam to Mogul Khan; the second, from Mogul to Zingis; the third is the life of Zingis; the fourth, fifth, sixth, and seventh, the general history of his four sons and their posterity; the eighth and ninth, the particular history of the descendants of Sheibani Khan, who reigned in Maurenahar and Charasm.

† *Histoire de Gentchiscan, et de toute la Dynastie des Mongous ses Successeurs, Conquérens de la Chine*; tirée de l'*Histoire de la Chine*, par le R. P. Gaubil, de la Société de Jesus, Missionnaire à Peking; à Paris, 1739, in 4to. This translation is stamped with the Chinese character of domestic accuracy and foreign ignorance.

‡ See the *Histoire du Grand Genghizcan, premier Empereur des Moguls et Tartares*, par M. Petit de la Croix, à Paris, 1710, in 12mo; a work of ten years' labour, chiefly drawn from the Persian writers, among whom Nisavi, the secretary of sultan Gelaeddin, has the merit and prejudices of a contemporary. A slight air of romance is the fault of the originals, or the compiler. See likewise the articles of *Genghizcan*, *Mohammed*, *Gelaeddin*, &c. in the *Bibliothèque Orientale* of D'Herbelot.

§ Haithonus, or Aithonus, an Armenian prince, and afterwards a monk of Premontre (Fabric. *Bibliot. Lat. medii Ævi*. tom. i. p. 34), dictated in the French language his book de *Tartaris*, his old fellow-soldiers. It was immediately translated into Latin, and is inserted in the *Novus Orbis* of Simon Grynæus. (Basil, 1555, in folio.)

¶ Zingis Khan and his first successors occupy the conclusion of the ninth dynasty of Abulpharagius (vers. Pocock. Oxon. 1663, in 4to.); and his tenth dynasty is that of the Moguls of Persia. Assemannus (*Bibliot. Orient.* tom. ii.) has extracted some facts from his Syriac writings, and the lives of the Jacobite maphrians, or primates of the

Arabians,\* Greeks,† Russians,‡ Poles,§ Hungarians,¶ and Latins,\*\* and each nation will deserve credit in the relation of their own disasters and defeats.††

The arms of Zingis and his lieutenants successively re-

East.

\* Among the Arabians, in language and religion, we may distinguish Abulfeda, sultan of Hamah in Syria, who fought in person under the Mameluke standard against the Moguls.

† Nicephorus Gregoras (l. 2, c. 5, 6) has felt the necessity of connecting the Scythian and Byzantine histories. He describes with truth and elegance the settlement and manners of the Moguls of Persia, but he is ignorant of their origin, and corrupts the name of Zingis and his sons. [For a Greek, Nicephorus adhered more closely than usual to the true name of the Mongolian conqueror, for he calls him *Sitzischan*, those of his sons are distorted into *Chalaus* and *Telepugas*.—ED.]

‡ M. Levesque (*Histoire de Russie*, tom. ii.) has described the conquest of Russia by the Tartars, from the patriarch Nikon and the old chronicles.

§ For Polaud, I am content with the *Sarmatia Asiatica et Europæa* of Matthew à Michou, or de Michoviâ, a canon and physician of Cracow (A.D. 1506), inserted in the *Novus Orbis* of Grynæus. *Fabric. Bibliot. Latin. mediæ et infimæ Ætatis*, tom. v. p. 56.

¶ I should quote Thuroczius, the oldest general historian (*pars 2, c. 74, p. 150*), in the first volume of the *Scriptores Rerum Hungaricarum*, did not the same volume contain the original narrative of a contemporary, an eye-witness and a sufferer (*M. Rogerii, Hungari, Varadiensis Capituli Canonici, Carmen miserabile, seu Historia super Destructione Regni Hungariæ, Temporibus Belæ IV. Regis per Tartaros facta, p. 292—321*); the best picture that I have ever seen of all the circumstances of a Barbaric invasion.

\*\* Matthew Paris has represented, from authentic documents, the danger and distress of Europe (consult the word *Tartari* in his copious Index). From motives of zeal and curiosity, the court of the great khan, in the thirteenth century, was visited by two friars, John de Plano Carpiui, and William Rubruquis, and by Marco Polo, a Venetian gentleman. The Latin relations of the two former are inserted in the first volume of Hakluyt; the Italian original or version of the third (*Fabric. Bibliot. Latin. mediæ Ævi*, tom. ii. p. 198; tom. v. p. 25) may be found in the second tome of Ramusio. [See Bohn's editions of Matthew Paris, vol. i. p. 131, and of Marco Polo, p. 14 *et passim*. The Venetian, with his father and uncle, visited Tartary on a mercantile speculation; during the reign of Cublai, the grandson of Zingis, they were employed in his service nearly twenty years, between 1270 and 1290, and returned to Venice in 1295 with great wealth.—ED.]

†† In his great history of the Huns, M. de Guignes has most amply treated of Zingis Khan and his successors. See tom. iii. l. 15—19, and in the collateral articles of the Seljukians of Roum, tom. ii. l. 11, the Carizmians, l. 14, and the Mamelukes, tom. iv. l. 21: consult likewise the tables of the first volume. He is ever learned and accurate;



duced the hordes of the desert, who pitched their tents between the wall of China and the Volga; and the Mogul emperor became the monarch of the pastoral world, the lord of many millions of shepherds and soldiers, who felt their united strength, and were impatient to rush on the mild and wealthy climates of the South. His ancestors had been the tributaries of the Chinese emperors; and Temugin himself had been disgraced by a title of honour and servitude. The court of Pekin was astonished by an embassy from its former vassal, who, in the tone of the king of nations, exacted the tribute and obedience which he had paid, and who affected to treat the *son of heaven* as the most contemptible of mankind. A haughty answer disguised their secret apprehensions; and their fears were soon justified by the march of innumerable squadrons, who pierced on all sides the feeble rampart of the great wall. Ninety cities were stormed, or starved, by the Moguls; ten only escaped; and Zingis, from a knowledge of the filial piety of the Chinese, covered his vanguard with their captive parents; an unworthy, and by degrees a fruitless, abuse of the virtue of his enemies. His invasion was supported by the revolt of a hundred thousand Khitans, who guarded the frontier; yet he listened to a treaty; and a princess of China, three thousand horses, five hundred youths, and as many virgins, and a tribute of gold and silk, were the price of his retreat. In his second expedition, he compelled the Chinese emperor to retire beyond the Yellow River to a more southern residence. The siege of Pekin \* was long and laborious; the inhabitants were reduced by famine to decimate and devour their fellow-citizens; when their ammunition was spent, they discharged ingots of gold and silver from their engines; but the Moguls introduced a mine to the centre of the capital; and the conflagration of the palace burnt above thirty days. China was desolated by Tartar war and domestic faction; and the five northern provinces were added to the empire of Zingis.

yet I am only indebted to him for a general view, and some passages of Abulfeda, which are still latent in the Arabic text.

\* More properly *Yen-king*, an ancient city, whose ruins still appear some furlongs to the south-east of the modern *Pekin*, which was built by Cublai Khan. (Gaubil. p. 146.) Pe-king and Nan-king are vague titles, the courts of the north and of the south. The identity and

In the West, he touched the dominions of Mohammed, sultan of Carizme, who reigned from the Persian Gulf to the borders of India and Turkestan; and who, in the proud imitation of Alexander the Great, forgot the servitude and ingratitude of his fathers to the house of Seljuk. It was the wish of Zingis to establish a friendly and commercial intercourse with the most powerful of the Moslem princes; nor could he be tempted by the secret solicitations of the caliph of Bagdad, who sacrificed to his personal wrongs the safety of the church and state. A rash and inhuman deed provoked and justified the Tartar arms in the invasion of the Southern Asia. A caravan of three ambassadors and one hundred and fifty merchants was arrested and murdered at Otrar, by the command of Mohammed; nor was it till after a demand and denial of justice, till he had prayed and fasted three nights on a mountain, that the Mogul emperor appealed to the judgment of God and his sword. Our European battles, says a philosophic writer,\* are petty skirmishes, if compared to the numbers that have fought and fallen in the fields of Asia. Seven hundred thousand Moguls and Tartars are said to have marched under the standard of Zingis and his four sons. In the vast plains that extend to the north of the Sihon or Jaxartes, they were encountered by four hundred thousand soldiers of the sultan; and in the first battle, which was suspended by the night, one hundred and sixty thousand Carizmians were slain. Mohammed was astonished by the multitude and valour of his enemies; he withdrew from the scene of danger, and distributed his troops in the frontier towns; trusting that the Barbarians, invincible in the field, would be repulsed by the length and difficulty of so many regular sieges. But the prudence of Zingis had formed a body of Chinese engineers, skilled in the mechanic arts, informed perhaps of the secret of gunpowder, and capable, under his discipline, of attacking a foreign country with more vigour and success than they had defended their own. The Persian historians will relate the sieges and reduction of Otrar, Cogende, Bochara, Samar-

change of names perplex the most skilful readers of the Chinese geography (p. 177).

\* M. de Voltaire, *Essai sur l'Histoire Générale*, tom. iii. c 60, p. 8. His account of Zingis and the Moguls contains, as usual, much general sense and truth, with some particular errors.

cand, Carizme, Herat, Merou, Nisabour, Balch, and Candahar; and the conquest of the rich and populous countries of Transoxiana, Carizme, and Chorasán. The destructive hostilities of Attila and the Huns have long since been elucidated by the example of Zingis and the Moguls; and in this more proper place I shall be content to observe that, from the Caspian to the Indus, they ruined a tract of many hundred miles, which was adorned with the habitations and labours of mankind, and that five centuries have not been sufficient to repair the ravages of four years. The Mogul emperor encouraged or indulged the fury of his troops; the hope of future possession was lost in the ardour of rapine and slaughter; and the cause of the war exasperated their native fierceness by the pretence of justice and revenge. The downfall and death of the sultan Mohammed, who expired unpitied and alone, in a desert island of the Caspian Sea, is a poor atonement for the calamities of which he was the author. Could the Carizmián empire have been saved by a single hero, it would have been saved by his son Gelaeddin, whose active valour repeatedly checked the Moguls in the career of victory. Retreating as he fought, to the banks of the Indus, he was oppressed by their innumerable host, till, in the last moment of despair, Gelaeddin spurred his horse into the waves, swam one of the broadest and most rapid rivers of Asia, and extorted the admiration and applause of Zingis himself. It was in this camp that the Mogul conqueror yielded with reluctance to the murmurs of his weary and wealthy troops, who sighed for the enjoyment of their native land. Encumbered with the spoils of Asia, he slowly measured back his footsteps, betrayed some pity for the misery of the vanquished, and declared his intention of rebuilding the cities which had been swept away by the tempest of his arms. After he had repassed the Oxus and Jaxartes, he was joined by two generals, whom he had detached, with thirty thousand horse, to subdue the Western provinces of Persia. They had trampled on the nations which opposed their passage, penetrated through the gates of Derbend, traversed the Volga and the desert, and accomplished the circuit of the Caspian Sea, by an expedition which had never been attempted, and has never been repeated. The return of Zingis was signalized by the overthrow of the rebellious or independent king-

doms of Tartary; and he died in the fulness of years and glory, with his last breath exhorting and instructing his sons to achieve the conquest of the Chinese empire.

The haram of Zingis was composed of five hundred wives and concubines; and of his numerous progeny, four sons, illustrious by their birth and merit, exercised under their father the principal offices of peace and war. Toushi was his great huntsman, Zagatai \* his judge, Octai his minister, and Tuli his general; and their names and actions are often conspicuous in the history of his conquests. Firmly united for their own and the public interest, the three brothers; and their families were content with dependent sceptres; and Octai, by general consent, was proclaimed great khan, or emperor of the Moguls and Tartars. He was succeeded by his son Gayuk, after whose death the empire devolved to his cousins Mangou and Cublai, the sons of Tuli, and the grandsons of Zingis. In the sixty-eight years of his four first successors, the Mogul subdued almost all Asia, and a large portion of Europe. Without confining myself to the order of time, without expatiating\* on the detail of events, I shall present a general picture of the progress of their arms; 1. In the East; 2. In the South; 3. In the West; and 4. In the North

I. Before the invasion of Zingis, China was divided into two empires or dynasties of the North and South; † and the difference of origin and interest was smoothed by a general conformity of laws, language, and national manners. The Northern empire, which had been dismembered by Zingis, was finally subdued seven years after his death. After the loss of Peking, the emperor had fixed his residence at Kai-fong, a city many leagues in circumference, and which contained, according to the Chinese annals, fourteen hundred thousand families of inhabitants and fugitives. He escaped

\* Zagatai gave his name to his dominions of Maurenahar, or Transoxiana; and the Moguls of Hindostan, who emigrated from that country, are styled Zagatais by the Persians. This certain etymology, and the similar example of Uzbek, Nogai, &c. may warn us not absolutely to reject the derivations of a national from a personal name.

† In Marco Polo, and the Oriental geographers, the names of Cathay and Mangi distinguish the northern and southern empires, which, from A.D. 1234 to 1279, were those of the great khan, and of the Chinese. The search of Cathay, after China had been found, excited and misled our navigators of the sixteenth century, in their attempts

from thence with only seven horsemen, and made his last stand in a third capital, till at length the hopeless monarch, protesting his innocence and accusing his fortune, ascended a funeral pile, and gave orders, that as soon as he had stabbed himself, the fire should be kindled by his attendants. The dynasty of the *Song*, the native and ancient sovereigns of the whole empire, survived about forty-five years the fall of the Northern usurpers; and the perfect conquest was reserved for the arms of Cublai. During this interval, the Moguls were often diverted by foreign wars; and, if the Chinese seldom dared to meet their victors in the field, their passive courage presented an endless succession of cities to storm and of millions to slaughter. In the attack and defence of places, the engines of antiquity and the Greek fire were alternately employed; the use of gunpowder in cannon and bombs appears as a familiar practice;\* and the sieges were conducted by the Mahometans and

to discover the north-east passage. [See Bohn's *Marco Polo*, p. 163. 175. 294, &c.—Ed.]

\* I depend on the knowledge and fidelity of the Père Gaubil, who translates the Chinese text of the annals of the Moguls or Yuen (p. 71. 93. 153); but I am ignorant at what time these annals were composed and published. The two uncles of Marco Polo, who served as engineers at the siege of Siengyangfou (l. 2, c. 61, in Ramusio, tom. ii. See Gaubil, p. 155. 157), must have felt and related the effects of this destructive powder, and their silence is a weighty, and almost decisive, objection. I entertain a suspicion that the recent discovery was carried from Europe to China by the caravans of the fifteenth century, and falsely adopted as an old national discovery before the arrival of the Portuguese and Jesuits in the sixteenth. Yet the Père Gaubil affirms that the use of gunpowder has been known to the Chinese above sixteen hundred years. [While the father and uncle of Marco Polo were resident in the court of Cublai, they heard of the protracted siege of Sayanfu, and suggested that the place might be taken by means of balistæ or mangonels, such as were then used in the West. Under their directions, and with the assistance of some Nestorian Christians who were able mechanics, these machines were constructed, capable of projecting stones of three hundred pounds weight. They were conveyed to the army in ships, and on the fall of the first missile within the walls, the inhabitants were so terrified, that they immediately surrendered. (*Travels of Marco Polo*, p. 303, 304, edit. Bohn.) From this fact it is evident that the use of gunpowder was quite unknown among the Chinese at that period (A.D. 1273), nor is there any mention of it during the long intercourse of the Venetians travellers with that people. Marco himself was governor of Yangui, or Yangcheufu, three years, with twenty-four towns under its jurisdiction.—Ed.]

Franks, who had been liberally invited into the service of Cublai. After passing the great river, the troops and artillery were conveyed along a series of canals, till they invested the royal residence of Hamcheu, or Quinsay, in the country of silk, the most delicious climate of China. The emperor, a defenceless youth, surrendered his person and sceptre; and before he was sent in exile into Tartary, he struck nine times the ground with his forehead, to adore in prayer or thanksgiving the mercy of the great khan. Yet the war (it was now styled a rebellion) was still maintained in the southern provinces from Hamcheu to Canton; and the obstinate remnant of independence and hostility was transported from the land to the sea. But when the fleet of the *Song* was surrounded and oppressed by a superior armament, their last champion leaped into the waves with his infant emperor in his arms. "It is more glorious," he cried, "to die a prince than to live a slave." A hundred thousand Chinese imitated his example; and the whole empire, from Tonkin to the great wall, submitted to the dominion of Cublai. His boundless ambition aspired to the conquest of Japan; his fleet was twice shipwrecked; and the lives of a hundred thousand Moguls and Chinese were sacrificed in the fruitless expedition. But the circumjacent kingdoms, Corea, Tonkin, Cochinchina, Pegu, Bengal, and Thibet, were reduced in different degrees of tribute and obedience by the effort or terror of his arms. He explored the Indian ocean with a fleet of a thousand ships; they sailed in sixty-eight days, most probably to the isle of Borneo, under the equinoctial line; and though they returned not without spoil or glory, the emperor was dissatisfied that the savage king had escaped from their hands.

II. The conquest of Hindostan by the Moguls was reserved in a later period for the house of Timour; but that of Iran, or Persia, was achieved by Holagou Khan, the grandson of Zingis, the brother and lieutenant of the two successive emperors, Mangou and Cublai. I shall not enumerate the crowd of sultans, emirs, and atabeks, whom he trampled into dust; but the extirpation of the *Assassins*, or *Ismaelians* \* of Persia, may be considered as a service to mankind.

\* All that can be known of the Assassins of Persia and Syria is poured from the copious, and even profuse, erudition of M. Falconet,

Among the hills to the south of the Caspian, these odious sectaries had reigned with impunity above a hundred and sixty years; and their prince, or imam, established his lieutenant to lead and govern the colony of mount Libanus, so famous and formidable in the history of the crusades.\* With the fanaticism of the Koran, the Ismaelians had blended the Indian transmigration, and the visions of their own prophets; and it was their first duty to devote their souls and bodies in blind obedience to the vicar of God. The daggers of his missionaries were felt both in the East and West; the Christians and the Moslems enumerate, and perhaps multiply, the illustrious victims that were sacrificed to the zeal, avarice, or resentment of "the old man," as he was corruptly styled, "of the mountain." But these daggers, his only arms, were broken by the sword of Holagou, and not a vestige is left of the enemies of mankind, except the word *assassin*, which, in the most odious sense, has been adopted in the languages of Europe. The extinction of the Abbassides cannot be indifferent to the spectators of their greatness and decline. Since the fall of their Seljukian tyrants, the caliphs had recovered their lawful dominion of Bagdad and the Arabian Irak; but the city was distracted by theological factions, and the commander of the faithful was lost in a harem of seven hundred concubines. The invasion of the Moguls he encountered with feeble arms and haughty embassies. "On the divine decree," said the caliph Mostasem, "is founded the throne of the sons of Abbas; and their foes shall surely be destroyed in this world and in the next. Who is this Holagou that dares to arise against them? If he be desirous of peace, let him instantly depart from the sacred territory; and perhaps he may obtain from our clemency the pardon of his fault."

in two *Mémoires* read before the Academy of Inscriptions (tom. xvii. p. 127—170). [Wilken (*Geschichte der Kreuzzüge*, 2. 239, 240) has selected from Mirchond (*Histoire des Ismailiens en Perse*, 1812), from Von Hammer (*Geschichte der Assassinen*, 1818), and other moderns, the best information as to this atrocious combination. Their attempt on the life of Saladin may be seen in the same work (3. 166, 167) and on that of Edward of England (7. 604). Their extirpation in Persia by Hulaku, in 1256, is related there (7. 405).—ED.]

\* The Ismaelians of Syria, forty thousand assassins, had acquired, or founded, ten castles in the hills above Tortosa. About the year 1280, they were extirpated by the Mamelukes.

This presumption was cherished by a perfidious vizir, who assured his master, that, even if the Barbarians had entered the city, the women and children, from the terraces, would be sufficient to overwhelm them with stones. But when Holagou touched the phantom, it instantly vanished into smoke. After a siege of two months, Bagdad was stormed and sacked by the Moguls; and their savage commander pronounced the death of the caliph Mostasem, the last of the temporal successors of Mahomet; whose noble kinsmen, of the race of Abbas, had reigned in Asia above five hundred years. Whatever might be the designs of the conqueror, the holy cities of Mecca and Medina\* were protected by the Arabian desert; but the Moguls spread beyond the Tigris and Euphrates, pillaged Aleppo and Damascus, and threatened to join the Franks in the deliverance of Jerusalem. Egypt was lost, had she been defended only by her feeble offspring; but the Mamalukes had breathed in their infancy the keenness of a Scythian air; equal in valour, superior in discipline, they met the Moguls in many a well-fought field; and drove back the stream of hostility to the eastward of the Euphrates. But it overflowed, with resistless violence, the kingdoms of Armenia and Anatolia, of which the former was possessed by the Christians, and the latter by the Turks. The sultans of Iconium opposed some resistance to the Mogul arms, till Azzadin sought a refuge among the Greeks of Constantinople, and his feeble successors, the last of the Seljukian dynasty, were finally extirpated by the khans of Persia.

III. No sooner had Octai subverted the northern empire of China, than he resolved to visit with his arms the most remote countries of the West. Fifteen hundred thousand Moguls and Tartars were inscribed on the military roll; of these the great khan selected a third, which he intrusted to the command of his nephew Batou, the son of Tuli, who reigned over his father's conquests to the north of the Caspian sea. After a festival of forty days, Batou set forward on this great expedition; and such was the speed and ardour of his innumerable squadrons, that, in less

\* As a proof of the ignorance of the Chinese in foreign transactions, I must observe, that some of their historians extend the conquests of Zingis himself to Medina, the country of Mahomet. (Gaubil, p. 42.)



than six years, they had measured a line of ninety degrees of longitude, a fourth part of the circumference of the globe. The great rivers of Asia and Europe, the Volga and Kama, the Don and Borysthenes, the Vistula and Danube, they either swam with their horses, or passed on the ice, or traversed in leathern boats, which followed the camp, and transported their wagons and artillery. By the first victories of Batou, the remains of national freedom were eradicated in the immense plains of Turkestan and Kipzak.\* In his rapid progress, he overran the kingdoms, as they are now styled, of Astracan and Cazan; and the troops which he detached towards mount Caucasus explored the most secret recesses of Georgia and Circassia. The civil discord of the great dukes, or princes, of Russia, betrayed their country to the Tartars. They spread from Livonia to the Black Sea, and both Moscow and Kiow, the modern and the ancient capitals, were reduced to ashes; a temporary ruin less fatal than the deep, and perhaps indelible, mark, which a servitude of two hundred years has imprinted on the character of the Russians. The Tartars ravaged, with equal fury, the countries which they hoped to possess, and those which they were hastening to leave. From the permanent conquest of Russia, they made a deadly, though transient, inroad into the heart of Poland, and as far as the borders of Germany. The cities of Lublin and Cracow were obli-

\* The *Dashtë Kipzak*, or plain of Kipzak, extends on either side of the Volga in a boundless space towards the Jaik and Borysthenes, and is supposed to contain the primitive name and nation of the Cossacks. [The Cossacks are Circassian emigrants (Adelung, Mithridates, l. 441). Their original country, among the western steppes of Caucasus, was called Kasachia in the time of Constantine Porphyrog. (de Administ. Imp. c. 42). It has the name of Kasaga in Nestor's Chronicles, and that of Kasach among the neighbouring tribes. These authorities have been overlooked by the writers, who adopted the corrupted names of Kiptchak and Kaptchak, as designations of a people—the Golden Horde—instead of the country which was the best known part of the tract occupied by that Mongol tribe. No later opinion on this subject appears to be so well founded or attentively considered as Adelung's. It derives confirmation from the fact, that the city built for themselves by the Cossacks of the Don they call Tcherkaskoy. See the descriptions given of this people in 1799 by Dr. Clarke (Travels, i. 224—303), and in 1816 by Sir R. K. Porter (i. 31—40). The sumptuous entertainment of both these travellers at the table of the Ataman, or Hetman, contrasts strikingly with our ideas of a still uncivilized state.—ED.]

terated; they approached the shores of the Baltic; and, in the battle of Lignitz, they defeated the dukes of Silesia, the Polish palatines, and the great master of the Teutonic order, and filled nine sacks with the right ears of the slain. From Lignitz, the extreme point of their western march, they turned aside to the invasion of Hungary; and the presence or spirit of Batou inspired the host of five hundred thousand men; the Carpathian hills could not be long impervious to their divided columns; and their approach had been fondly disbelieved till it was irresistibly felt. The king, Bela the Fourth, assembled the military force of his counts and bishops; but he had alienated the nation by adopting a vagrant horde of forty thousand families of Comans; and these savage guests were provoked to revolt by the suspicion of treachery, and the murder of their prince. The whole country, north of the Danube, was lost in a day, and depopulated in a summer; and the ruins of cities and churches were overspread with the bones of the natives who expiated the sins of their Turkish ancestors. An ecclesiastic, who fled from the sack of Waradin, describes the calamities which he had seen or suffered; and the sanguinary rage of sieges and battles is far less atrocious than the treatment of the fugitives, who had been allured from the woods under a promise of peace and pardon, and who were coolly slaughtered as soon as they had performed the labours of the harvest and vintage. In the winter, the Tartars passed the Danube on the ice, and advanced to Gran or Strigionium, a German colony, and the metropolis of the kingdom. Thirty engines were planted against the walls; the ditches were filled with sacks of earth and dead bodies; and after a promiscuous massacre, three hundred noble matrons were slain in the presence of the khan. Of all the cities and fortresses of Hungary, three alone survived the Tartar invasion, and the unfortunate Bela hid his head among the islands of the Adriatic.

The Latin world was darkened by this cloud of savage hostility; a Russian fugitive carried the alarm to Sweden; and the remote nations of the Baltic and the ocean trembled at the approach of the Tartars,\* whom their fear and igno-

\* In the year 1238, the inhabitants of Gothia (*Sweden*) and Frise were prevented, by their fear of the Tartars, from sending, as usual, their ships to the herring fishery on the coast of England; and as

rance were inclined to separate from the human species. Since the invasion of the Arabs in the eighth century, Europe had never been exposed to a similar calamity; and if the disciples of Mahomet would have oppressed her religion and liberty, it might be apprehended that the shepherds of Scythia would extinguish her cities, her arts, and all the institutions of civil society. The Roman pontiff attempted to appease and convert these invincible Pagans by a mission of Franciscan and Dominican friars; but he was astonished by the reply of the khan, that the sons of God and of Zingis were invested with a divine power to subdue or extirpate the nations; and that the pope would be involved in the universal destruction, unless he visited in person, and as a suppliant, the royal horde. The emperor Frederic the Second embraced a more generous mode of defence; and his letters to the kings of France and England, and the princes of Germany, represented the common danger, and urged them to arm their vassals in this just and rational crusade.\* The Tartars themselves were awed by the fame and valour of the Franks; the town of Neustadt in Austria was bravely defended against them by fifty knights and twenty cross-bows; and they raised the siege on the appearance of a German army. After wasting the adjacent kingdoms of Servia, Bosnia, and Bulgaria, Batou slowly retreated from the Danube to the Volga, to enjoy the rewards of victory in the city and palace of Serai, which started at his command from the midst of the desert.

IV. Even the poor and frozen regions of the North at-

there was no exportation, forty or fifty of these fish were sold for a shilling. (Matthew Paris, p. 396.) It is whimsical enough, that the orders of a Mogul khan, who reigned on the borders of Chiuva, should have lowered the price of herrings in the English market.

\* I shall copy his characteristic or flattering epithets of the different countries of Europe: *Furens ac fervens ad arma Germania, strenuæ militiæ genitrix et alumna Francia, bellicosa et audax Hispania, virtuosa viris et classe munita fertilis Anglia, impetuosis bellatoribus referta Alemannia, navalis Dacia, indomita Italia, pacis ignara Burgundia, inquieta Apulia, cum maris Græci, Adriatici et Tyrreui insulis piraticis et invictis, Cretâ, Cypro, Sicilia, cum oceano conterminis insulis et regionibus, cruenta Hybernia, cum agili Wallia, palustris Scotia, glacialis Norwegia, suam electam militiam sub vexillo crucis destinabunt, &c.* (Matthew Paris, p. 498.) [Dacia, which is here used for Dania (Denmark) is a corruption, frequently found in writers of that age. Koeppen, p. 23.—Ed.]

tracted the arms of the Moguls; Sheibani Khan, the brother of the great Batou, led a horde of fifteen thousand families into the wilds of Siberia; and his descendants reigned at Tobolskoi above three centuries, till the Russian conquest. The spirit of enterprise which pursued the course of the Oby and Yenisei must have led to the discovery of the Icy Sea. After brushing away the monstrous fables, of men with dogs' heads and cloven feet, we shall find that, fifteen years after the death of Zingis, the Moguls were informed of the name and manners of the Samoyedes in the neighbourhood of the polar circle, who dwelt in subterraneous huts, and derived their furs and their food from the sole occupation of hunting.\*

While China, Syria, and Poland, were invaded at the same time by the Moguls and Tartars, the authors of the mighty mischief were content with the knowledge and declaration, that their word was the sword of death. Like the first caliphs, the first successors of Zingis seldom appeared in person at the head of their victorious armies. On the banks of the Onon and Selinga, the royal or *golden horde* exhibited the contrast of simplicity and greatness; of the roasted sheep and mare's milk which composed their banquets; and of a distribution in one day of five hundred wagons of gold and silver. The ambassadors and princes of Europe and Asia were compelled to undertake this distant and laborious pilgrimage; and the life and reign of the great dukes of Russia, the kings of Georgia and Armenia, the sultans of Iconium, and the emirs of Persia, were decided by the frown or smile of the great khan. The sons and grandsons of Zingis had been accustomed to the pastoral life; but the village of Caracorum † was gradually ennobled

\* See Carpin's relation in Hakluyt, vol. i. p. 30. The pedigree of the khans of Siberia is given by Abulghazi (part 8, p. 485—495). Have the Russians found no Tartar chronicles at Tobolskoi?

† The map of D'Anville, and the Chinese Itineraries (De Guignes, tom. i. part 2, p. 57) seem to mark the position of Holin, or Caracorum, about six hundred miles to the north-west of Pekin. The distance between Selinginsky and Pekin is near two thousand Russian versts, between thirteen and fourteen hundred English miles. (Bell's Travels, vol. ii. p. 67.) [The situation assigned to Caracorum, by modern writers, approaches more towards the centre of Asia. Klaproth is cited by Malte Brun and Balbi (p. 770), as their authority for placing it in the country of the Ourianghai, near the desert of Gobi, now

by their election and residence. A change of manners is implied in the removal of Octai and Mangou from a tent to a house; and their example was imitated by the princess of their family and the great officers of the empire. Instead of the boundless forest, the enclosure of a park afforded the more indolent pleasures of the chase: their new habitations were decorated with painting and sculpture; their superfluous treasures were cast in fountains and basins, and statues of massy silver; and the artists of China and Paris vied with each other in the service of the great khan.\* Caracorum contained two streets, the one of Chinese mechanics, the other of Mahometan traders; and the places of religious worship, one Nestorian church, two moschs, and twelve temples of various idols, may represent in some degree the number and division of inhabitants. Yet a French missionary declares, that the town of St. Denys, near Paris, was more considerable than the Tartar capital; and that the whole palace of Mangou was scarcely equal to a tenth part of that Benedictine abbey. The conquests of Russia and Syria might amuse the vanity of the great khans; but they were seated on the borders of China; the acquisition of that empire was the nearest and most interesting object; and they might learn from their pastoral economy, that it is for the advantage of the shepherd to protect and propagate his flock. I have already celebrated the wisdom and virtue of a mandarin, who prevented the desolation of five populous and cultivated provinces. In a spotless administration of thirty years, this friend of his country and of mankind continually laboured to mitigate or suspend the havoc of war; to save the monuments, and to rekindle the flame, of science; to restrain the military commander by

generally overrun by hordes of Kalmucks. Koeppen (p. 127) says that it stood on the southern slope of Mount Altai. Marco Polo visited the place; but, in his brief description, does not say where it stood. The precise spot has not been ascertained, although the Mongols of the present day pretend to point out the several places of their great khan's residence. For the Altai Mountains, see ch. 42, vol. iii. p. 451, 452.—ED.]

\* Rubruquis found at Caracorum his countryman *Guillaume Boucher orfèvre de Paris*, who had executed for the khan a silver tree, supported by four lions, and ejecting four different liquors. Abulghazi (part 4, p. 366) mentions the painters of Kitay or China. [Kublai's favourite residence was at his palace of Kanbalu, in Cathay. Marco Polo has described its painting, gilding, and various decorations (p. 175—180, edit. Bohn).—ED.]

the restoration of civil magistrates; and to instil the love of peace and justice into the minds of the Moguls. He struggled with the barbarism of the first conquerors; but his salutary lessons produced a rich harvest in the second generation. The Northern, and by degrees the Southern, empire, acquiesced in the government of Cublai, the lieutenant, and afterwards the successor, of Mangou; and the nation was loyal to a prince who had been educated in the manners of China. He restored the forms of her venerable constitution; and the victors submitted to the laws, the fashions, and even the prejudices of the vanquished people. This peaceful triumph which has been more than once repeated, may be ascribed, in a great measure, to the numbers and servitude of the Chinese. The Mogul army was dissolved in a vast and populous country; and their emperors adopted with pleasure a political system which gives to the prince the solid substance of despotism, and leaves to the subject the empty names of philosophy, freedom, and filial obedience. Under the reign of Cublai, letters and commerce, peace and justice, were restored; the great canal, of five hundred miles, was opened from Nankin to the capital; he fixed his residence at Peking; and displayed in his court the magnificence of the greatest monarch of Asia. Yet this learned prince declined from the pure and simple religion of his great ancestor; he sacrificed to the idol Fo, and his blind attachment to the lamas of Thibet and the bonzes of China\* provoked the censure of the disciples of Confucius. His successors polluted the palace with a crowd of eunuchs, physicians, and astrologers, while thirteen millions of their subjects were consumed in the provinces by famine. One hundred and forty years after the death of Zingis, his degenerated race, the dynasty of the Yuen, was expelled by a revolt of the native Chinese; and the Mogul emperors were lost in the oblivion of the desert. Before this revolution, they had forfeited their supremacy over the dependent branches of their house, the khans of Kipzak and Russia,

\* The attachment of the khans, and the hatred of the mandarins, to the bonzes and lamas (Duhalde, *Hist. de la Chine*, tom. i. p. 502, 503), seems to represent them as the priests of the same god, of the Indian Fo, whose worship prevails among the sects of Hindostan, Siam, Thibet, China, and Japan. But this mysterious subject is still lost in a cloud, which the researches of our Asiatic Society may gradually dispel.

the khans of Zagatai or Transoxiana, and the khans of Irna or Persia. By their distance and power, these royal lieutenants had soon been released from the duties of obedience; and, after the death of Cublai, they scorned to accept a sceptre or a title from his unworthy successors. According to their respective situation they maintained the simplicity of the pastoral life, or assumed the luxury of the cities of Asia; but the princes and their hordes were alike disposed for the reception of a foreign worship. After some hesitation between the Gospel and the Koran, they conformed to the religion of Mahomet; and while they adopted for their brethren the Arabs and Persians, they renounced all intercourse with the ancient Moguls, the idolaters of China.

In this shipwreck of nations, some surprise may be excited by the escape of the Roman empire, whose relics, at the time of the Mogul invasion, were dismembered by the Greeks and Latins. Less potent than Alexander, they were pressed, like the Macedonian, both in Europe and Asia, by the shepherds of Scythia; and had the Tartars undertaken the siege, Constantinople must have yielded to the fate of Pekin, Samarcand, and Bagdad. The glorious and voluntary retreat of Batou from the Danube was insulted by the vain triumph of the Franks and Greeks;\* and, in a second expedition, death surprised him in full march to attack the capital of the Cæsars. His brother Borga carried the Tartar arms into Bulgaria and Thrace; but he was diverted from the Byzantine war by a visit to Novogorod, in the fifty-seventh degree of latitude, where he numbered the inhabitants and regulated the tributes of Russia. The Mogul khan formed an alliance with the Mamelukes against his brethren of Persia: three hundred thousand horse penetrated through the gates of Derbend; and the Greeks might rejoice in the first example of domestic war. After the recovery of Constantinople, Michael Palæologus,† at a distance from his court and army, was surprised and surrounded, in a Thracian castle, by twenty thousand Tartars. But the object of their march was a private interest; they came to the deliverance of Azzadin, the Turkish sultan;

\* Some repulse of the Moguls in Hungary (Matthew Paris, p. 545, 546) might propagate and colour the report of the union and victory of the kings of the Franks on the confines of Bulgaria. Abulpharagius (Dynast. p. 310), after forty years, beyond the Tigris, might be easily deceived.

† See Pachymer, l. 3, c. 25, and l. 9,

and were content with his person and the treasure of the emperor. Their general Noga, whose name is perpetuated in the hordes of Astracan, raised a formidable rebellion against Mengo Timour, the third of the khans of Kipzak; obtained in marriage Maria, the natural daughter of Palæologus; and guarded the dominions of his friend and father. The subsequent invasions of a Scythian cast were those of outlaws and fugitives; and some thousands of Alani and Comans, who had been driven from their native seats, were reclaimed from a vagrant life, and enlisted in the service of the empire. Such was the influence in Europe of the invasion of the Moguls. The first terror of their arms secured, rather than disturbed, the peace of the Roman Asia. The sultan of Iconium solicited a personal interview with John Vataces, and his artful policy encouraged the Turks to defend their barrier against the common enemy.\* That barrier indeed was soon overthrown; and the servitude and ruin of the Seljukians exposed the nakedness of the Greeks. The formidable Holagou threatened to march to Constantinople at the head of four hundred thousand men; and the groundless panic of the citizens of Nice will present an image of the terror which he had inspired. The accident of a procession, and the sound of a doleful litany, "From the fury of the Tartars, good Lord, deliver us," had scattered the hasty report of an assault and massacre. In the blind credulity of fear, the streets of Nice were crowded with thousands of both sexes, who knew not from what or to whom they fled; and some hours elapsed before the firmness of the military officers could relieve the city from this imaginary foe. But the ambition of Holagou and his successors was fortunately diverted by the conquest of Bagdad, and a long vicissitude of Syrian wars; their hostility to the Moslems inclined them to unite with the Greeks and Franks;† and their generosity or contempt had offered the kingdom of Anatolia as the reward of an Armenian vassal. The fragments of the Seljukian monarchy were disputed by the

c. 26, 27, and the false alarm at Nice, l. 3, c. 27. Nicephorus Gregoras, l. 4, c. 6.

\* G. Acropolita, p. 36, 37. Nic. Greg. l. 2, c. 6; l. 4, c. 5.

† Abulpharagius, who wrote in the year 1284, declares, that the Moguls, since the fabulous defeat of Batou, had not attacked either the Franks or Greeks; and of this he is a competent witness. Hayton likewise, the Armenian prince, celebrates their friendship for himself and his nation.



emirs who had occupied the cities or the mountains; but they all confessed the supremacy of the khan of Persia; and he often interposed his authority, and sometimes his arms, to check their depredations, and to preserve the peace and balance of his Turkish frontier. The death of Cazan,\* one of the greatest and most accomplished princes of the house of Zingis, removed this salutary control; and the decline of the Moguls gave a free scope to the rise and progress of the OTTOMAN EMPIRE.†

After the retreat of Zingis, the sultan Gelaleddin of Carizme had returned from India to the possession and defence of his Persian kingdoms. In the space of eleven years, that hero fought in person fourteen battles; and such was his activity, that he led his cavalry in seventeen days from Teflis to Kerman, a march of a thousand miles. Yet he was oppressed by the jealousy of the Moslem princes, and the innumerable armies of the Moguls; and, after his last defeat, Gelaleddin perished ignobly in the mountains of Curdistan. His death dissolved a veteran

\* Pachymer gives a splendid character of Cazan Khan, the rival of Cyrus and Alexander (l. 12, c. 1). In the conclusion of his history (l. 13, c. 36, he *hopes* much from the arrival of thirty thousand Tochars or Tartars, who were ordered by the successor of Cazan to restrain the Turks of Bithynia, A.D. 1308.

† The origin of the Ottoman dynasty is illustrated by the critical learning of MM. de Guignes (*Hist. des Huns*, tom. iv. p. 329—337) and D'Anville (*Empire Turc*, p. 14—22), two inhabitants of Paris, from whom the Orientals may learn the history and geography of their own country. [Finlay (*Byzant. Empire*, ii. 527—601) and Koeppen (p. 206) are worthy of being consulted on the origin of the Ottomans, as they state some particulars omitted by Gibbon. On the approach of Dschingis-khan in 1224, Soliman-Schah, with his tribe of 50,000 Oghusian Tartars, fled from Western Khorasan to Khelat, near Lake Wan. When the Mongol storm had passed over in 1231, most of them returned to their former home, under Soliman's eldest sons. His youngest, Orthogrul (the Straight), with four hundred families, took service under Alaeddin the Seljukian sultan in Roum, and was rewarded by the fertile plains between the Sangarius and Mount Olympus. His son (or grandson, according to Kruse, Tab. xx.) Othman or Osman (the Bone-breaker), conquered Dorylæum and Melangia (1288) and Prusa (1326), and gave his name to the empire which Orchan consolidated. Koeppen follows Von Hammer (*Geschichte der Osmanen*, Pesth, 1825), who wrote from an early Turkish History which he found in the Vatican. Finlay relies on his Byzantine authorities, with occasional glances at D'Ohsson and Von Hammer.—ED.]

and adventurous army, which included, under the name of Carizmians or Corasmins, many Turkman hordes, that had attached themselves to the sultan's fortune. The bolder and more powerful chiefs invaded Syria, and violated the holy sepulchre of Jerusalem: the more humble engaged in the service of Aladin, sultan of Iconium; and among these were the obscure fathers of the Ottoman line. They had formerly pitched their tents near the southern banks of the Oxus, in the plains of Mahan and Nesa; and it is somewhat remarkable, that the same spot should have produced the first authors of the Parthian and Turkish empires. At the head, or in the rear, of a Karismian army, Soliman Shah was drowned in the passage of the Euphrates; his son Orthogrul became the soldier and subject of Aladin, and established at Surgut, on the banks of the Sangar, a camp of four hundred families or tents, whom he governed fifty-two years both in peace and war. He was the father of Thaman, or Athman, whose Turkish name has been melted into the appellation of the caliph Othman; and if we describe that pastoral chief as a shepherd and a robber, we must separate from those characters all idea of ignominy and baseness. Othman possessed, and perhaps surpassed, the ordinary virtues of a soldier; and the circumstances of time and place were propitious to his independence and success. The Seljukian dynasty was no more; and the distance and decline of the Mogul khans soon enfranchised him from the control of a superior. He was situate on the verge of the Greek empire; the Koran sanctified his *gazi*, or holy war, against the infidels; and their political errors unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia. Till the reign of Palæologus, these passes had been vigilantly guarded by the militia of the country, who were repaid by their own safety and an exemption from taxes. The emperor abolished their privilege and assumed their office; but the tribute was rigorously collected, the custody of the passes was neglected, and the hardy mountaineers degenerated into a trembling crowd of peasants without spirit or discipline. It was on the 27th of July, in the year 1299 of the Christian era, that Othman first invaded the territory of Nicomedia;\* and the singular accuracy of the date seems to

\* See Pachymer, l. 10, c. 25, 26; l. 13, c. 33, 34, 36, and concerning

disclose some foresight of the rapid and destructive growth of the monster. The annals of the twenty-seven years of his reign would exhibit a repetition of the same inroads; and his hereditary troops were multiplied in each campaign by the accession of captives and volunteers. Instead of retreating to the hills, he maintained the most useful and defensible posts; fortified the towns and castles which he had first pillaged; and renounced the pastoral life for the baths and palaces of his infant capitals. But it was not till Othman was oppressed by age and infirmities, that he received the welcome news of the conquest of Prusa, which had been surrendered by famine or treachery to the arms of his son Orchan. The glory of Othman is chiefly founded on that of his descendants; but the Turks have transcribed or composed a royal testament of his last counsels of justice and moderation.\*

the guard of the mountains, l. 1, c. 3—6. Nicephorus Gregoras, l. 7, c. 1, and the first book of Laonicus Chalcondyles, the Athenian.

\* I am ignorant whether the Turks have any writers older than Mahomet II. nor can I reach beyond a meagre chronicle (*Annales Turcici ad annum 1550*), translated by John Gaudier, and published by Leunclavius (*ad calcem Laonic. Chalcond. p. 311—350*), with copious pandects, or commentaries. The *History of the Growth and Decay (A.D. 1300—1683) of the Othman Empire*, was translated into English from the Latin MS. of Demetrius Cantemir, prince of Moldavia (London, 1734, in folio). The author is guilty of strange blunders in Oriental history: but he was conversant with the language, the annals, and institutions, of the Turks. Cantemir partly draws his materials from the *Synopsis of Saadi Effendi of Larissa*, dedicated in the year 1696 to sultan Mustapha, and a valuable abridgment of the original historiaus. In one of the *Ramblers*, Dr. Johnson praises Knolles (a *General History of the Turks to the present year*. London, 1603), as the first of historians, unhappy only in the choice of his subject. Yet I much doubt whether a partial and verbose compilation from Latin writers, thirteeu hundred folio pages of speeches and battles, can either instruct or amuse an enlightened age, which requires from the historian some tincture of philosophy and criticism. [The Mongolian, or Tartar, hosts, whom we find for many an age following each other on the track of conquest and devastation, were in no single instance a powerful homogeneous race, moving gradually onward, with a steady development of instinctively conceived design. They began as fortunate robber-bands, stimulated by first success to more daring enterprise, enrolling every day fresh adventurers, and thus swelling into those enormous masses that swept everything before them and overwhelmed more than half the then known world. Soon, too, they were dispersed, after a transitory abuse of apparent empire;

From the conquest of Prusa, we may date the true era of the Ottoman empire.\* The lives and possessions of the Christian subjects were redeemed by a tribute or ransom of thirty thousand crowns of gold; and the city, by the labours of Orchan, assumed the aspect of a Mahometan capital; Prusa was decorated with a mosch, a college, and an hospital of royal foundation; the Seljukian coin was changed for the name and impression of the new dynasty; and the most skilful professors, of human and divine knowledge, attracted the Persian and Arabian students from the ancient schools of Oriental learning. The office of vizir was instituted for Aladin, the brother of Orchan; and a different habit distinguished the citizens from the peasants, the Moslems from the infidels. All the troops of Othman had consisted of loose squadrons of Turkman cavalry who served without pay, and fought without discipline; but a regular body of infantry was first established and trained by the prudence of his son. A great number of volunteers was enrolled with a small stipend, but with the permission of living at home, unless they were summoned to the field; their rude manners and seditious temper disposed Orchan to educate his young captives as his soldiers, and those of the prophet; but the Turkish peasants were still allowed to mount on horseback, and follow his standard, with the appellation and the hopes of

and even when detached dynasties established a more enduring sway, they rapidly declined and fell. The single arm of England has wrested India from their grasp, and the lately-dreaded Ottoman Porte would have sunk before this in utter decay, had it not been supported by the politic diplomacies of jealous European courts. Mr. Layard has truly observed (*Nineveh and its Remains*, ii. 241), that the "Mongolian nations have scarcely a monument to record their existence; they have had no literature, no laws, no arts—they have depopulated, not peopled." The institutions of Dschingis, if not magnified, and those of Orchan (*Finlay's Byzant. Empire*, ii. 577—593) seem to be an exception to this censure. But they produced no permanent effect, formed no better school, and are now as if they had never been. The career of such hordes is a very uninviting study. They little illustrate the history of human progress. To bestow on them the same research and observation as on the influential impellers of improvement, would be unprofitable labour.—ED.]

\* [*Finlay* (p. 595) dates the establishment of the Ottoman Empire from the year 1329. But this was three years after the death of the real founder, who had some time before become powerful both by land and sea.—ED.]

*freebooters*. By these arts he formed an army of twenty-five thousand Moslems; a train of battering engines was framed for the use of sieges; and the first successful experiment was made on the cities of Nice and Nicomedia. Orchan granted a safe conduct to all who were desirous of departing with their families and effects; but the widows of the slain were given in marriage to the conquerors; and the sacrilegious plunder, the books, the vases, and the images, were sold or ransomed at Constantinople. The emperor Andronicus the younger was vanquished and wounded by the son of Othman;\* he subdued the whole province or kingdom of Bithynia, as far as the shores of the Bosphorus and Hellespont; and the Christians confessed the justice and clemency of a reign, which claimed the voluntary attachment of the Turks of Asia. Yet Orchan was content with the modest title of emir; and in the list of his compeers, the princes of Roum or Anatolia,† his military forces were surpassed by the emirs of Ghermian and Caramania, each of whom could bring into the field an army of forty thousand men. Their dominions were situate in the heart of the Seljukian kingdom; but the holy warriors, though of inferior note, who formed new principalities on the Greek empire, are more conspicuous in the light of history. The maritime country, from the Propontis to the Mæander, and the isle of Rhodes, so long threatened and so often pillaged, was finally lost about the thirtieth year of Andronicus the elder.‡ Two Turkish chieftains, Sarukhan and Aidin, left their names to their conquests, and their conquests to their posterity. The captivity or ruin of the *seven* churches of Asia was consummated; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first

\* Cantacuzene, though he relates the battle and heroic flight of the younger Andronicus (l. 2, c. 6—8), dissembles by his silence the loss of Prusa, Nice, and Nicomedia, which are fairly confessed by Nicephorus Gregoras (l. 8. 15. 9. 9. 13. 11. 6). It appears that Nice was taken by Orchan in 1330, and Nicomedia in 1339, which are somewhat different from the Turkish dates.

† The partition of the Turkish emirs is extracted from two contemporaries, the Greek Nicephorus Gregoras (l. 7. 1) and the Arabian Marakeschi (De Guignes, tom. ii. p. 2, p. 76, 77). See likewise the first book of Laonicus Chalcondyles.

‡ Pachymer, l. 13, c. 13.

angel, the extinction of the first candlestick, of the Revelations;\* the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardes is reduced to a miserable village; the God of Mahomet, without a rival or a son, is invoked in the moschs of Thyatira and Pergamus; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy, or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins,—a pleasing example, that the paths of honour and safety may sometimes be the same.† The servitude of Rhodes was delayed above two centuries, by the establishment of the knights of St. John of Jerusalem;‡ under the discipline of the order, that island

\* See the Travels of Wheeler and Spon, of Pococke and Chandler, and more particularly Smith's Survey of the Seven Churches of Asia, p. 205—276. The more pious antiquaries labour to reconcile the promises and threats of the author of the Revelations with the *present* state of the seven cities. Perhaps it would be more prudent to confine his predictions to the characters and events of his own times.

† [The Turks have given to Philadelphia the name of Alla Shehr. It is now, with its neighbour Manissa, see p. 53, the ancient Magnesia *ad Sipylum*, in a flourishing state (Malte Brun and Balbi, p. 647, 648). The loadstone rocks of the latter, to which the magnet owes its name (see Chishull's personal observations, Travels, p. 7—10), and its other quarries, have promoted this prosperity; but it must be chiefly attributed to the commercial activity of Europeans at Smyrna.—ED.]

‡ Consult the fourth book of the *Histoire de l'Ordre de Malthe*, par l'Abbé de Vertot. That pleasing writer betrays his ignorance, in supposing that Othman, a freebooter of the Bithynian hills, could besiege Rhodes by sea and land. [The conquest of Rhodes and its dependencies by the Hospitallers under their Grand Master, Sir Fulk de Villaret, was commenced in 1307, and completed in 1314. Othman's attack was repulsed in the following year with the assistance of Amedeus IV. of Savoy. (See Taaffe's History of the Order, vol. ii. p. 258—279.) Why is Vertot here accused of ignorance? Othman could not have besieged Rhodes without both land and sea forces; such was the superiority of the latter, that, when driven from the main

emerged into fame and opulence; the noble and warlike monks were renowned by land and sea; and the bulwark of Christendom provoked and repelled the arms of the Turks and Saracens.

The Greeks, by their intestine divisions, were the authors of their final ruin. During the civil wars of the elder and younger Andronicus, the son of Othman achieved, almost without resistance, the conquest of Bithynia; and the same disorders encouraged the Turkish emirs of Lydia and Ionia to build a fleet, and to pillage the adjacent islands and the sea-coast of Europe. In the defence of his life and honour, Cantacuzene was tempted to prevent, or imitate, his adversaries, by calling to his aid the public enemies of his religion and country. Amir, the son of Aidin, concealed under a Turkish garb the humanity and politeness of a Greek; he was united with the great domestic by mutual esteem and reciprocal services; and their friendship is compared, in the vain rhetoric of the times, to the perfect union of Orestes and Pylades.\* On the report of the danger of his friend, who was persecuted by an ungrateful court, the prince of Ionia assembled at Smyrna a fleet of three hundred vessels, with an army of twenty-nine thousand men; sailed in the depth of winter, and cast anchor at the mouth of the Hebrus. From thence, with a chosen band of two thousand Turks, he marched along the banks of the river, and rescued the empress, who was besieged in Demotica by the wild Bulgarians. At that disastrous moment, the life or death of his beloved Cantacuzene was concealed by his flight into Servia; but the grateful Irene, impatient to behold her deliverer, invited him to enter the city, and accompanied her message with a present of rich apparel, and a hundred horses. By a peculiar strain of delicacy, the gentle Barbarian refused, in the absence of an unfortunate friend, to visit his wife, or to

island, they ravaged and plundered the neighbouring islets. For the early naval power of the Turks, see Finlay, ii. 533.—ED.]

\* Nicephorus Gregoras has expatiated with pleasure on this amiable character (l. 12, 7. 13, 4. 10, 14. 1, 9. 16, 6). Cantacuzene speaks with honour and esteem of his ally (l. 3, c. 56, 57. 63, 64. 66—68. 86. 89. 95, 96), but he seems ignorant of his own sentimental passion for the Turk, and indirectly denies the possibility of such unnatural friendship (l. 4, c. 40).

taste the luxuries of the palace; sustained in his tent the rigour of the winter; and rejected the hospitable gift, that he might share the hardships of two thousand companions, all as deserving as himself of that honour and distinction. Necessity and revenge might justify his predatory excursions by sea and land; he left nine thousand five hundred men for the guard of his fleet; and persevered in the fruitless search of Cantacuzene, till his embarkation was hastened by a fictitious letter, the severity of the season, the clamours of his independent troops, and the weight of his spoil and captives. In the prosecution of the civil war, the prince of Ionia twice returned to Europe; joined his arms with those of the emperor; besieged Thessalonica, and threatened Constantinople. Calumny might affix some reproach on his imperfect aid, his hasty departure, and a bribe of ten thousand crowns, which he accepted from the Byzantine court; but his friend was satisfied, and the conduct of Amir is excused by the more sacred duty of defending against the Latins his hereditary dominions. The maritime power of the Turks had united the pope, the king of Cyprus, the republic of Venice, and the order of St. John, in a laudable crusade; their galleys invaded the coast of Ionia; and Amir was slain with an arrow, in the attempt to wrest from the Rhodian knights the citadel of Smyrna.\* Before his death, he generously recommended another ally of his own nation; not more sincere or zealous than himself, but more able to afford a prompt and powerful succour, by his situation along the Propontis and in the front of Constantinople. By the prospect of a more advantageous treaty, the Turkish prince of Bithynia was detached from his engagements with Anne of Savoy; and the pride of Orchan dictated the most solemn protestations, that if he

\* After the conquest of Smyrna by the Latins, the defence of this fortress was imposed by pope Gregory XI. on the Knights of Rhodes. (See Vertot, l. 5.) [This was in February, 1373; a thousand livres annually were assigned to the knights on the tithes of the kingdom of Cyprus, to maintain the garrison. In the following June, the same pope desired the grand master not to assist the Genoese (Januenses), in an attack which they were meditating on the isle of Cyprus, and to restrain his knights' freedom of speech. Papal interference in the concerns of the order often caused evident struggles between filial obedience to the "Holy Father," and the indignation of free spirits at



could obtain the daughter of Cantacuzene, he would invariably fulfil the duties of a subject and a son. Parental tenderness was silenced by the voice of ambition; the Greek clergy connived at the marriage of a Christian princess with a sectary of Mahomet; and the father of Theodora describes, with shameful satisfaction, the dishonour of the purple.\* A body of Turkish cavalry attended the ambassadors, who disembarked from thirty vessels before his camp of Selybria. A stately pavilion was erected, in which the empress Irene passed the night with her daughters. In the morning Theodora ascended a throne, which was surrounded with curtains of silk and gold; the troops were under arms; but the emperor alone was on horseback. At a signal the curtains were suddenly withdrawn, to disclose the bride or the victim encircled by kneeling eunuchs and hymeneal torches; the sound of flutes and trumpets proclaimed the joyful event; and her pretended happiness was the theme of the nuptial song, which was chanted by such poets as the age could produce. Without the rites of the church, Theodora was delivered to her barbarous lord; but it had been stipulated, that she should preserve her religion in the harem of Bursa; and her father celebrates her charity and devotion in this ambiguous situation. After his peaceful establishment on the throne of Constantinople, the Greek emperor visited his Turkish ally, who with four sons, by various wives, expected him at Scutari, on the Asiatic shore. The two princes partook, with seeming cordiality, of the pleasures of the banquet and the chase; and Theodora was permitted to repass the Bosphorus, and to enjoy some days in the society of her mother. But the friendship of Orchan was subservient to his religion and interest; and in the Genoese war he joined without a blush the enemies of Cantacuzene.

In the treaty with the empress Anne, the Ottoman prince

his assumption of undue authority. See Taaffe, ii. p. 313, 314. 327, Appendix, 138, 139.—ED.]

\* See Cantacuzene. l. 3, c. 95. Nicephorus Gregoras, who, for the light of Mount Thabor, brands the emperor with the names of tyrant and Herod, excuses rather than blames, this Turkish marriage, and alleges the passion and power of Orchan, *ἐγγύτατος, καὶ τῇ δυνάμει τοὺς κατ' αὐτὸν ἤδη Περσικοὺς (Turkish) ὑπεραίρων Σατράπας* (l. 15. 5). He afterwards celebrates his kingdom and armies. See his reign in Cantemir, p. 24

—30.

had inserted a singular condition, that it should be lawful for him to sell his prisoners at Constantinople, or transport them into Asia. A naked crowd of Christians, of both sexes and every age, of priests and monks, of matrons and virgins, was exposed in the public market; the whip was frequently used to quicken the charity of redemption; and the indigent Greeks deplored the fate of their brethren, who were led away to the worst evils of temporal and spiritual bondage.\* Cantacuzene was reduced to subscribe the same terms, and their execution must have been still more pernicious to the empire; a body of ten thousand Turks had been detached to the assistance of the empress Anne; but the entire forces of Orchan were exerted in the service of his father. Yet these calamities were of a transient nature; as soon as the storm had passed away, the fugitives might return to their habitations; and at the conclusion of the civil and foreign wars, Europe was completely evacuated by the Moslems of Asia. It was in his last quarrel with his pupil that Cantacuzene inflicted the deep and deadly wound, which could never be healed by his successors, and which is poorly expiated by his theological dialogues against the prophet Mahomet. Ignorant of their own history, the modern Turks confound their first and their final passage of the Hellespont,† and describe

\* The most lively and concise picture of this captivity may be found in the history of Ducas (c. 8), who fairly describes what Cantacuzene confesses with a guilty blush! [The influence of Christianity to put an end to slavery, is not manifested here. See note to ch. 2, vol. i. p. 50—54, also Hallam, iii. 371. Slaves were at that time the most profitable article of commerce. This treaty not only permitted the sale of them and rendered Scutari the principal market; but it also authorized the Turks to make slaves of the rebel emperor's Christian subjects. The strongest youths among these, and the tribute children, were trained up in the Mahometan faith to serve in Orchan's household and army, and became the most formidable enemies of their parent race. Finlay, ii. 553. 595.—ED.]

† In this passage and the first conquests in Europe, Cantemir (p. 27, &c.) gives a miserable idea of his Turkish guides: nor am I much better satisfied with Chalcondyles (l. 1, p. 12, &c.). They forget to consult the most authentic record, the fourth book of Cantacuzene. I likewise regret the last books, which are still manuscripts, of Nicephorus Gregoras. [Parisot, in his *Cantacuzène, homme d'état et historien*, has consulted these *still* inedited books of Nicephorus, and drawn from them a few facts. See our note p. 103.—ED.]

the son of Orchan as a nocturnal robber, who, with eighty companions, explores by stratagem a hostile and unknown shore. Soliman, at the head of ten thousand horse, was transported in the vessels, and entertained as the friend, of the Greek emperor. In the civil wars of Romania, he performed some service, and perpetrated more mischief; but the Chersonesus was insensibly filled with a Turkish colony; and the Byzantine court solicited in vain the restitution of the fortresses of Thrace. After some artful delays between the Ottoman prince and his son, their ransom was valued at sixty thousand crowns, and the first payment had been made, when an earthquake shook the walls and cities of the provinces; the dismantled places were occupied by the Turks; and Gallipoli, the key of the Hellespont, was rebuilt and repeopled by the policy of Soliman. The abdication of Cantacuzene dissolved the feeble bands of domestic alliance; and his last advice admonished his countrymen to decline a rash contest, and to compare their own weakness with the numbers and valour, the discipline and enthusiasm, of the Moslems. His prudent counsels were despised by the headstrong vanity of youth, and soon justified by the victories of the Ottomans. But as he practised in the field the exercise of the *jerid*, Soliman was killed by a fall from his horse; and the aged Orchan wept and expired on the tomb of his valiant son.

But the Greeks had not time to rejoice in the death of their enemies; and the Turkish scimitar was wielded with the same spirit by Amurath the First, the son of Orchan and the brother of Soliman. By the pale and fainting light of the Byzantine annals,\* we can discern, that he subdued without resistance the whole province of Romania, or Thrace, from the Hellespont to mount Hæmus, and the verge of the capital; and that Adrianople was chosen for the royal seat of his government and religion in Europe. Constantinople, whose decline is almost coeval with her foundation, had often in the lapse of a thousand years, been assaulted by the Barbarians of the East and West; but never till this fatal hour had the Greeks been surrounded, both in Asia and Europe, by the arms of the same hostile

\* After the conclusion of Cantacuzene and Gregoras, there follows a dark interval of a hundred years. George Phranza, Michael Ducas, and Laonicus Chalcondyles, all three wrote after the taking of Con-

monarchy. Yet the prudence or generosity of Amurath postponed for a while this easy conquest; and his pride was satisfied with the frequent and humble attendance of the emperor John Palæologus and his four sons, who followed at his summons the court and camp of the Ottoman prince. He marched against the Slavonian nations between the Danube and the Adriatic, the Bulgarians, Serbians, Bosnians, and Albanians; and these warlike tribes, who had so often insulted the majesty of the empire, were repeatedly broken by his destructive inroads. Their countries did not abound either in gold or silver; nor were their rustic hamlets and townships enriched by commerce, or decorated by the arts of luxury. But the natives of the soil have been distinguished in every age by their hardness of mind and body; and they were converted by a prudent institution into the firmest and most faithful supporters of the Ottoman greatness.\* The vizir of Amurath reminded his sovereign, that, according to the Mahometan law, he was entitled to a fifth part of the spoil and captives; and that the duty might easily be levied, if vigilant officers were stationed at Gallipoli, to watch the passage, and to select for his use the stoutest and most beautiful of the Christian youth. The advice was followed; the edict was proclaimed; many thousands of the European captives were educated in religion and arms; and the new militia was consecrated and named by a celebrated dervish. Standing in the front of their ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: "Let them be called Janizaries (*yengi cheri*, or new soldiers); may their countenance be ever bright! their hand victorious! their sword keen! may their spear always hang over the heads of their enemies! and wheresoever they go, may they return with a *white face!*"† Such was the origin of these haughty troops, the terror of the nations and sometimes of the

stantinople.

\* See Cantemir, p. 37—41, with his

own large and curious annotations. † *White and black face* are common and proverbial expressions of praise and reproach in the Turkish language. *Hic niger est hunc tu Romane caveto*, was likewise a Latin sentence. [The Latin expression, as used by Horace (Sat. i. 4. 85), is merely figurative. The proverb of the Turks seems to imply prepossessions as to character, connected with an actual colour

sultans themselves. Their valour has declined, their discipline is relaxed, and their tumultuary array is incapable of contending with the order and weapons of modern tactics; but at the time of their institution, they possessed a decisive superiority in war; since a regular body of infantry, in constant exercise and pay, was not maintained by any of the princes of Christendom. The Janizaries fought with the zeal of proselytes against their *idolatrous* countrymen; and in the battle of Cossova, the league and independence of the Slavonian tribes was finally crushed. As the conqueror walked over the field, he observed that the greatest part of the slain consisted of beardless youths; and listened to the flattering reply of his vizir, that age and wisdom would have taught them not to oppose his irresistible arms. But the sword of his Janizaries could not defend him from the dagger of despair; a Servian soldier started from the crowd of dead bodies, and Amurath was pierced in the belly with a mortal wound. The grandson of Othman was mild in his temper, modest in his apparel, and a lover of learning and virtue; but the Moslems were scandalized at his absence from public worship; and he was corrected by the firmness of the mufti, who dared to reject his testimony in a civil cause; a mixture of servitude and freedom not unfrequent in Oriental history.\*

The character of Bajazet, the son and successor of Amurath, is strongly expressed in his surname of *Ilderim*, or the Lightning; and he might glory in an epithet, which was drawn from the fiery energy of his soul, and the rapidity of his destructive march. In the fourteen years of his reign,† he incessantly moved at the head of his

of the complexion, like the prejudice, now entertained by some, against negroes.—ED.]

\* See the life and death of Morad, or Amurath I. in Cantemir (p. 33—45), the first book of Chalcondyles, and the *Annales Turcici* of Leunclavius. According to another story, the sultan was stabbed by a Croat in his tent; and this accident was alleged to Busbequius (Epist. 1. p. 98), as an excuse for the unworthy precaution of pinioning, as it were, between two attendants, an ambassador's arms, when he is introduced to the royal presence.

† The reign of Bajazet I. or Ilderim Bayazid, is contained in Cantemir (p. 46), the second book of Chalcondyles, and the *Annales Turcici*. The surname of Ilderim, or lightning, is an example, that the conquerors and poets of every age have *felt* the truth of a system which derives the sublime from the principle of terror. [Euripides,

armies, from Bursa to Adrianople, from the Danube to the Euphrates; and, though he strenuously laboured for the propagation of the law, he invaded, with impartial ambition, the Christian and Mahometan princes of Europe and Asia. From Angora and Amasia and Erzeroum, the northern regions of Anatolia were reduced to his obedience; he stripped of their hereditary possessions his brother emirs of Ghermian and Caramania, of Aidin and Sarukhan; and after the conquest of Iconium, the ancient kingdom of the Seljukians again revived in the Ottoman dynasty. Nor were the conquests of Bajazet less rapid or important in Europe. No sooner had he imposed a regular form of servitude on the Servians and Bulgarians, than he passed the Danube to seek new enemies and new subjects in the heart of Moldavia.\* Whatever yet adhered to the Greek empire in Thrace, Macedonia, and Thessaly, acknowledged a Turkish master; an obsequious bishop led him through the gates of Thermopylæ into Greece; and we may observe, as a singular fact, that the widow of a Spanish chief, who possessed the ancient seat of the oracle of Delphi, deserved his favour by the sacrifice of a beauteous daughter. The Turkish communication between Europe and Asia had been dangerous and doubtful, till he stationed at Gallipoli a fleet of galleys to command the Hellespont and intercept the Latin succours of Constantinople. While the monarch indulged his passions in a boundless range of injustice and cruelty, he imposed on his soldiers the most rigid laws of modesty and abstinence; and the harvest was peaceably reaped and sold within the precincts of his camp. Provoked by the loose and corrupt administration of justice, he collected in a house the judges and lawyers of his dominions, who expected that in a few moments the fire would be kindled to reduce them to ashes. His ministers trembled

or Critias, in the speech of Sisyphus, quoted by Warburton (*Div. Leg.* iii. p. 219), has doubly illustrated this idea, by placing the abode of the gods in those regions which sent forth lightnings and dreadful bursts of thunder, to strike the human mind with awe:

*ἴν' ἀστραπᾶς*

*Κάτ'εἶδεν ὄσας δεινά τε κτυπήματα*

*βροντῆς.*

[ED.]

\* Cantemir, who celebrates the victories of the great Stephen over the Turks (p. 47), had composed the ancient and modern state of his

in silence; but an Ethiopian buffoon presumed to insinuate the true cause of the evil; and future venality was left without excuse, by annexing an adequate salary to the office of Cadhi.\* The humble title of emir was no longer suitable to the Ottoman greatness; and Bajazet condescended to accept a patent of sultan from the caliphs who served in Egypt under the yoke of the Mamelukes;† a last and frivolous homage that was yielded by force to opinion, by the Turkish conquerors to the house of Abbas and the successors of the Arabian prophet. The ambition of the sultan was inflamed by the obligation of deserving this august title; and he turned his arms against the kingdom of Hungary, the perpetual theatre of the Turkish victories and defeats. Sigismund, the Hungarian king, was the son and brother of the emperors of the West; his cause was that of Europe and the Church; and on the report of his danger, the bravest knights of France and Germany were eager to march under his standard and that of the cross. In the battle of Nicopolis, Bajazet defeated a confederate army of a hundred thousand Christians, who had proudly boasted, that if the sky should fall, they could uphold it on their lances. The far greater part were slain or driven into the Danube; and Sigismund, escaping to Constantinople by the river and the Black Sea, returned after a long circuit, to his exhausted kingdom.‡ In the pride of victory,

principality of Moldavia, which has been long promised, and is still unpublished.

\* Leunclav. *Annal. Turcici*, p. 318, 319.

The venality of the cadhis has long been an object of scandal and satire; and if we distrust the observations of our travellers, we may consult the feeling of the Turks themselves (*D'Herbelot, Bibliot. Orientale*, p. 216, 217. 229. 230.).

† The fact, which is attested by the Arabic history of Ben Schounah, a contemporary Syrian (*De Guignes, Hist. des Huns*, tom. iv. p. 336), destroys the testimony of Saad Effendi and Cantemir (p. 14, 15) of the election of Othman to the dignity of sultan.

‡ See the *Decades Rerum Hungaricarum* (Dec. 3, l. 2, p. 379) of Bonfinius, an Italian, who, in the fifteenth century, was invited into Hungary to compose an eloquent history of that kingdom. Yet if it be extant and accessible, I should give the preference to some homely chronicle of the time and country. [A large body of the Knights of Rhodes formed a part of the Christian army in this battle, and all perished, except the Grand Master, who escaped in a boat with the king of Hungary (*Taafe*, ii. p. 322—325). This Nicopolis has been mistaken by some for the city of that name built by Augustus, now Prevesa. But it was another

Bajazet threatened that he would besiege Buda; that he would subdue the adjacent countries of Germany and Italy; and that he would feed his horse with a bushel of oats on the altar of St. Peter at Rome. His progress was checked, not by the miraculous interposition of the apostle; not by a crusade of the Christian powers, but by a long and painful fit of the gout. The disorders of the moral are sometimes corrected by those of the physical world; and an acrimonious humour falling on a single fibre of one man, may prevent or suspend the misery of nations.

Such is the general idea of the Hungarian war; but the disastrous adventure of the French has procured us some memorials which illustrate the victory and character of Bajazet.\* The duke of Burgundy, sovereign of Flanders, and uncle of Charles the Sixth, yielded to the ardour of his son, John, Count of Nevers; and the fearless youth was accompanied by four princes, *his* cousins, and those of the French monarch. Their inexperience was guided by the Sire de Coucy, one of the best and oldest captains of Christendom; † but the constable, admiral, and marshal of France ‡ commanded an army which did not exceed the number of a thousand knights and squires. These splendid

founded by Trajan, on the west of the Danube in the present province of Wallachia, and its modern name is Nikub. (Koeppen, p. 188. Reichard, Tab. vi.)—Ed.]

\* I should not complain of the labour of this work, if my materials were always derived from such books as the Chronicle of honest Froissart (vol. iv. c. 67. 69. 72. 74. 79—83. 85. 87. 89), who read little, inquired much, and believed all. The original Memoirs of the Maréchal de Boucicault (partie 1, c. 22—28) add some facts, but they are dry and deficient, if compared with the pleasant garrulity of Froissart. [See Froissart's Chron. edit. Bohn, vol. ii. p. 601. 622. 631.—Ed.]

† An accurate Memoir on the life of Enguerrand VII. Sire de Coucy, has been given by the Baron de Zurlauben. (Hist. de l'Académie des Inscriptions, tom. xxv.) His rank and possessions were equally considerable in France and England; and in 1375, he led an army of adventurers into Switzerland, to recover a large patrimony which he claimed in right of his grandmother, the daughter of the emperor Albert I. of Austria. (Sinner, Voyage dans la Suisse Occidentale, tom. i. p. 118—124).

‡ That military office, so respectable at present, was still more conspicuous when it was divided between two persons. (Daniel, Hist. de la Milice Française, tom. ii. p. 5.) One of these, the marshal of the crusade, was the famous Boucicault, who afterwards defended Constantinople, governed Genoa, invaded the coast of Asia, and died in the field of Aziacour.



names were the source of presumption and the bane of discipline. So many might aspire to command, that none were willing to obey; their national spirit despised both their enemies and their allies; and in the persuasion that Bajazet *would* fly, or *must* fall, they began to compute how soon they should visit Constantinople, and deliver the holy sepulchre. When their scouts announced the approach of the Turks, the gay and thoughtless youths were at table, already heated with wine; they instantly clasped their armour, mounted their horses, rode full speed to the vanguard, and resented as an affront the advice of Sigismond, which would have deprived them of the right and honour of the foremost attack. The battle of Nicopolis would not have been lost if the French would have obeyed the prudence of the Hungarians; but it might have been gloriously won had the Hungarians imitated the valour of the French. They dispersed the first line, consisting of the troops of Asia; forced a rampart of stakes, which had been planted against the cavalry; broke, after a bloody conflict, the janizaries themselves; and were at length overwhelmed by the numerous squadrons that issued from the woods, and charged on all sides this handful of intrepid warriors. In the speed and secrecy of his march, in the order and evolutions of the battle, his enemies felt and admired the military talents of Bajazet. They accuse his cruelty in the use of victory. After reserving the count of Nevers, and four-and-twenty lords, whose birth and riches were attested by his Latin interpreters, the remainder of the French captives, who had survived the slaughter of the day, were led before his throne; and, as they refused to abjure their faith, were successively beheaded in his presence. The sultan was exasperated by the loss of his bravest janizaries; and if it be true that, on the eve of the engagement, the French had massacred their Turkish prisoners,\* they might impute to themselves the consequences of a just retaliation. A knight, whose life had been spared, was permitted to return to Paris, that he might relate the deplorable tale, and solicit the ransom of the noble captives. In the meanwhile, the count of Nevers, with the princes and barons of

\* For this odious fact, the Abbé de Vertot quotes the Hist. Anonyme de St. Denys, l. 16, c. 10, 11. (Ordre de Malthe, tom. ii. p. 310.)

France, were dragged along in the marches of the Turkish camp, exposed as a grateful trophy to the Moslems of Europe and Asia, and strictly confined at Boursa, as often as Bajazet resided in his capital. The sultan was pressed each day to expiate with their blood the blood of his martyrs; but he had pronounced that they should live, and either for mercy or destruction his word was irrevocable. He was assured of their value and importance by the return of the messenger, and the gifts and intercessions of the kings of France and of Cyprus. Lusignan presented him with a gold salt-cellar of curious workmanship, and of the price of ten thousand ducats; and Charles the Sixth dispatched, by the way of Hungary, a cast of Norwegian hawks, and six horse-loads of scarlet cloth, of fine linen of Rheims, and of Arras tapestry, representing the battles of the great Alexander. After much delay, the effect of distance rather than of art, Bajazet agreed to accept a ransom of two hundred thousand ducats for the count of Nevers and the surviving princes and barons; the marshal Boucicault, a famous warrior, was of the number of the fortunate; but the admiral of France had been slain in the battle; and the constable, with the Sire de Coucy, died in the prison of Boursa. This heavy demand, which was doubled by incidental costs, fell chiefly on the duke of Burgundy, or rather on his Flemish subjects, who were bound by the feudal laws to contribute for the knighthood and captivity of the eldest son of their lord. For the faithful discharge of the debt, some merchants of Genoa gave security to the amount of five times the sum, a lesson to those warlike times, that commerce and credit are the links of the society of nations. It had been stipulated in the treaty, that the French captives should swear never to bear arms against the person of their conqueror; but the ungenerous restraint was abolished by Bajazet himself. "I despise (said he to the heir of Burgundy) thy oaths and thy arms. Thou art young, and mayest be ambitious of effacing the disgrace or misfortune of thy first chivalry. Assemble thy powers, proclaim thy design, and be assured that Bajazet will rejoice to meet thee a second time in a field of battle." Before their departure, they were indulged in the freedom and hospitality of the court of Boursa. The French princes admired the magnificence of the Ottoman, whose hunting

and hawking equipage was composed of seven thousand huntsmen and seven thousand falconers.\* In their presence, and at his command, the belly of one of his chamberlains was cut open, on a complaint against him for drinking the goat's milk of a poor woman. The strangers were astonished by this act of justice; but it was the justice of a sultan who disdains to balance the weight of evidence, or to measure the degrees of guilt.

After his enfranchisement from an oppressive guardian, John Palæologus remained thirty-six years the helpless and, as it should seem, the careless spectator of the public ruin.† Love, or rather lust, was his only vigorous passion; and, in the embraces of the wives and virgins of the city, the Turkish slave forgot the dishonour of the emperor of the *Romans*. Andronicus, his eldest son, had formed, at Adrianople, an intimate and guilty friendship with Sauzes, the son of Amurath; and the two youths conspired against the authority and lives of their parents. The presence of Amurath in Europe soon discovered and dissipated their rash counsels; and, after depriving Sauzes of his sight, the Ottoman threatened his vassal with the treatment of an accomplice and an enemy, unless he inflicted a similar punishment on his own son. Palæologus trembled and obeyed; and a cruel precaution involved in the same sentence the childhood and innocence of John the son of the criminal. But the operation was so mildly, or so unskillfully, performed, that the one retained the sight of an eye, and the other was afflicted only with the infirmity of squinting. Thus excluded from the succession, the two princes were confined in the tower of Anema; and the piety of Manuel, the second son of the reigning monarch, was rewarded with the gift of the imperial crown. But at the end of two

\* Sherefeddin Ali (*Hist. de Timour* *Bec.* l. 5, c. 13) allows Bajazet a round number of twelve thousand officers and servants of the chase. A part of his spoils was afterwards displayed in a hunting match of Timour; 1. Hounds with satin housings; 2. leopards with collars set with jewels; 3. Grecian greyhounds; and, 4. dogs from Europe as strong as African lions (*idem*, l. 6, c. 15). Bajazet was particularly fond of flying his hawks at cranes (*Chalcondyles*, l. 2, p. 35).

† For the reigns of John Palæologus and his son Manuel, from 1354 to 1402, see *Ducas*, c. 9—15; *Phranza*, l. 1, c. 16—21; and the first and second books of *Chalcondyles*, whose proper subject is drowned in a sea of episode.

years, the turbulence of the Latins and the levity of the Greeks produced a revolution; and the two emperors were buried in the tower from whence the two prisoners were exalted to the throne. Another period of two years afforded Palæologus and Manuel the means of escape; it was contrived by the magic, or subtlety of a monk who was alternately named the angel or the devil; they fled to Scutari; their adherents armed in their cause; and the two Byzantine factions displayed the ambition and animosity with which Cæsar and Pompey had disputed the empire of the world. The Roman world was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth, a space of ground not more extensive than the lesser principalities of Germany or Italy, if the remains of Constantinople had not still represented the wealth and populousness of a kingdom. To restore the public peace, it was found necessary to divide this fragment of the empire; and while Palæologus and Manuel were left in possession of the capital, almost all that lay without the walls was ceded to the blind princes, who fixed their residence at Rhodosto and Selybria. In the tranquil slumber of royalty, the passions of John Palæologus survived his reason and his strength; he deprived his favourite and heir of a blooming princess of Trebizond; and while the feeble emperor laboured to consummate his nuptials, Manuel, with a hundred of the noblest Greeks, was sent on a peremptory summons to the Ottoman *porte*. They served with honour in the wars of Bajazet; but a plan of fortifying Constantinople excited his jealousy; he threatened their lives; the new works were instantly demolished; and we shall bestow a praise, perhaps above the merit of Palæologus, if we impute this last humiliation as the cause of his death.

The earliest intelligence of that event was communicated to Manuel, who escaped with speed and secrecy from the palace of Bursa to the Byzantine throne. Bajazet affected a proud indifference at the loss of this valuable pledge; and while he pursued his conquests in Europe and Asia, he left the emperor to struggle with his blind cousin John of Selybria, who, in eight years of civil war, asserted his right of primogeniture. At length the ambition of the victorious sultan pointed to the conquest of Constantinople; but he

listened to the advice of his vizir, who represented that such an enterprise might unite the powers of Christendom in a second and more formidable crusade. His epistle to the emperor was conceived in these words: "By the divine clemency, our invincible scimitar has reduced to our obedience almost all Asia, with many and large countries in Europe, excepting only the city of Constantinople; for beyond the walls thou hast nothing left. Resign that city; stipulate thy reward, or tremble for thyself and thy unhappy people, at the consequences of a rash refusal." But his ambassadors were instructed to soften their tone, and to propose a treaty, which was subscribed with submission and gratitude. A truce of ten years was purchased by an annual tribute of thirty thousand crowns of gold; the Greeks deplored the public toleration of the law of Mahomet, and Bajazet enjoyed the glory of establishing a Turkish cadhi, and founding a royal mosch in the metropolis of the Eastern Church.\* Yet this truce was soon violated by the restless sultan; in the cause of the prince of Selybria, the lawful emperor, an army of Ottomans again threatened Constantinople; and the distress of Manuel implored the protection of the king of France. His plaintive embassy obtained much pity and some relief; and the conduct of the succour was intrusted to the marshal Boucicault,† whose religious chivalry was inflamed by the desire of revenging his captivity on the infidels. He sailed with four ships of war from Aiguesmortes to the Hellespont; forced the passage, which was guarded by seventeen Turkish galleys; landed at Constantinople a supply of six hundred men-at-arms, and sixteen hundred archers; and reviewed them in the adjacent plain, without condescending to number or array the multitude of Greeks. By his presence the blockade was raised both by sea and land; the flying squadrons of Bajazet were driven to a more respectful distance; and several castles in Europe and Asia were stormed

\* Cantemir, p. 50—53. Of the Greeks, Ducas alone (c. 13. 15) acknowledges the Turkish cadhi at Constantinople. Yet even Ducas dissembles the mosch.

† Mémoires du bon Messire Jean le Maingre, dit *Boucicault*, Maréchal de France, partie 1, c. 30—35. [Finlay (ii. 590) quotes this work and gives to Boucicault a fleet composed of eight Genoese, eight Venetian, two Rhodian galleys, and one from Mitylene.—Ed.]

by the emperor and the marshal, who fought, with equal valour, by each other's side. But the Ottomans soon returned with an increase of numbers; and the intrepid Boucicault, after a year's struggle, resolved to evacuate a country, which could no longer afford either pay or provisions for his soldiers. The marshal offered to conduct Manuel to the French court, where he might solicit, in person, a supply of men and money; and advised, in the meanwhile, that, to extinguish all domestic discord, he should leave his blind competitor on the throne. The proposal was embraced: the prince of Selybria was introduced to the capital; and such was the public misery, that the lot of the exile seemed more fortunate than that of the sovereign. Instead of applauding the success of his vassal, the Turkish sultan claimed the city as his own; and, on the refusal of the emperor John, Constantinople was more closely pressed by the calamities of war and famine. Against such an enemy, prayers and resistance were alike unavailing; and the savage would have devoured his prey if, in the fatal moment, he had not been overthrown by another savage stronger than himself. By the victory of Timour, or Tamerlane, the fall of Constantinople was delayed about fifty years; and this important, though accidental, service may justly introduce the life and character of the Mogul conqueror.

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CHAPTER LXV.—ELEVATION OF TIMOUR, OR TAMERLANE, TO THE THRONE OF SAMARCAND.—HIS CONQUESTS IN PERSIA, GEORGIA, TARTARY, RUSSIA, INDIA, SYRIA, AND ANATOLIA.—HIS TURKISH WAR.—DEFEAT AND CAPTIVITY OF BAJAZET.—DEATH OF TIMOUR.—CIVIL WAR OF THE SONS OF BAJAZET.—RESTORATION OF THE TURKISH MONARCHY BY MAHOMET THE FIRST.—SIEGE OF CONSTANTINOPLE BY AMURATH THE SECOND.

THE conquest and monarchy of the world was the first object of the ambition of TIMOUR. To live in the memory and esteem of future ages, was the second wish of his magnanimous spirit. All the civil and military transactions of his reign were diligently recorded in the journals of his secretaries;\* the authentic narrative was revised by the per-

\* These journals were communicated to Sherefeddin, or Cherefeddin

sons best informed of each particular transaction; and it is believed in the empire and family of Timour, that the monarch himself composed the *commentaries* \* of his life, and the *Institutions* † of his government.‡ But these cares were

Ali, a native of Yezd, who composed in the Persian language a history of Timour Beg, which has been translated into French by M. Petit de la Croix (Paris, 1722, in 4 vols. 12mo.), and has always been my faithful guide. His geography and chronology are wonderfully accurate; and he may be trusted for public facts, though he servilely praises the virtue and fortune of the hero. Timour's attention to procure intelligence from his own and foreign countries, may be seen in the *Institutions*, p. 215. 217. 349. 351.

\* These commentaries are yet unknown in Europe; but Mr. White gives some hope that they may be imported and translated by his friend Major Davy, who had read in the East this "minute and faithful narrative of an interesting and eventful period." [Major Davy brought this MS. with him in 1784, but dying on his passage, it remained unpublished till 1830, when it was translated by Col. Stewart, and printed by the Oriental Translation Committee. It is entitled *Mulfuzât Timûry*, or *Autobiographical Memoirs of the Moghul Emperor Timûr*. Omitting what had been already given by White the work commences with Book IV. (*Omens*) and ends with the 41st (Arabian) year of Timour's age (A.H. 777) or his 39th according to our computation (A.D. 1375). They do not therefore include the transactions of his last 30 years, the most important part of his life. Col. Stewart, in his *Addenda* (p. 9) says that he had received two transcripts of the Delhi MS., which is continued to the close of Timour's career; but it came too late and was too voluminous for translation, nor has this portion yet been published. The authenticity of the whole composition has been questioned, because Timour appears to have recorded his own death. But this was added by one of his attendants, in conformity with his concluding desire, that everything to the last moment of his existence should be written in his *Memoirs* as if proceeding from his own mouth.—ED.]

† I am ignorant whether the original *Institutions*, in the Turki or Mogul language, be still extant. The Persic version, with an English translation and most valuable index, was published (Oxford, 1783, in 4to.) by the joint labours of Major Davy and Mr. White, the Arabic professor. This work has been since translated from the Persic into French (Paris, 1787) by M. Langlès, a learned Orientalist, who has added the *Life* of Timour, and many curious notes. [Col. Stewart says (p. vi) that Mr. Erskine, in his Preface to the *Memoirs* of Baber, 1826, informs us "that the original of Timour's autobiography was found in the library of Jaafer Pashâ of Yemen about 1610," at which time Shâh Jehan reigned, to whom Abu Talib Hussyny dedicated his Persian Translation. There is no mention of the original at any subsequent period.—ED.]

‡ Shaw Allum, the present Mogul, reads, values, but cannot imitate,

ineffectual for the preservation of his fame, and these precious memorials in the Mogul or Persian language were concealed from the world, or at least from the knowledge of Europe. The nations which he vanquished exercised a base and impotent revenge; and ignorance has long repeated the tale of calumny,\* which had disfigured the birth and character, the person, and even the name, of Tamerlane.† Yet his real merit would be enhanced, rather than debased, by the elevation of a peasant to the throne of Asia; nor can his lameness be a theme of reproach, unless he had the weakness to blush at a natural, or perhaps an honourable, infirmity.

In the eyes of the Moguls, who held the indefeasible succession of the house of Zingis, he was doubtless a rebel subject; yet he sprang from the noble tribe of Berlass; his fifth ancestor, Carashar Nevian, had been the vizir of Zagatai, in his new realm of Transoxiana; and in the ascent of some generations, the branch of Timour is confounded,

the Institutions of his great ancestor. The English translator relies on their internal evidence; but if any suspicion should arise of fraud and fiction, they will not be dispelled by Major Davy's letter. The Orientals have never cultivated the art of criticism; the patronage of a prince, less honourable perhaps, is not less lucrative than that of a bookseller; nor can it be deemed incredible, that a Persian, the real author, should renounce the credit, to raise the value and price, of the work.

\* The original of the tale is found in the following work, which is much esteemed for its florid elegance of style; *Ahmedis Arabsiadae* (Ahmed Ebn Arabshah) *Vita et Rerum gestarum Timuri. Arabice et Latine edidit Samuel Henricus Manger. Francoerue, 1767, 2 tom. in quarto.* This Syrian author is ever a malicious, and often an ignorant, enemy; the very titles of his chapters are injurious; as how the wicked, as how the impious, as how the viper, &c. The copious article of *Timur*, in *Bibliothèque Orientale*, is of a mixed nature, as D'Herbelot indifferently draws his materials, p. 877—888, from Khondemir, Ebn Schounah, and the Lebtarikh.

† *Demir* or *Timur*, signifies, in the Turkish language, iron; and *Beg* is the appellation of a lord or prince. By the change of a letter or accent, it is changed into *lenc* or *lame*; and a European corruption confounds the two words in the name of Tamerlane. [This is the meaning according to Arabshâh, whose History Col. Stewart condemns as a "coarse satire, little worthy of credit." Timour himself (p. 21) derives his name from *tamurû* (it shall shake) a word in the 67th chapter of the Koran, applied to him when an infant by a celebrated saint.—ED.]



at least by the females,\* with the imperial stem.† He was born forty miles to the south of Samarcand, in the village of Sebzar, in the fruitful territory of Cash, of which his fathers were the hereditary chiefs, as well as of a toman of ten thousand horse.‡ His birth § was cast on one of those periods of anarchy which announce the fall of the Asiatic dynasties, and open a new field to adventurous ambition. The khans of Zagatai were extinct; the emirs aspired to independence; and their domestic feuds could only be suspended by the conquest and tyranny of the khans of Kashgar, who, with an army of Getes, or Calmucs,¶ invaded the

\* After relating some false and foolish tales of Timour *Lenc*, Arabshah is compelled to speak truth, and to own him for a kinsman of Zingis, per mulieres (as he peevishly adds) laqueos Satanae (pars 1, c. 1, p. 25). The testimony of Abulghazi Khan (p. 2, c. 5; p. 5, c. 4), is clear, unquestionable, and decisive.

† According to one of the pedigrees, the fourth ancestor of Zingis, and the ninth of Timour, were brothers; and they agreed, that the posterity of the elder should succeed to the dignity of khan, and that the descendants of the younger should fill the office of their minister and general. This tradition was at least convenient to justify the *first* steps of Timour's ambition. (Institutions, p. 24, 25, from the MS. fragments of Timour's History.) [Timour's own history of his family, received from his father, confirms this. Memoirs, p. 27-30.—ED.]

‡ See the preface of Sherefeddin, and Abulfeda's Geography (Chorasmiæ, &c. Descriptio, p. 60, 71), in the third volume of Hudson's Minor Greek Geographers.

§ See his nativity in Dr. Hyde (Syntagma Dissertat. tom. ii. p. 466), as it was cast by the astrologers of his grandson Ulugh Beg. He was born, A.D. 1336, April 9, 11° 57' P.M. lat. 36. I know not whether they can prove the great conjunction of the planets, from whence, like other conquerors and prophets, Timour derived the surname of Saheb Keran, or master of the conjunctions. (Bibliot. Orient. p. 878.) [Timour does not mention clearly the place or year of his birth. In the translation of his memoirs he is made (p. 30) to quote from an astrologer, that he was born on the 9th of the month Rejeb, A.H. 730. But Col. Stewart considers this to be a mistake either of the Persian translator or the copyist, as all other authorities fix the birth of Timour on the 25th Shaban, A.H. 736, corresponding with the 7th May, 1336. At p. 49, he says also that he was twenty-six in A.H. 762; and all his subsequent dates concur with this.—ED.]

¶ In the Institutions of Timour, these subjects of the khan of Kashgar are most improperly styled Ouzbeks, or Uzbecks, a name which belongs to another branch and country of Tartars. (Abulghazi, p. 5, c. 5; p. 7, c. 5.) Could I be sure that this word is in the Turkish original, I would boldly pronounce that the Institutions were framed a century after the death of Timour, since the establishment of the Uzbecks in Transoxiana. [These Getes must not be mistaken

Transoxian kingdom. From the twelfth year of his age, Timour had entered the field of action;\* in the twenty-fifth, he stood forth as the deliverer of his country; and the eyes and wishes of the people were turned towards a hero who suffered in their cause. The chiefs of the law and of the army had pledged their salvation to support him with their lives and fortunes; but in the hour of danger they were silent and afraid; and, after waiting seven days on the hills of Samarcand, he retreated to the desert with only sixty horsemen. The fugitives were overtaken by a thousand Getes, whom he repulsed with incredible slaughter, and his enemies were forced to exclaim, "Timour is a wonderful man; fortune and the divine favour are with him." But in this bloody action his own followers were reduced to ten, a number which was soon diminished by the desertion of three Carizmians. He wandered in the desert with his wife, seven companions, and four horses; and sixty-two days was he plunged in a loathsome dungeon, from whence he escaped by his own courage, and the remorse of the op-  
for descendants of the ancient Getæ. In Timour's Memoirs they are called *Jetes* and the *Desht Jitteh*, of whom "Tugbeck Timûr Khân, the descendant of Jengyz Khân, was absolute sovereign" (p. 46). They dwelt to the north of the Aral Sea, and were not allies or mercenaries of the khan of Cashgar, but principals in the war against Timour for eleven years, till their subjection in A.H. 771 (A.D. 1378). Colonel Stewart says that the Persian translator sometimes called them *Uzbeks* "by anticipation." It is remarkable that their name has never appeared in history either before or since their contest with Timour. It is most likely that from their progenitors descended the present *Jâts* or *Jaûts* of Bhurtpore, who have been made known to us since Gibbon's time, through our wars in northern India. These appear to have emigrated originally from Turkestan, and to have settled to the northward of Moultan, where they became a low Hindoo caste, and were early distinguished among the most numerous and warlike tribes of that people. In 1026, according to Colonel Stewart (*Hist. of Bengal*, p. 14), they were the natives who manned four thousand vessels in an unsuccessful effort to arrest Sultan Mahmoud's descent of their river (see ch. 57 of this History, vol. vi. p. 360), and from the same authority (p. 35), we learn that in 1192, they invaded the dominions of Mohammed Ghorug, which lay between Balkh and Delhi.—Ed.]

\* [Timour was not so prematurely active. At the age of eighteen he still employed a master to teach him the art of riding, and how to manœuvre an army. On the attainment of his twentieth year, his father made over to him flocks and slaves, and he was occupied in managing his private affairs. At twenty-one he was ordered to lead a detachment against the *Irakians* who had invaded Maveralnaher (Transoxiana), and this was the commencement of his military career.—Ed.]

pressor.\* After swimming the broad and rapid stream of the Jihoon, or Oxus, he led, during some months, the life of a vagrant and outlaw on the borders of the adjacent states. But his fame shone brighter in adversity; he learned to distinguish the friends of his person, the associates of his fortune, and to apply the various characters of men for their advantage, and, above all, for his own. On his return to his native country, Timour was successively joined by the parties of his confederates, who anxiously sought him in the desert; nor can I refuse to describe, in his pathetic simplicity, one of their fortunate encounters. He presented himself as a guide to three chiefs, who were at the head of seventy horse. "When their eyes fell upon me," says Timour, "they were overwhelmed with joy, and they alighted from their horses, and they came and kneeled, and they kissed my stirrup. I also came down from my horse, and took each of them in my arms. And I put my turban on the head of the first chief, and my girdle, rich in jewels and wrought with gold, I bound on the loins of the second; and the third I clothed in my own coat. And they wept, and I wept also; and the hour of prayer was arrived, and we prayed. And we mounted our horses, and came to my dwelling; and I collected my people, and made a feast." His trusty bands were soon increased by the bravest of the tribes; he led them against a superior foe; and after some vicissitudes of war, the Getes were finally driven from the kingdom of Transoxiana. He had done much for his own glory; but much remained to be done, much art to be exerted, and some blood to be spilt, before he could teach his equals to obey him as their master. The birth and power of emir Houssein compelled him to accept a vicious and unworthy colleague, whose sister was the best beloved of his wives. Their union was short and jealous; but the policy of Timour, in their frequent quarrels, exposed his rival to the reproach of injustice and perfidy; and, after a final defeat, Houssein was slain by some sagacious friends, who presumed, for the last time, to disobey the commands of their lord. At the age of thirty-four,† and in a general

\* [Timour says (Memoirs, p. 63) that he and his wife were confined fifty-three days and nights "in a cow-house, swarming with fleas and vermin." His belief in the predictions of his rising to sovereignty encouraged him to attempt and effect his escape.—Ed.]

† The first book of Sherefeddin is employed on the private life of the

diet or *couroultai*, he was invested with *imperial* command, but he affected to revere the house of Zingis; and while the emir Timour reigned over Zagatai and the East, a nominal khan served as a private officer in the armies of his servant. A fertile kingdom, five hundred miles in length and in breadth, might have satisfied the ambition of a subject; but Timour aspired to the dominion of the world, and before his death, the crown of Zagatai was one of the twenty-seven crowns which he had placed on his head. Without expatiating on the victories of thirty-five campaigns, without describing the lines of march which he repeatedly traced over the continent of Asia; I shall briefly represent his conquests in, I. Persia; II. Tartary; and, III. India;\* and from thence proceed to the more interesting narrative of his Ottoman war.

I. For every war, a motive of safety or revenge, of honour or zeal, of right or convenience, may be readily found in the jurisprudence of conquerors. No sooner had Timour reunited to the patrimony of Zagatai the dependent countries of Carizme and Candahar, than he turned his eyes towards the kingdoms of Iran or Persia. From the Oxus to the Tigris, that extensive country was left without a lawful sovereign since the death of Abousaid, the last of the descendants of the great Holacou. Peace and justice had been banished from the land above forty years; and the Mogul invader might seem to listen to the cries of an oppressed people. Their petty tyrants might have opposed him with confederate arms; they separately stood and successively fell; and the difference of their fate was only marked by the promptitude of submission, or the obstinacy hero; and he himself or his secretary (Institutions, p. 3—77), enlarges, with pleasure, on the thirteen designs and enterprises which most truly constitute his personal merit. It even shines through the dark colouring of Arabshah, p. 1, c. 1—12. [This refers apparently to the twelve rules, which, in the first chapter of the Book of Omens, Timour says, "I have constantly practised, and on account of which Almighty God hath conferred greatness on me." His narrative often differs from Gibbon's, especially in respect to Houssein, who was brought to trial by sound of trumpet, and condemned by the assembled chiefs. Timour wished to save his brother-in-law; but his accusers, whom he had injured, insisted on immediately executing the sentence. Memoirs, p. 130—131.—Ed.] \* The conquests of Persia, Tartary, and India, are represented in the second and third books of Sherefeddin, and by Arabshah, c. 13—55. Consult the excellent indexes to the Institutions.

of resistance. Ibrahim, prince of Shirwan or Albania, kissed the footstool of the imperial throne. His peace-offerings of silks, horses, and jewels, were composed, according to the Tartar fashion, each article of nine pieces; but a critical spectator observed, that there were only eight slaves. "I myself am the ninth, replied Ibrahim, who was prepared for the remark; and his flattery was rewarded by the smile of Timour.\* Shah Mansour, prince of Fars, or the proper Persia, was one of the least powerful, but most dangerous, of his enemies. In a battle under the walls of Shiraz, he broke, with three or four thousand soldiers, the *coul*, or main body of thirty thousand horse, where the emperor fought in person. No more than fourteen or fifteen guards remained near the standard of Timour; he stood firm as a rock, and received on his helmet two weighty strokes of a scimitar;† the Moguls rallied; the head of Mansour was thrown at his feet, and he declared his esteem of the valour of a foe, by extirpating all the males of so intrepid a race. From Shiraz, his troops advanced to the Persian Gulf and the richness and weakness of Ormuz ‡ were displayed in an annual tribute of six hundred thousand dinars of gold. Bagdad was no longer the city of peace, the seat of the caliphs; but the noblest conquest of Houlacou could not be overlooked by his ambitious successor. The whole course of the Tigris and Euphrates, from the mouth to the sources of those rivers, was reduced to his obedience; he entered Edessa, and the Turkmans of the black sheep were chastised for the sacrilegious pillage of a caravan of Mecca. In the mountains of Georgia, the native Christians still braved the law and the sword of Mahomet; by three expeditions, he obtained the merit of the *gazie*, or holy war, and the prince of Teflis became his proselyte and friend.

II. A just retaliation might be urged for the invasion of

\* The reverence of the Tartars for the mysterious number of nine is declared by Abulghazi Khan, who, for that reason, divides his Genealogical History into nine parts.

† According to Arabshah (p. 1, c. 23, p. 183), the coward Timour ran away to his tent, and hid himself from the pursuit of Shah Mansour, under the women's garments. Perhaps Sherefeddin (l. 3, c. 25) has magnified his courage.

‡ The history of Ormuz is not unlike that of Tyre. The old city, on the continent, was destroyed by the Tartars, and renewed in a neighbouring island, without fresh water or vegetation. The kings of Ormuz, rich in the Indian trade and the pearl fishery, possessed large territories both in Persia and Arabia;

Turkestan, or the Eastern Tartary. The dignity of Timour could not endure the impunity of the Getes; he passed the Sihoon, subdued the kingdom of Kashgar, and marched seven times into the heart of their country. His most distant camp was two months' journey, or four hundred and eighty leagues, to the north-east of Samarcand; and his emirs, who traversed the river Irtysh, engraved in the forests of Siberia a rude memorial of their exploits. The conquest of Kipzak, or the Western Tartary,\* was founded on the double motive of aiding the distressed, and chastising the ungrateful. Toctamish, a fugitive prince, was entertained and protected in his court; the ambassadors of Auruss Khan were dismissed with a haughty denial, and followed on the same day by the armies of Zagatai; and their success established Toctamish in the Mogul empire of the North. But, after a reign of ten years, the new khan forgot the merits and the strength of his benefactor, the base usurper, as he deemed him, of the sacred rights of the house of Zingis. Through the gates of Derbend, he entered Persia at the head of ninety thousand horse; with the innumerable forces of Kipzak, Bulgaria, Circassia, and Russia, he passed the Sihoon, burnt the palaces of Timour, and compelled him, amidst the winter snows, to contend for Samarcand and his life. After a mild expostulation and a glorious victory, the emperor resolved on revenge; and by the east, and the west, of the Caspian and the Volga, he twice invaded Kipzak with such mighty powers, that thirteen miles were measured from his right to his left wing. In a march of but they were at first the tributaries of the sultans of Kerman, and at last were delivered (A.D. 1505) by the Portuguese tyrants from the tyranny of their own vizirs. (Marco Polo, l. 1, c. 15, 16, fol. 7, 8.) Abulfeda, Geograph. tabul. 11, p. 261, 262, an original chronicle of Ormuz, in Teixeira, or Stevens' History of Persia, p. 376—416, and the Itineraries inserted in the first volume of Ramusio, of Ludovico Barthema (1503), fol. 167, of Andrea Corsali (1517), fol. 202, 203, and of Odoardo Barbessa (in 1516), fol. 315—318. [See Bohn's edition of Marco Polo, p. 60—68, and 444, with the notes.—ED.]

\* Arabshah had travelled into Kipzak, and acquired a singular knowledge of the geography, cities, and revolutions, of that northern region (p. 1, c. 45—49). [The Sihoon was the ancient Jaxartes. The land of the Jetes intervened between this river and Kipzak, for which see ch. 64, p. 129. To the south of the Sihoon and north of the Jihoon (Oxus) lay the Mavernalnaher, or *that which is beyond the river* (Stewart's Preface, p. 7), on which the Jetes were the aggressors. They were the first enemies whom Timour encountered; and his conquest of them preceded his attack on Persia.—ED.]

five months, they rarely beheld the footsteps of man; and their daily subsistence was often trusted to the fortune of the chase. At length the armies encountered each other; but the treachery of the standard-bearer, who, in the heat of action, reversed the imperial standard of Kipzak, determined the victory of the Zagatais; and Toctamish (I speak the language of the Institutions) gave the tribe of Touschi to the wind of desolation.\* He fled to the Christian duke of Lithuania; again returned to the banks of the Volga; and, after fifteen battles with a domestic rival, at last perished in the wilds of Siberia. The pursuit of a flying enemy carried Timour into the tributary provinces of Russia: a duke of the reigning family was made prisoner amidst the ruins of his capital; and Yeletz, by the pride and ignorance of the Orientals, might easily be confounded with the genuine metropolis of the nation. Moscow trembled at the approach of the Tartar, and the resistance would have been feeble, since the hopes of the Russians were placed in a miraculous image of the Virgin, to whose protection they ascribed the casual and voluntary retreat of the conqueror. Ambition and prudence recalled him to the south; the desolate country was exhausted, and the Mogul soldiers were enriched with an immense spoil of precious furs, of linen of Antioch,† and of ingots of gold and silver.‡ On

\* Institutions of Timour, p. 123. 125. Mr. White, the editor, bestows some animadversion on the superficial account of Sherefeddin (l. 3, c. 12—14), who was ignorant of the designs of Timour and the true springs of action.

† The furs of Russia are more credible than the ingots. But the linen of Antioch has never been famous; and Antioch was in ruins. I suspect that it was some manufacture of Europe, which the Hanse merchants had imported by the way of Novogorod. [The Antiochia, founded by the Greeks in Hyrcania, still existed in the days of Timour, under the name of Merve Shāhjuhān, on the river Mūrghāb, a branch of the Jihoon (Memoirs, p. 64, and note). Its ancient name had probably attached to the manufactures brought there and thence conveyed northward by means of the trade on the Oxus. See ch. xlii. of this history, vol. iv. p. 476. In the thirteenth century the brocades of Yezd were carried by merchants to all parts of the world. Marco Polo, p. 52, edit. Bohn.—Ed.]

‡ M. Levésque (Hist. de Russie, tom. ii. p. 247. Vie de Timour, p. 64—67, before the French version of the Institutes) has corrected the error of Sherefeddin, and marked the true limit of Timour's conquests. His arguments are superfluous, and a simple appeal to the Russian annals is sufficient to prove that Moscow, which six years before had been taken by Toctamish, escaped the arms of a more

the banks of the Don, or Tanais, he received an humble deputation from the consuls and merchants of Egypt,\* Venice, Genoa, Catalonia, and Biscay, who occupied the commerce and city of Tana, or Azoph, at the mouth of the river. They offered their gifts, admired his magnificence, and trusted his royal word. But the peaceful visit of an emir, who explored the state of the magazines and harbour, was speedily followed by the destructive presence of the Tartars. The city was reduced to ashes; the Moslems were pillaged and dismissed; but all the Christians, who had not fled to their ships, were condemned either to death or slavery.† Revenge prompted him to burn the cities of Serai and Astrachan, the monuments of rising civilization; and his vanity proclaimed, that he had penetrated to the region of perpetual daylight, a strange phenomenon, which authorised his Mahometan doctors to dispense with the obligation of evening prayer.‡

III. When Timour first proposed to his princes and emirs the invasion of India or Hindostan,§ he was answered by a murmur of discontent: "The rivers! and the mountains and deserts! and the soldiers clad in armour! and the elephants, destroyers of men!" But the displeasure of the emperor was more dreadful than all these terrors; and his superior reason was convinced, that an enterprise of such tremendous aspect was safe and easy in the execution. He was informed by his spies of the weakness and anarchy of Hindostan; the soubahs of the provinces had erected the formidable invader.

\* An Egyptian consul from Grand Cairo is mentioned in Barbaro's Voyage to Tana in 1436, after the city had been rebuilt. (Ramusio, tom. ii. fol. 92.)

† The sack of Azoph is described by Sherefeddin (l. 3, c. 55), and much more particularly by the author of an Italian chronicle. (Andreas de Redusiis de Quero, in Chron. Tarvisiano, in Muratori, Script. Rerum Italicarum, tom. xix. p. 802—805.) He had conversed with the Mianis, two Venetian brothers, one of whom had been sent a deputy to the camp of Timour, and the other had lost at Azoph three sons and twelve thousand ducats.

‡ Sherefeddin only says (l. 3, c. 13), that the rays of the setting, and those of the rising sun, were scarcely separated by any interval; a problem which may be solved in the latitude of Moscow (the fifty-sixth degree), with the aid of the aurora borealis, and a long summer twilight. But a *day* of forty days (Khondemir, apud D'Herbelot, p. 880) would rigorously confine us within the polar circle.

§ For the Indian war, see the Institutions (p. 129—139), the fourth book of Sherefeddin, and the history of Ferishta (in Dow, vol. ii. p. 1—20), which throws a general light on the affairs of Hindostan.



standard of rebellion; and the perpetual infancy of sultan Mahmoud was depised, even in the harem of Delhi. The Mogul army moved in three great divisions; and Timour observes, with pleasure, that the ninety-two squadrons of a thousand horse most fortunately corresponded with the ninety-two names or epithets of the prophet Mahomet. Between the Jihoon and the Indus they crossed one of the ridges of mountains, which are styled by the Arabian geographers, the stony girdles of the earth. The highland robbers were subdued or extirpated; but great numbers of men and horses perished in the snow; the emperor himself was let down a precipice on a portable scaffold; the ropes were one hundred and fifty cubits in length; and, before he could reach the bottom, this dangerous operation was five times repeated. Timour crossed the Indus at the ordinary passage of Attok; and successively traversed, in the footsteps of Alexander, the *Punjab*, or five rivers,\* that fall into the master-stream. From Attok to Delhi, the high road measures no more than six hundred miles; but the two conquerors deviated to the south-east; and the motive of Timour was to join his grandson, who had achieved by his command the conquest of Moultan. On the Eastern bank of the Hyphasis, on the edge of the desert, the Macedonian hero halted and wept: the Mogul entered the desert, reduced the fortress of Batnir, and stood in arms before the gates of Delhi, a great and flourishing city, which had subsisted three centuries under the dominion of the Mahometan kings. The siege, more especially of the castle, might have been a work of time; but he tempted, by the appearance of weakness, the sultan Mahmoud and his vizir to descend into the plain, with ten thousand cuirassiers, forty thousand of his foot guards, and one hundred and twenty elephants, whose tusks are said to have been armed with sharp and poisoned daggers. Against these monsters, or rather, against the imagination of his troops, he condescended to use some extraordinary precautions of fire and a ditch, of iron spikes and a rampart of bucklers; but the event taught

\* The rivers of the Punjab, the five eastern branches of the Indus, have been laid down, for the first time, with truth and accuracy, in Major Rennell's incomparable map of Hindostan. In his Critical Memoir he illustrates, with judgment and learning, the marches of Alexander and Timour. [Refer to a former note at the beginning of ch. 2, vol. i. p. 35.—ED.]

the Moguls to smile at their own fears; and, as soon as these unwieldy animals were routed, the inferior species (the men of India) disappeared from the field. Timour made his triumphal entry into the capital of Hindostan; and admired, with a view to imitate, the architecture of the stately mosch; but the order or licence of a general pillage and massacre polluted the festival of his victory. He resolved to purify his soldiers in the blood of the idolaters, or Gentoos, who still surpass, in the proportion of ten to one, the numbers of the Moslems. In this pious design, he advanced one hundred miles to the north-east of Delhi, passed the Ganges, fought several battles by land and water, and penetrated to the famous rock of Coupele, the statue of the cow, that *seems* to discharge the mighty river, whose source is far distant among the mountains of Thibet.\* His return was along the skirts of the northern hills; nor could this rapid campaign of one year justify the strange foresight of his emirs, that their children, in a warm climate, would degenerate into a race of Hindoos.†

It was on the banks of the Ganges that Timour was informed, by his speedy messengers, of the disturbances which had arisen on the confines of Georgia and Anatolia, of the revolt of the Christians, and the ambitious designs of the sultan Bajazet. His vigour of mind and body was not impaired by sixty-three years and innumerable fatigues; and, after enjoying some tranquil months in the palace of Samarcand, he proclaimed a new expedition of seven years into the western countries of Asia.‡ To the soldiers who had served in the Indian war, he granted the choice of

\* The two great rivers, the Ganges and Burrampooter, rise in Thibet, from the opposite ridges of the same hills, separate from each other to the distance of twelve hundred miles, and after a winding course of two thousand miles, again meet in one point near the gulf of Bengal. Yet so capricious is fame, that the Burrampooter is a late discovery, while his brother Ganges has been the theme of ancient and modern story. Coupele, the scene of Timour's last victory, must be situate near Loldoug, eleven hundred miles from Calcutta; and, in 1774, a British camp! (Rennell's Memoir, p. 7. 59. 90, 91. 99.)

† [The races are now blended, but the small proportion which the conquerors bore to the conquered, is seen in the wide difference between the Indo-Mongolian and the Mongolian languages. Adelung, Mithridates, i. 181. 187. 507. Many European languages are similarly characterized.—ED.]

‡ See the Institutions, p. 141, to the end of the first book, and Sherefeddin (l. 5, c. 1—16) to the entrance of Timour into Syria.

remaining at home, or following their prince; but the troops of all the provinces and kingdoms of Persia were commanded to assemble at Ispahan, and wait the arrival of the imperial standard. It was first directed against the Christians of Georgia, who were strong only in their rocks, their castles, and the winter season; but these obstacles were overcome by the zeal and perseverance of Timour; the rebels submitted to the tribute or the Koran; and if both religions boasted of their martyrs, that name is more justly due to the Christian prisoners, who were offered the choice of abjuration or death. On his descent from the hills, the emperor gave audience to the first ambassadors of Bajazet, and opened the hostile correspondence of complaints and menaces, which fermented two years before the final explosion. Between two jealous and haughty neighbours, the motives of quarrel will seldom be wanting. The Mogul and Ottoman conquests now touched each other in the neighbourhood of Erzerum and the Euphrates; nor had the doubtful limit been ascertained by time and treaty. Each of these ambitious monarchs might accuse his rival of violating his territory; of threatening his vassals, and protecting his rebels; and, by the name of rebels, each understood the fugitive princes, whose kingdoms he had usurped, and whose life or liberty he implacably pursued. The resemblance of character was still more dangerous than the opposition of interest; and in their victorious career, Timour was impatient of an equal, and Bajazet was ignorant of a superior. The first epistle\* of the Mogul emperor must have provoked, instead of reconciling, the Turkish sultan, whose family and nation he affected to despise.† “Dost thou not know that the greatest part of Asia is subject to our arms and our laws? that our invincible forces extend from one sea to the other? that the potentates of the earth form a line

\* We have three copies of these hostile epistles in the Institutions (p. 147), in Sherefeddin (l. 5, c. 14), and in Arabshah (tom. ii. c. 19, p. 183—201), which agree with each other in the spirit and substance rather than in the style. It is probable, that they have been translated, with various latitude, from the Turkish original into the Arabic and Persian tongues.

† The Mogul emir distinguishes himself and his countrymen by the name of *Turks*, and stigmatizes the race and nation of Bajazet with the less honourable epithet of *Turkmans*. Yet I do not understand how the Ottomans could be descended from a Turkman sailor; those inland shepherds were so remote from the sea and all maritime affairs.

before our gate? and that we have compelled fortune herself to watch over the prosperity of our empire? What is the foundation of thy insolence and folly? Thou hast fought some battles in the woods of Anatolia; contemptible trophies! Thou hast obtained some victories over the Christians of Europe; thy sword was blessed by the apostle of God; and thy obedience to the precept of the Koran, in waging war against the infidels, is the sole consideration that prevents us from destroying thy country, the frontier and bulwark of the Moslem world. Be wise in time; reflect; repent; and avert the thunder of our vengeance, which is yet suspended over thy head. Thou art no more than a pismire; why wilt thou seek to provoke the elephants? Alas, they will trample thee under their feet." In his replies, Bajazet poured forth the indignation of a soul which was deeply stung by such unusual contempt. After retorting the basest reproaches on the thief and rebel of the desert, the Ottoman recapitulates his boasted victories in Iran, Touran, and the Indies, and labours to prove that Timour had never triumphed unless by his own perfidy and the vices of his foes. "Thy armies are innumerable: be they so; but what are the arrows of the flying Tartar against the scimitars and battle-axes of my firm and invincible janizaries? I will guard the princes who have implored my protection: seek them in my tents. The cities of Arzingan and Erzeroum are mine, and unless the tribute be duly paid, I will demand the arrears under the walls of Tauris and Sultania." The ungovernable rage of the sultan at length betrayed him to an insult of a more domestic kind. "If I fly from thy arms," said he, "may *my* wives be thrice divorced from my bed; but if thou hast not courage to meet me in the field, mayest thou again receive *thy* wives after they have thrice endured the embraces of a stranger."\* Any violation by word or deed of the secrecy of the harem is an unpardonable offence among the Turkish nations;† and the political quarrel of the two monarchs

\* According to the Koran (c. 2, p. 27, and Sale's discourses, p. 134), a Mussulman who had thrice divorced his wife (who had thrice repeated the words of a divorce) could not take her again, till after she had been married *to*, and repudiated *by*, another husband; an ignominious transaction, which it is needless to aggravate, by supposing, that the first husband must see her enjoyed by a second before his face. (Rycaut's State of the Ottoman Empire, l. 2, c. 21.)

† The common delicacy of Orientals, in never speaking of their

was embittered by private and personal resentment. Yet in his first expedition, Timour was satisfied with the siege and destruction of Siwas or Sebaste, a strong city on the borders of Anatolia; and he revenged the indiscretion of the Ottoman on a garrison of four thousand Armenians, who were buried alive for the brave and faithful discharge of their duty. As a Mussulman, he seemed to respect the pious occupation of Bajazet, who was still engaged in the blockade of Constantinople; and after this salutary lesson, the Mogul conqueror checked his pursuit, and turned aside to the invasion of Syria and Egypt. In these transactions, the Ottoman prince, by the Orientals, and even by Timour, is styled the *Kaïssar of Roum*, the Cæsar of the Romans: a title which, by a small anticipation, might be given to a monarch who possessed the provinces, and threatened the city of the successors of Constantine.\*

The military republic of the Mamelukes still reigned in Egypt and Syria; but the dynasty of the Turks was overthrown by that of the Circassians;† and their favourite Barkok, from a slave and a prisoner, was raised and restored to the throne. In the midst of rebellion and discord, he braved the menaces, corresponded with the enemies, and detained the ambassadors, of the Mogul, who patiently expected his decease, to revenge the crimes of the father on the feeble reign of his son Farage. The Syrian emirs‡ were assembled at Aleppo to repel the invasion; they confided in the fame and discipline of the Mamelukes, in the temper of their swords and lances of the purest steel of Damascus, in the strength of their walled cities, and in the populousness of sixty thousand villages; and, instead of sustaining a siege, they threw open their gates and arrayed women, is ascribed in a much higher degree by Arabshah to the Turkish nations; and it is remarkable enough that Chalcocondylas (l. 2, p. 55) had some knowledge of the prejudice and the insult.

\* For the style of the Moguls, see the Institutions (p. 131. 147), and for the Persians, the Bibliothèque Orientale (p. 882): but I do not find that the title of Cæsar has been applied by the Arabians, or assumed by the Ottomans themselves. [In the Memoirs (p. 17, &c.) Timour styles his rival, *the Kyser Bayazid* and *the Kyser of Roum*.—ED.]

† See the reigns of Barkok and Pharadge, in M. de Guignes (tom. iv. l. 22), who, from the Arabic texts of Aboulmahasen, Ebn Schounah, and Aintabi, has added some facts to our common stock of materials.

‡ For these recent and domestic transactions, Arabshah, though a partial, is a credible witness (tom. i. c. 64—68; tom. ii. c. 1—14). Timour must have been odious to a Syrian; but the notoriety of facts

their forces in the plain. But these forces were not cemented by virtue and union; and some powerful emirs had been seduced to desert or betray their more loyal companions. Timour's front was covered with a line of Indian elephants, whose turrets were filled with archers and Greek fire; the rapid evolutions of his cavalry completed the dismay and disorder; the Syrian crowds fell back on each other; many thousands were stifled or slaughtered in the entrance of the great street; the Moguls entered with the fugitives; and, after a short defence, the citadel, the impregnable citadel of Aleppo, was surrendered by cowardice or treachery. Among the suppliants and captives, Timour distinguished the doctors of the law, whom he invited to the dangerous honour of a personal conference.\* The Mogul prince was a zealous Mussulman; but his Persian schools had taught him to revere the memory of Ali and Hosein; and he had imbibed a deep prejudice against the Syrians, as the enemies of the son of the daughter of the apostle of God. To these doctors he proposed a captious question, which the casuists of Bochara, Samarcand, and Herat were incapable of resolving. "Who are the true martyrs, of those who are slain on my side, or on that of my enemies?" But he was silenced, or satisfied, by the dexterity of one of the cadhis of Aleppo, who replied in the words of Mahomet himself, that the motive, not the ensign, constitutes the martyr; and that the Moslems of either party, who fight only for the glory of God, may deserve that sacred appellation. The true succession of the caliphs was a controversy of a still more delicate nature; and the frankness of a doctor, too honest for his situation, provoked the emperor to exclaim, "Ye are as false as those of Damascus: Moawiyah was a usurper, Yezid a tyrant, and Ali alone is the lawful successor of the prophet." A prudent explanation restored his tranquillity, and he passed to a more familiar topic of conversation. "What is your age?" said he to the cadhi. "Fifty years."—"It would be the age of my eldest son; you see me here (continued

would have obliged him, in some measure, to respect his enemy and himself. His bitters may correct the luscious sweets of Sherefeddin (l. 5. c. 17—29).

\* These interesting conversations appear to have been copied by Arabshah (tom. i. c. 68, p. 625—645) from the cadhi and historian Ebn Schounah, a principal actor. Yet how could he be alive seventy-five years afterwards? (D'Herbelot, p. 792.)

Timour) a poor, lame, decrepit mortal. Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Tauran, and the Indies. I am not a man of blood; and God is my witness, that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamity." During this peaceful conversation, the streets of Aleppo streamed with blood, and re-echoed with the cries of mothers and children, with the shrieks of violated virgins. The rich plunder that was abandoned to his soldiers might stimulate their avarice, but their cruelty was enforced by the peremptory command of producing an adequate number of heads, which, according to his custom were curiously piled in columns and pyramids; the Moguls celebrated the feast of victory, while the surviving Moslems passed the night in tears and in chains. I shall not dwell on the march of the destroyer from Aleppo to Damascus, where he was rudely encountered and almost overthrown by the armies of Egypt. A retrograde motion was imputed to his distress and despair; one of his nephews deserted to the enemy; and Syria rejoiced in the tale of his defeat, when the sultan was driven by the revolt of the Mamelukes to escape with precipitation and shame to his palace of Cairo. Abandoned by their prince, the inhabitants of Damascus still defended their walls; and Timour consented to raise the siege if they would adorn his retreat with a gift or ransom; each article of nine pieces. But no sooner had he introduced himself into the city, under colour of a truce, than he perfidiously violated the treaty, imposed a contribution of ten millions of gold, and animated his troops to chastise the posterity of those Syrians who had executed or approved the murder of the grandson of Mahomet. A family which had given honourable burial to the head of Hosein, and a colony of artificers whom he sent to labour at Samarcand, were alone reserved in the general massacre; and, after a period of seven centuries, Damascus was reduced to ashes, because a Tartar was moved by religious zeal to avenge the blood of an Arab. The losses and fatigues of the campaign obliged Timour to renounce the conquest of Palestine and Egypt; but in his return to the Euphrates, he delivered Aleppo to the flames; and justified his pious motive by the pardon and reward of two thousand sectaries of Ali, who were desirous to visit the tomb of his son. I have expatiated on the personal anecdotes which

mark the character of the Mogul hero; but I shall briefly mention\* that he erected on the ruins of Bagdad a pyramid of ninety thousand heads; again visited Georgia; encamped on the banks of Araxes, and proclaimed his resolution of marching against the Ottoman emperor. Conscious of the importance of the war, he collected his forces from every province; eight hundred thousand men were enrolled on his military list;† but the splendid commands of five and ten thousand horse may be rather expressive of the rank and pension of the chiefs, than of the genuine number of effective soldiers.‡ In the pillage of Syria, the Moguls had acquired immense riches; but the delivery of their pay and arrears for seven years more firmly attached them to the imperial standard.

During this diversion of the Mogul arms, Bajazet had two years to collect his forces for a more serious encounter. They consisted of four hundred thousand horse and foot,§

\* The marches and occupations of Timour between the Syrian and Ottoman wars, are represented by Sherefeddin (l. 5, c. 29—43) and Arabshah (tom. ii. c. 15—18).

† This number of eight hundred thousand was extracted by Arabshah, or rather by Ebn Schounah, ex rationario Timuri, on the faith of a Carizmian officer (tom. i. c. 68, p. 617); and it is remarkable enough, that a Greek historian (Phranza, l. 1, c. 29) adds no more than twenty thousand men. Poggius reckons one million; another Latin contemporary (Chron. Tarvisianum, apud Muratori, tom. xix. p. 800), one million one hundred thousand; and the enormous sum of one million six hundred thousand, is attested by a German soldier, who was present at the battle of Angora. (Leunclav. ad Chalcocondyl. l. 3, p. 82.) Timour, in his Institutions, has not deigned to calculate his troops, his subjects, or his revenues.

‡ A wide latitude of non-effectives, was allowed by the Great Mogul for his own pride and the benefit of his officers. Bernier's patron was Penge-Hazari, commander of five thousand horse; of which he maintained no more than five hundred. (Voyages, tom. i. p. 288, 289.)

§ Timour himself fixes at four hundred thousand men the Ottoman army (Institutions, p. 153), which is reduced to one hundred and fifty thousand by Phranza (l. 1, c. 29), and swelled by the German soldier to one million four hundred thousand. It is evident that the Moguls were the more numerous. [Finlay (ii. 601) complains of the wild fables which exaggerated the armies of Bajazet and Timour to "such numbers, that it would have been impossible to feed them for a day, without a month's preparation at every station." Bajazet's Servian contingent, he says, was only two thousand men at the opening of the campaign; yet, after all its losses, it was stated to be twenty thousand at Angora, and every number seems to have been augmented in the same manner. Timour (Memoirs, p. 17) does not speak *historically* of the numbers of Bajazet's army; but rather *hyperbolically* (it is in



whose merit and fidelity were of an unequal complexion. We may discriminate the janizaries, who have been gradually raised to an establishment of forty thousand men; a national cavalry, the Spahis of modern times; twenty thousand cuirassiers of Europe, clad in black and impenetrable armour; the troops of Anatolia, whose princes had taken refuge in the camp of Timour, and a colony of Tartars, whom he had driven from Kipzak, and to whom Bajazet had assigned a settlement in the plains of Adrianople. The fearless confidence of the sultan urged him to meet his antagonist; and, as if he had chosen that spot for revenge, he displayed his banners near the ruins of the unfortunate Suvas. In the meanwhile, Timour moved from the Araxes through the countries of Armenia and Anatolia; his boldness was secured by the wisest precautions; his speed was guided by order and discipline; and the woods, the mountains, and the rivers, were diligently explored by the flying squadrons, who marked his road and preceded his standard. Firm in his plan of fighting in the heart of the Ottoman kingdom, he avoided their camp, dexterously inclined to the left, occupied Cæsarea, traversed the salt desert and the river Halys, and invested Angora; while the sultan, immoveable and ignorant in his post, compared the Tartar swiftness to the crawling of a snail;\* he returned on the wings of indignation to the relief of Angora; and as both generals were alike impatient for action, the plains round that city were the scene of a memorable battle, which has immor-

his chapter of *Omens*), to magnify the importance of the dream, "in consequence of which he was enabled to take from the *Kyser* the kingdom of Rûm." The tone in which he attributes his success to this dream, seems to imply the numerical inferiority of his own forces to those of the Ottomans.—ED.]

\* It may not be useless to mark the distances between Angora and the neighbouring cities, by the journeys of the caravans, each of twenty or twenty-five miles; to Smyrna twenty, to Kiotahia ten, to Boursa ten, to Cæsarea eight, to Sinope ten, to Nicomedia nine, to Constantinople twelve or thirteen. (See Tournefort, *Voyage au Levant*, tom. ii. lettre 21.) [Gibbon forgot here his conjecture, that Amorium had revived and was misnamed Anguria by the Nubian geographer. For this and the notice of Ancyra and Angora, see note, ch. 52, vol. vi. p. 163. During the division of the Byzantine empire made by Heraclius, Galatia was the Thema Bukellarion, and Ancyra its capital. After the Ottoman conquest, it formed part of the emirate of Karaman. Finlay, *Hist. Byzant.* i. 14. Koeppen, p. 72. 208.—ED.]

talized the glory of Timour and the shame of Bajazet. For this signal victory, the Mogul emperor was indebted to himself, to the genius of the moment, and the discipline of thirty years. He had improved the tactics, without violating the manners, of his nation,\* whose force still consisted in the missile weapons, and rapid evolutions, of a numerous cavalry. From a single troop to a great army, the mode of attack was the same; a foremost line first advanced to the charge, and was supported in a just order by the squadrons of the great vanguard. The general's eye watched over the field, and at his command the front and rear of the right and left wings successively moved forwards in their several divisions, and in a direct or oblique line; the enemy was pressed by eighteen or twenty attacks, and each attack afforded a chance of victory. If they all proved fruitless, or unsuccessful, the occasion was worthy of the emperor himself, who gave the signal of advancing to the standard and main body, which he led in person.† But in the battle of Angora, the main body itself was supported, on the flanks and in the rear, by the bravest squadrons of the reserve, commanded by the sons and grandsons of Timour. The conqueror of Hindostan ostentatiously shewed a line of elephants, the trophies, rather than the instruments, of victory; the use of the Greek fire was familiar to the Moguls and Ottomans; but had they borrowed from Europe the recent invention of gunpowder and cannon, the artificial thunder, in the hands of either nation, must have turned the fortune of the day.‡ In that day, Bajazet displayed the qualities of a soldier and a chief; but his genius sank under a stronger ascendant; and, from various motives, the greatest part of his troops failed him in the decisive moment. His rigour and avarice had provoked a mutiny among the Turks; and even his son Soliman too hastily withdrew from the field. The forces of Anatolia, loyal in their revolt, were

\* See the Systems of Tactics in the Institutions, which the English editors have illustrated with elaborate plans (p. 373—407).

† The sultan himself (says Timour) must then put the foot of courage into the stirrup of patience; a Tartar metaphor, which is lost in the English, but preserved in the French, version of the Institutes (p. 156, 157).

‡ The Greek fire, on Timour's side, is attested by Sherefeddin (l. 5, c. 47); but Voltaire's strange suspicion, that some cannon, inscribed with strange characters, must have been

drawn away to the banners of their lawful princes. His Tartar allies had been tempted by the letters and emissaries of Timour;\* who reproached their ignoble servitude under the slaves of their fathers; and offered to their hopes the dominion of their new, or the liberty of their ancient, country. In the right wing of Bajazet the cuirassiers of Europe charged, with faithful hearts and irresistible arms; but these men of iron were soon broken by an artful flight and headlong pursuit; and the janizaries alone, without cavalry or missile weapons, were encompassed by the circle of the Mogul hunters. Their valour was at length oppressed by heat, thirst, and the weight of numbers; and the unfortunate sultan, afflicted with the gout in his hands and feet, was transported from the field on the fleetest of his horses. He was pursued and taken by the titular khan of Zagatai; and after his capture, and the defeat of the Ottoman powers, the kingdom of Anatolia submitted to the conqueror, who planted his standard at Kiotahia, and dispersed on all sides the ministers of rapine and destruction. Mirza Mehemmed Sultan, the eldest and best beloved of his grandsons, was dispatched to Bursa, with thirty thousand horse; and such was his youthful ardour, that he arrived with only four thousand at the gates of the capital, after performing in five days a march of two hundred and thirty miles. Yet fear is still more rapid in its course; and Soliman, the son of Bajazet, had already passed over to Europe with the royal treasure. The spoil, however, of the palace and city was immense; the inhabitants had escaped; but the buildings, for the most part of wood, were reduced to ashes. From Bursa the grandson of Timour advanced to Nice, even yet a fair and flourishing city; and the Mogul squadrons were only stopped by the waves of the Propontis. The same success attended the other mirzas and emirs in their excursions; and Smyrna, defended by the zeal and courage of the Rhodian knights, alone deserved the presence of the emperor himself. After an obstinate defence, the place was taken by

sent by that monarch to Delhi, is refuted by the universal silence of contemporaries.

\* Timour has dissembled this secret and important negotiation with the Tartars, which is indisputably proved by the joint evidence of the Arabian (tom. i. c. 47, p. 391), Turkish (Annal. Leunclav. p. 321), and Persian historians (Khondemir, apud D'Herbelot, p. 882.)

storm; all that breathed was put to the sword, and the heads of the Christian heroes were launched from the engines, on board of two carracks, or great ships of Europe, that rode at anchor in the harbour. The Moslems of Asia rejoiced in their deliverance from a dangerous and domestic foe, and a parallel was drawn between the two rivals, by observing that Timour, in fourteen days, had reduced a fortress which had sustained seven years the siege, or at least the blockade, of Bajazet.\*

The *iron cage* in which Bajazet was imprisoned by Tamerlane, so long and so often repeated as a moral lesson, is now rejected as a fable by the modern writers, who smile at the vulgar credulity.† They appeal with confidence to the Persian history of Sherefeddin Ali, which has been given to our curiosity in a French version, and from which I shall collect and abridge a more specious narrative of this memorable transaction. No sooner was Timour informed that the captive Ottoman was at the door of his tent, than he graciously stepped forwards to receive him, seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortune. "Alas!" said the emperor, "the decree of fate is now accomplished by your own fault; it is the web which you have woven, the thorns of the tree which yourself have planted. I wished to spare, and even to assist, the champion of the Moslems; you braved our threats; you despised our friendship; you forced us to enter your kingdom with our invincible armies. Behold the event. Had you vanquished, I am not ignorant of the fate which you reserved for myself and my troops. But I disdain to retaliate; your life and honour are secure; and I shall express my gratitude to God by my clemency to man." The royal captive shewed some signs of repentance, accepted the humiliation of a robe of honour, and embraced with tears his son Mousa, who, at his request, was sought and found among

\* For the war of Anatolia or Roum, I add some hints in the Institutions to the copious narratives of Sherefeddin (l. 5, c. 44—65) and Arabshah (tom. ii. c. 20—35). On this part only of Timour's history, it is lawful to quote the Turks (Cantemir, p. 53—55. Annal. Leunclav. p. 320—322) and the Greeks. (Phranza, l. 1, c. 29. Ducas, c. 15—17. Chalcocondylas, l. 3.)

† The scepticism of Voltaire (Essai sur l'Histoire Générale, c. 88) is ready on this, as on every occasion, to reject a popular tale, and to diminish the magnitude of vice and virtue; and on most occasions his incredulity is reasonable.

the captives of the field. The Ottoman princes were lodged in a splendid pavilion; and the respect of the guards could be surpassed only by their vigilance. On the arrival of the harem from Bursa, Timour restored the queen Despina and her daughter to their father and husband; but he piously required that the Servian princess, who had hitherto been indulged in the profession of Christianity, should embrace without delay the religion of the prophet. In the feast of victory, to which Bajazet was invited, the Mogul emperor placed a crown on his head and a sceptre in his hand, with a solemn assurance of restoring him with an increase of glory to the throne of his ancestors. But the effect of this promise was disappointed by the sultan's untimely death; amidst the care of the most skilful physicians, he expired of an apoplexy at Akshehr, the Antioch of Pisidia, about nine months after his defeat. The victor dropped a tear over his grave; his body, with royal pomp, was conveyed to the mausoleum which he had erected at Bursa; and his son Mousa, after receiving a rich present of gold and jewels, of horses and arms, was invested, by a patent in red ink, with the kingdom of Anatolia.

Such is the portrait of a generous conqueror, which has been extracted from his own memorials, and dedicated to his son and grandson, nineteen years after his decease,\* and, at a time when the truth was remembered by thousands, a manifest falsehood would have implied a satire on his real conduct. Weighty indeed is this evidence, adopted by all the Persian histories;† yet flattery, more especially in the East, is base and audacious; and the harsh and ignominious treatment of Bajazet is attested by a chain of witnesses, some of whom shall be produced in the order of their time and country. 1. The reader has not forgotten the garrison of French, whom the marshal Boucicault left behind him for the defence of Constantinople. They were on the spot to

\* See the history of Sherefeddin (l. 5, c. 49. 52, 53. 59, 60). This work was finished at Shiraz, in the year 1424, and dedicated to sultan Ibrahim, the son of Sharokh, the son of Timour, who reigned in Farsistan in his father's lifetime.

† After the perusal of Khondemir, Ebn Schounah, &c. the learned D'Herbelot (Bibliot. Orientale, p. 882) may affirm, that this fable is not mentioned in the most authentic histories; but his denial of the visible testimony of Arabshah leaves some room to suspect his accuracy.

receive the earliest and most faithful intelligence of the overthrow of their great adversary; and it is more than probable that some of them accompanied the Greek embassy to the camp of Tamerlane. From their account, the *hardships* of the prison and death of Bajazet are affirmed by the marshal's servant and historian, within the distance of seven years.\* 2. The name of Poggius, the Italian,† is deservedly famous among the revivers of learning in the fifteenth century. His elegant dialogue on the vicissitudes of fortune‡ was composed in his fiftieth year, twenty-eight years after the Turkish victory of Tamerlane;§ whom he celebrates as not inferior to the illustrious Barbarians of antiquity. Of his exploits and discipline, Poggius was informed by several ocular witnesses; nor does he forget an example so apposite to his theme as the Ottoman monarch, whom the Scythian confined like a wild beast in an iron cage, and exhibited a spectacle to Asia. I might add the authority of two Italian chronicles, perhaps of an earlier date, which would prove at least that the same story, whether false or true, was imported into Europe with the first tidings of the revolution.¶ 3. At the time when Poggius flourished at Rome, Ahmed Ebn Arabshah composed at Damascus the florid and malevolent history of Timour, for which he had collected mate-

\* Et fut lui-même (*Bajazet*) pris, et mené en prison, en laquelle mourut de *dure mort!* Mémoires de Boucicault, p. 1, c. 37. These memoirs were composed while the marshal was still governor of Genoa, from whence he was expelled in the year 1409, by a popular insurrection. (Muratori, *Annali d'Italia*, tom. xii. p. 473, 474.)

† The reader will find a satisfactory account of the life and writings of Poggius, in the *Poggiana*, an entertaining work of M. Lenfant, and in the *Bibliotheca Latina mediæ et infimæ Ætatis* of Fabricius (tom. v. p. 305—308). Poggius was born in the year 1380, and died in 1459.

‡ The dialogue *De Varietate Fortunæ* (of which a complete and elegant edition has been published at Paris in 1723, in 4to.) was composed a short time before the death of pope Martin V. (p. 5), and consequently about the end of the year 1430.

§ See a splendid and eloquent encomium of Tamerlane (p. 36—39), *ipse enim novi* (says Poggius) *qui fuere in ejus castris . . . . Regem vivum cepit, caveâque in modum feræ inclusum per omnem Asiam circumtulit egregium admirandumque spectaculum fortunæ.*

¶ The *Chronicon Tarvisianum* (in Muratori, *Script. Rerum Italicarum*, tom. xix. p. 800) and the *Annales Estenses* (tom. xviii. p. 974). The two authors, Andrea de Redusiis de Quero, and James de Delayto, were both contemporaries, and both chancellors, the one of Trevigi, the other of Ferrara. The evidence of the former is the most positive.

rials in his journeys over Turkey and Tartary.\* Without any possible correspondence between the Latin and the Arabian writer, they agree in the fact of the iron cage; and their agreement is a striking proof of their common veracity. Ahmed Arabshah likewise relates another outrage, which Bajazet endured, of a more domestic and tender nature. His indiscreet mention of women and divorces was deeply resented by the jealous Tartar; in the feast of victory, the wine was served by female cupbearers, and the sultan beheld his own concubines and wives confounded among the slaves, and exposed without a veil to the eyes of intemperance. To escape a similar indignity, it is said that his successors, except in a single instance, have abstained from legitimate nuptials; and the Ottoman practice and belief, at least in the sixteenth century, is attested by the observing Busbequius,† ambassador from the court of Vienna to the great Soliman. 4. Such is the separation of language, that the testimony of a Greek is not less independent than that of a Latin or an Arab. I suppress the names of Chalcocondylas and Ducas, who flourished in a later period, and who speak in a less positive tone; but more attention is due to George Phranza,‡ protovestiare of the last emperors, and who was born a year before the battle of Angora. Twenty-two years after that event, he was sent ambassador to Amurath the Second; and the historian might converse with some veteran janizaries, who had been made prisoners with the sultan, and had themselves seen him in his iron cage. 5. The last evidence, in every sense, is that of the Turkish Annals, which have been consulted or transcribed by Leunclavius, Pococke, and Cantemir.§ They unanimously deplore the captivity of the iron cage; and some credit may be allowed to national historians, who cannot stigmatize the Tartar without uncovering the shame of their king and country.

\* See Arabshah, tom. ii. c. 23. 34. He travelled in regiones Rumæas, A.H. 839 (A.D. 1435, July 27), tom. ii. c. 2, p. 13.

† Busbequius in Legatione Turcicâ, epist. 1, p. 52. Yet his respectable authority is somewhat shaken by the subsequent marriages of Amurath II. with a Servian, and of Mahomet II. with an Asiatic, princess. (Cantemir, p. 83. 93.)

‡ See the testimony of George Phranza (l. 1, c. 29), and his life in Hanckius (de Script. Byzant. p. 1, c. 40). Chalcondyles and Ducas speak in general terms of Bajazet's chains.

§ Annales Leunclav. p. 321. Pococke, Prolegomen. ad Abulpharag. Dynast. Cantemir, p. 55.

From these opposite premises, a fair and moderate conclusion may be deduced. I am satisfied that Sherefeddin Ali has faithfully described the first ostentatious interview, in which the conqueror, whose spirits were harmonized by success, affected the character of generosity. But his mind was insensibly alienated by the unseasonable arrogance of Bajazet; the complaints of his enemies, the Anatolian princes, were just and vehement; and Timour betrayed a design of leading his royal captive in triumph to Samarcand. An attempt to facilitate his escape, by digging a mine under the tent, provoked the Mogul emperor to impose a harsher restraint; and in his perpetual marches, an iron cage on a wagon might be invented, not as a wanton insult, but as a rigorous precaution. Timour had read in some fabulous history a similar treatment of one of his predecessors, a king of Persia; and Bajazet was condemned to represent the person, and expiate the guilt of the Roman Cæsar.\* But the strength of his mind and body fainted under the trial, and his premature death might, without injustice, be ascribed to the severity of Timour. He warred not with the dead; a tear and a sepulchre were all that he could bestow on a captive who was delivered from his power; and if Mousa, the son of Bajazet, was permitted to reign over the ruins of Bursa, the greatest part of the province of Anatolia had been restored by the conqueror to their lawful sovereigns.

From the Irtish and Volga to the Persian gulf, and from the Ganges to Damascus and the Archipelago, Asia was in the hand of Timour; his armies were invincible, his ambition was boundless, and his zeal might aspire to conquer and convert the Christian kingdoms of the West, which already trembled at his name. He touched the utmost verge of the land; but an insuperable, though narrow, sea rolled between the two continents of Europe and Asia,† and

\* A Sapor, king of Persia, had been made prisoner, and inclosed in the figure of a cow's hide, by Maximian or Galerius Cæsar. Such is the fable related by Eutychius. (Annal. tom. i. p. 421, vers. Pocock.) The recollection of the true history (Decline and Fall, &c. vol. i. p. 438—450) will teach us to appreciate the knowledge of the Orientals of the ages which precede the Hegira. [Finlay (ii. 464) says, on the authority of Pachymer (ii. 110), that Bajazet's iron cage was a Byzantine litter, inclosed with bars, in which state prisoners were usually conveyed on journeys.—ED ]

† Arabshah (tom. ii. c. 25) describes, like a curious traveller, the straits of Gallipoli and Constantinople. To acquire a just idea of these events, I have compared the narratives and prejudices of the Moguls, Turks, Greeks, and



the lord of so many *tomans*, or myriads, of horse, was not master of a single galley.\* The two passages of the Bosphorus and Hellespont, of Constantinople and Gallipoli, were possessed, the one by the Christians, the other by the Turks. On this great occasion, they forgot the difference of religion, to act with union and firmness in the common cause; the double straits were guarded with ships and fortifications; and they separately withheld the transports which Timour demanded of either nation, under the pretence of attacking their enemy. At the same time, they soothed his pride with tributary gifts and suppliant embassies, and prudently tempted him to retreat with the honours of victory. Soliman, the son of Bajazet, implored his clemency for his father and himself; accepted, by a red patent, the investiture of the kingdom of Rumania, which he already held by the sword; and reiterated his ardent wish, of casting himself in person at the feet of the king of the world. The Greek emperor† (either John or Manuel) submitted to pay the same tribute which he had stipulated with the Turkish sultan, and ratified the treaty by an oath of allegiance, from which he could absolve his conscience so soon as the Mogul arms had retired from Anatolia. But the fears and fancy of nations ascribed to the ambitious Tamerlane a new design of vast and romantic compass; a design of subduing Egypt and Africa, marching from the Nile to the Atlantic ocean, entering Europe by the straits of Gibraltar, and after imposing his yoke on the kingdoms of Christendom, of returning home by the deserts of Russia and Tartary. This remote, and perhaps imaginary, danger was averted by the submission of the sultan of Egypt; the honours of the prayer and the coin attested at Cairo the supremacy of Timour; and a rare gift of a *giraffe*, or camelopard, and nine ostriches, represented at Samarcand the tribute of the African world.

Arabians. The Spanish ambassador mentions this hostile union of the Christians and Ottomans. (Vie de Timour, p. 96.)

\* [Finlay (Med. Greece, p. 454) contradicts Gibbon, and says that Timour had a fleet on the Black Sea. But he overlooks that this fleet was not his own; it consisted of twenty ships belonging to the emperor of Trebizond, a navy very inadequate either to transport an army across the Bosphorus, or meet the forces by which it would have been opposed.—ED.]

† Since the name of Cæsar had been transferred to the sultans of Roum, the Greek princes of Constantinople (Sherefeddin, l. 5, c. 54) were confounded with the Christian *lords* of Gallipoli, Thessalonica,

Our imagination is not less astonished by the portrait of a Mogul, who, in his camp before Smyrna, meditates, and almost accomplishes, the invasion of the Chinese empire.\* Timour was urged to this enterprise by national honour and religious zeal. The torrents which he had shed of Musulman blood could be expiated only by an equal destruction of the infidels; and as he now stood at the gates of paradise, he might best secure his glorious entrance, by demolishing the idols of China, founding moschs in every city, and establishing the profession of faith in one God, and his prophet Mahomet. The recent expulsion of the house of Zingis was an insult on the Mogul name; and the disorders of the empire afforded the fairest opportunity for revenge. The illustrious Hongvou, founder of the dynasty of *Ming*, died four years before the battle of Angora; and his grandson, a weak and unfortunate youth, was burnt in his palace, after a million of Chinese had perished in the civil war.† Before he evacuated Anatolia, Timour dispatched beyond the Sihoon a numerous army, or rather colony, of his old and new subjects, to open the road, to subdue the Pagan Calmucs and Mungals, and to found cities and magazines in the desert; and, by the diligence of his lieutenant, he soon received a perfect map and description of the unknown regions, from the source of the Irtish to the wall of China. During these preparations, the emperor achieved the final conquest of Georgia; passed the winter on the banks of the Araxes; appeased the troubles of Persia; and slowly returned to his capital, after a campaign of four years and nine months.

On the throne of Samarcand,‡ he displayed, in a short repose, his magnificence and power; listened to the complaints of the people; distributed a just measure of rewards and punishments; employed his riches in the architecture of

&c. under the title of *Tekkur*, which is derived by corruption from the genitive *τοῦ κυρίου*. (Cantemir, p. 51.) \* See Sherefeddin l. 5, c. 4, who marks, in a just Itinerary, the road to China, which Arabshah (tom. ii. c. 33) paints in vague and rhetorical colours.

† Synopsis Hist. Sinicæ, p. 74—76 (in the fourth part of the Relations de Thevenot), Duhalde, Hist. de la Chine (tom. i. p. 507, 508, folio edition); and for the chronology of the Chinese emperors, De Guignes, Hist. des Huns, tom. i. p. 71, 72.

‡ For the return, triumph, and death, of Timour, see Sherefeddin (l. 6, c. 1—30) and Arabshah (tom. ii. c. 35—47).

palaces and temples; and gave audience to the ambassadors of Egypt, Arabia, India, Tartary, Russia, and Spain, the last of whom presented a suit of tapestry which eclipsed the pencil of the Oriental artists. The marriage of six of the emperor's grandsons was esteemed an act of religion as well as of paternal tenderness; and the pomp of the ancient caliphs was revived in their nuptials. They were celebrated in the gardens of Canighul, decorated with innumerable tents and pavilions, which displayed the luxury of a great city and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens; the plain was spread with pyramids of meat, and vases of every liquor, to which thousands of guests were courteously invited; the orders of the state, and the nations of the earth, were marshalled at the royal banquet; nor were the ambassadors of Europe (says the haughty Persian) excluded from the feast; since even the *casses*, the smallest of fish, find their place in the ocean.\* The public joy was testified by illuminations and masquerades; the trades of Samarcand passed in review, and every trade was emulous to execute some quaint device, some marvellous pageant, with the materials of their peculiar art. After the marriage-contracts had been ratified by the *cadhis*, the bridegrooms and their brides retired to the nuptial chambers; nine times, according to the Asiatic fashion, they were dressed and undressed; and, at each change of apparel, pearls and rubies were showered on their heads, and contemptuously abandoned to their attendants. A general indulgence was proclaimed; every law was relaxed, every pleasure was allowed; the people was free, the sovereign was idle; and the historian of Timour may remark, that, after devoting fifty years to the attainment of empire, the only happy period of his life were the two months in which he ceased to exercise his power. But he was soon

\* Sherefeddin (l. 6, c. 24) mentions the ambassadors of one of the most potent sovereigns of Europe. We know that it was Henry III. king of Castile: and the curious relation of his two embassies is still extant. (Mariana, *Hist. Hispan.* l. 19, c. 11, tom. ii. p. 329, 330. *Avertissement à l'Hist. de Timur Bec*, p. 28—33.) There appears likewise to have been some correspondence between the Mogul emperor and the court of Charles VI. king of France. (*Histoire de France*, par Velly et Villaret, tom. xii. p. 336.) [This correspondence, in 1403, has been published by Silvestre de Sacy, *Mémoires de l'Acad. des Ins.* tom. vi. p. 410.—Ed.]

awakened to the cares of government and war. The standard was unfurled for the invasion of China; the emirs made their report of two hundred thousand, the select and veteran soldiers of Iran and Tooran; their baggage and provisions were transported by five hundred great wagons, and an immense train of horses and camels; and the troops might prepare for a long absence, since more than six months were employed in the tranquil journey of a caravan from Samarcand to Peking. Neither age, nor the severity of the winter, could retard the impatience of Timour; he mounted on horseback, passed the Sihoon on the ice, marched seventy-six parasangs, three hundred miles, from his capital, and pitched his last camp in the neighbourhood of Otrar, where he was expected by the angel of death. Fatigue, and the indiscreet use of iced water accelerated the progress of his fever, and the conqueror of Asia expired in the seventieth year of his age, thirty-five years after he had ascended the throne of Zagatai. His designs were lost; his armies were disbanded; China was saved; and fourteen years after his decease, the most powerful of his children sent an embassy of friendship and commerce to the court of Peking.\*

The fame of Timour has pervaded the East and West; his posterity is still invested with the imperial *title*; and the admiration of his subjects, who revered him almost as a deity, may be justified in some degree, by the praise or confession of his bitterest enemies.† Although he was lame of a hand and foot, his form and stature were not unworthy of his rank; and his vigorous health, so essential to himself and to the world, was corroborated by temperance and exercise. In his familiar discourse he was grave and modest, and if he was ignorant of the Arabic language, he spoke, with fluency and elegance, the Persian and Turkish idioms. It was his delight to converse with the learned on topics of history and science; and the amusement of his leisure hours was the game of chess, which he improved, or corrupted

\* See the translation of the Persian account of their embassy, a curious and original piece (in the fourth part of the Relations de Thevenot). They presented the emperor of China with an old horse which Timour had formerly rode. It was in the year 1419 that they departed from the court of Herat, to which place they returned in 1422 from Peking.

† From Arabshah, tom. ii. c. 96. The bright or softer colours are borrowed from Sherefeddin, D'Herbelot, and the Institutions.

with new refinements.\* In his religion, he was a zealous, though not perhaps an orthodox, Mussulman;† but his sound understanding may tempt us to believe, that a superstitious reverence for omens and prophecies, for saints and astrologers, was only affected as an instrument of policy. In the government of a vast empire, he stood alone and absolute, without a rebel to oppose his power, a favourite to seduce his affections, or a minister to mislead his judgment. It was his firmest maxim, that whatever might be the consequence, the word of the prince should never be disputed or recalled; but his foes have maliciously observed, that the commands of anger and destruction were more strictly executed than those of beneficence and favour. His sons and grandsons, of whom Timour left six-and-thirty at his decease, were his first and most submissive subjects; and whenever they deviated from their duty, they were corrected, according to the laws of Zingis, with the bastonade, and afterwards restored to honour and command. Perhaps his heart was not devoid of the social virtues; perhaps he was not incapable of loving his friends, and pardoning his enemies; but the rules of morality are founded on the public interest; and it may be sufficient to applaud the *wisdom* of a monarch, for the liberality by which he is not impoverished, and for the justice by which he is strengthened and enriched. To maintain the harmony of authority and obedience, to chastise the proud, to protect the weak, to reward the deserving, to banish vice and idleness from his dominions, to secure the traveller and merchant, to restrain the depredations of the soldier, to cherish the labours of the husbandman, to encourage industry and learning, and, by an equal and moderate assessment, to increase the revenue, without increasing the taxes, are indeed the duties of a prince; but, in the discharge of these duties, he finds an ample and im-

\* His new system was multiplied from thirty-two pieces, and sixty-four squares, to fifty-six pieces and one hundred and ten or one hundred and thirty squares. But except in his court, the old game has been thought sufficiently elaborate. The Mogul emperor was rather pleased than hurt with the victory of a subject: a chess-player will feel the value of this encomium!

† See Sherefeddiu l. 5, c. 15. 25. Arabshah (tom. ii. c. 96, p. 801. 803) reproves the impiety of Timour and the Moguls, who almost preferred to the Koran, the *yacsa*, or law of Zingis (cui Deus maledicat); nor will he believe that Sharokh had abolished the use and authority of that Pagan code.

mediate recompense. Timour might boast, that, at his accession to the throne, Asia was the prey of anarchy and rapine, whilst under his prosperous monarchy a child, fearless and unhurt, might carry a purse of gold from the East to the West. Such was his confidence of merit, that from this reformation he derived an excuse for his victories, and a title to universal dominion. The four following observations will serve to appreciate his claim to the public gratitude; and perhaps we shall conclude, that the Mogul emperor was rather the scourge than the benefactor of mankind. 1. If some partial disorders, some local oppressions, were healed by the sword of Timour, the remedy was far more pernicious than the disease. By their rapine, cruelty, and discord, the petty tyrants of Persia might afflict their subjects; but whole nations were crushed under the footsteps of the reformer. The ground which had been occupied by flourishing cities was often marked by his abominable trophies, by columns, or pyramids, of human heads. Astracan, Carizme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Boursa, Smyrna, and a thousand others, were sacked, or burnt, or utterly destroyed, in his presence, and by his troops; and perhaps his conscience would have been startled, if a priest or philosopher had dared to number the millions of victims whom he had sacrificed to the establishment of peace and order.\* 2. His most destructive wars were rather inroads than conquests. He invaded Turkestan, Kipzak, Russia, Hindostan, Syria, Anatolia, Armenia, and Georgia, without a hope or a desire of preserving those distant provinces. From thence he departed, laden with spoil; but he left behind him neither troops to awe the contumacious, nor magistrates to protect the obedient, natives. When he had broken the fabric of their ancient government, he abandoned them to the evils which his invasion had aggravated or caused; nor were these evils compensated by any present or possible benefits. 3. The kingdoms of Transoxiana and Persia were the proper

\* Besides the bloody passages of this narrative, I must refer to an anticipation in the third volume of the *Decline and Fall*, which, in a single note (p. 562) accumulates near three hundred thousand heads of the monuments of his cruelty. Except in Rowe's play on the 5th of November, I did not expect to hear of Timour's amiable moderation (White's preface, p. 7). Yet I can excuse a generous enthusiasm in the reader, and still more in the editor, of the *Institutions*.

field which he laboured to cultivate and adorn, as the perpetual inheritance of his family. But his peaceful labours were often interrupted, and sometimes blasted, by the absence of the conqueror. While he triumphed on the Volga or the Ganges, his servants, and even his sons, forgot their master and their duty. The public and private injuries were poorly redressed by the tardy rigour of inquiry and punishment; and we must be content to praise the *Institutions* of Timour as the specious idea of a perfect monarchy.

4. Whatsoever might be the blessings of his administration, they evaporated with his life. To reign, rather than to govern, was the ambition of his children and grandchildren,\* the enemies of each other and of the people. A fragment of the empire was upheld with some glory by Sharokh his youngest son; but after *his* decease, the scene was again involved in darkness and blood; and before the end of a century, Transoxiana and Persia were trampled by the Uzbeks from the North, and the Turkmans of the black and white sheep. The race of Timour would have been extinct, if a hero, his descendant in the fifth degree, had not fled before the Uzbek arms to the conquest of Hindostan. His successors (the great Moguls)† extended their sway from the mountains of Cashmir to Cape Comorin, and from Candahar to the gulf of Bengal. Since the reign of Aurungzebe, their empire has been dissolved; their treasures of Delhi have been rifled by a Persian robber, and the richest of their kingdoms is now possessed by a company of Christian merchants, of a remote island in the northern ocean.‡

Far different was the fate of the Ottoman monarchy. The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it again rose with fresh vigour and more lively vegetation. When Timour, in every sense, had evacuated Anatolia, he left the cities without a palace, a treasure, or a king. The open country was over-

\* Consult the last chapters of Sherefeddin and Arabshah, and M. de Guignes (*Hist. des Huns*, tom. iv. l. 20), Fraser's *History of Nadir Shah*, p. 1—62. The story of Timour's descendants is imperfectly told, and the second and third parts of Sherefeddin are unknown.

† Shah Allum, the present Mogul, is in the fourteenth degree from Timour, by Miran Shah, his third son. See the second volume of Dow's *History of Hindostan*.

‡ [This sketch of Timour's career and its consequences is equally applicable to the ravages of every Mongolian conqueror, and is in

spread with hordes of shepherds and robbers of Tartar or Turkman origin; the recent conquests of Bajazet were restored to the emirs, one of whom, in base revenge, demolished his sepulchre; and his five sons were eager, by civil discord, to consume the remnant of their patrimony. I shall enumerate their names in the order of their age and actions.\* 1. It is doubtful, whether I relate the story of the true *Mustapha*, or of an impostor, who personated that lost prince. He fought by his father's side in the battle of Angora; but when the captive sultan was permitted to inquire for his children, Mousa alone could be found; and the Turkish historians, the slaves of the triumphant faction, are persuaded that his brother was confounded among the slain. If *Mustapha* escaped from that disastrous field, he was concealed twelve years from his friends and enemies, till he emerged in Thessaly, and was hailed by a numerous party, as the son and successor of Bajazet. His first defeat would have been his last, had not the true, or false, *Mustapha* been saved by the Greeks, and restored, after the decease of his brother Mahomet, to liberty and empire. A degenerate mind seemed to argue his spurious birth; and if, on the throne of Adrianople, he was adored as the Ottoman sultan, his flight, his fetters, and an ignominious gibbet, delivered the impostor to popular contempt. A similar character and claim were asserted by several rival pretenders; thirty persons are said to have suffered under the name of *Mustapha*; and these frequent executions may perhaps insinuate, that the Turkish court was not perfectly secure of the death of the lawful prince. 2. After his father's captivity, *Isa* † reigned for some time in the neighbourhood of Angora, Sinope, and the Black Sea; and his ambassadors were dismissed from the presence of Timour with fair promises and honourable gifts. But their master was soon deprived of his province and life, by a jealous

accordance with the view taken of their general character in a preceding note. See p. 139—140.—ED.]

\* The civil wars, from the death of Bajazet to that of *Mustapha*, are related, according to the Turks, by Demetrius Cantemir (p. 58—82). Of the Greeks, Chalcocondylas (l. 4 and 5), Phranza (l. 1, c. 30—32), and Ducas (27); the last is the most copious and best informed.

† Arabshah, tom. ii. c. 26, whose testimony on this occasion is weighty and valuable. The existence of *Isa* (unknown to the Turks) is likewise confirmed by Sherefeddin (l. 5, c. 57).



brother, the sovereign of Amasia; and the final event suggested a pious allusion, that the law of Moses and Jesus, of *Isa* and *Mousa*, had been abrogated by the greater *Mahomet*.\* 3. *Soliman* is not numbered in the list of the Turkish emperors; yet he checked the victorious progress of the Moguls; and after their departure, united for a while the thrones of Adrianople and Boursa. In war he was brave, active, and fortunate; his courage was softened by clemency; but it was likewise inflamed by presumption, and corrupted by intemperance and idleness. He relaxed the nerves of discipline, in a government where either the subject or the sovereign must continually tremble; his vices alienated the chiefs of the army and the law; and his daily drunkenness, so contemptible in a prince and a man, was doubly odious in a disciple of the prophet. In the slumber of intoxication he was surprised by his brother *Mousa*; and as he fled from Adrianople towards the Byzantine capital, *Soliman* was overtaken and slain in a bath, after a reign of seven years and ten months. 4. The investiture of *Mousa* degraded him as the slave of the Moguls; his tributary kingdom of Anatolia was confined within a narrow limit, nor could his broken militia and empty treasury contend with the hardy and veteran bands of the sovereign of Romania. *Mousa* fled in disguise from the palace of Boursa; traversed the Propontis in an open boat; wandered over the Wallachian and Servian hills; and after some vain attempts, ascended the throne of Adrianople, so recently stained with the blood of *Soliman*. In a reign of three years and a half, his troops were victorious against the Christians of Hungary and the Morea; but *Mousa* was ruined by his timorous disposition and unseasonable clemency. After resigning the sovereignty of Anatolia, he fell a victim to the perfidy of his ministers, and the superior ascendant of his brother *Mahomet*. 5. The final victory of *Mahomet* was the just recompense of his prudence and moderation. Before his father's captivity, the royal youth had been intrusted with the government of Amasia, thirty days' journey from Constantinople, and the Turkish frontier against the Christians of Trebizond and Georgia. The

\* [*Mahomet* is called by the Byzantine writers *Kurtzelebi*, a corruption of *Kyrishdji Tchelebi* (the Noble Wrestler), a name given to him on account of his skill in wrestling. Finlay, ii. 603.—ED.]

castle, in Asiatic warfare, was esteemed impregnable; and the city of Amasia,\* which is equally divided by the river Iris, rises on either side in the form of an amphitheatre, and represents on a smaller scale the image of Bagdad. In his rapid career, Timour appears to have overlooked this obscure and contumacious angle of Anatolia; and Mahomet, without provoking the conqueror, maintained his silent independence, and chased from the province the last stragglers of the Tartar host. He relieved himself from the dangerous neighbourhood of Isa; but in the contests of their more powerful brethren, his firm neutrality was respected; till, after the triumph of Mousa, he stood forth the heir and avenger of the unfortunate Soliman. Mahomet, obtained Anatolia by treaty, and Romania by arms; and the soldier who presented him with the head of Mousa, was rewarded as the benefactor of his king and country. The eight years of his sole and peaceful reign were usefully employed in banishing the vices of civil discord, and restoring on a firmer basis the fabric of the Ottoman monarchy. His last care was the choice of two vizirs, Bajazet and Ibrahim,† who might guide the youth of his son Amurath; and such was their union and prudence, that they concealed above forty days the emperor's death, till the arrival of his successor in the palace of Bursa. A new war was kindled in Europe by the prince, or impostor, Mustapha; the first vizir lost his army and his head; but the more fortunate Ibrahim, whose name and family are still revered, extinguished the last pretender to the throne of Bajazet, and closed the scene of domestic hostility.

In these conflicts, the wisest Turks, and indeed the body of the nation, were strongly attached to the unity of the empire; and Romania and Anatolia, so often torn asunder by private ambition, were animated by a strong and invincible tendency of cohesion. Their efforts might have instructed the Christian powers; and had they occupied with a confederate fleet the straits of Gallipoli, the Ottomans, at least in Europe, must have been speedily annihilated. But

\* Arabshah, loc. citat. Abulfeda, Geograph. tab. xvii. p. 302. Busbequius, epist. 1, p. 96, 97, in Itinere C. P. et Amasiano.

† The virtues of Ibrahim are praised by a contemporary Greek. (Ducas, c. 25.) His descendants are the sole nobles in Turkey: they content themselves with the administration of his pious foundations,

the schism of the West, and the factions and wars of France and England, diverted the Latins from this generous enterprise; they enjoyed the present respite without a thought of futurity; and were often tempted by a momentary interest to serve the common enemy of their religion. A colony of Genoese,\* which had been planted at Phocæa,† on the Ionian coast, was enriched by the lucrative monopoly of alum;‡ and their tranquillity under the Turkish empire

are excused from public offices, and receive two annual visits from the sultan. (Cantemir, p. 76.)

\* See Pachymer (i. 5, c. 29),

Nicephorus Gregoras (l. 2, c. 1), Sherefeddin (l. 5, c. 57), and Ducas (c. 25). The last of these, a curious and careful observer, is entitled, from his birth and station, to particular credit in all that concerns Ionia and the islands. Among the nations that resorted to New Phocæa, he mentions the English (Ἰγγλῆνοι); an early evidence of Mediterranean trade.

† For the spirit of navigation, and freedom of ancient Phocæa, or rather of the Phocæans, consult the first book of Herodotus, and the Geographical Index of his last and learned French translator, M. Larcher (tom. vii. p. 299). [Consult also Clinton (F. H. i. 119. 228. 234). The most flourishing period of the Phocæans was from 575 to 532 B.C. when they held the empire of the sea. Their colonies are the best evidence of their commercial activity, and among them we find the important ports of Heraclea in Pontus and Marseilles.—ED.]

‡ Phocæa is not enumerated by Pliny (Hist. Nat. 35. 52) among the places productive of alum: he reckons Egypt as the first, and for the second the isle of Melos, whose alum mines are described by Tournefort (tom. i. lettre 4), a traveller and a naturalist. After the loss of Phocæa, the Genoese, in 1459, found that useful mineral in the isle of Ischia. (Ismael Bouillaud, ad Ducam. c. 25.) [The *alumen* of Pliny and the ancients was what we now call vitriol. The art of preparing our present alum was not discovered till the twelfth century, and according to some, at Edessa. The commercial transactions of the Genoese in the East brought it under their notice, and they made it for themselves, first at Phocæa, near the mouth of the Hermus, now Focchia Vecchia (Chishull's Travels, p. 32), or Fokia (Malte Brun and Balbi, p. 647), then in the vicinity of Pera, and in 1459 on the island of Cœnaria or Ischia. John di Castriot, who had been acquainted with the process during his residence at Constantinople, after the fall of that city, took refuge at Rome, and urged Pius II. to establish alum-works at Tolfa, near Civita Vecchia. These produced so large a revenue, that Julius III., Paul III. and IV. and Gregory XII. placed their alum on a level with their doctrine, and guarded both alike by bulls and excommunications. In 1608, the pale verdure of vegetation about Whitby and Guisborough in Yorkshire, betrayed the presence of the rock to Sir Thomas Chaloner, the tutor of Prince Henry, eldest son of James I. He allured Italian workmen, and in defiance of the most virulent papal fulminations, succeeded in making alum to such an extent, that the

was secured by the annual payment of tribute. In the last civil war of the Ottomans, the Genoese governor Adorno, a bold and ambitious youth, embraced the party of Amurath, and undertook, with seven stout galleys, to transport him from Asia to Europe. The sultan and five hundred guards embarked on board the admiral's ship, which was manned by eight hundred of the bravest Franks. His life and liberty were in their hands; nor can we, without reluctance, applaud the fidelity of Adorno, who, in the midst of the passage, knelt before him, and gratefully accepted a discharge of his arrears of tribute. They landed in sight of Mustapha and Gallipoli; two thousand Italians, armed with lances and battle-axes, attended Amurath to the conquest of Adrianople; and this venal service was soon repaid by the ruin of the commerce and colony of Phocæa.

If Timour had generously marched at the request, and to the relief, of the Greek emperor, he might be entitled to the praise and gratitude of the Christians.\* But a Musulman, who carried into Georgia the sword of persecution, and respected the holy warfare of Bajazet, was not disposed to pity or succour the *idolaters* of Europe. The Tartar followed the impulse of ambition; and the deliverance of Constantinople was the accidental consequence. When Manuel abdicated the government, it was his prayer, rather than his hope, that the ruin of the church and state might be delayed beyond his unhappy days; and after his return from a western pilgrimage, he expected every hour the news of the sad catastrophe. On a sudden, he was astonished and rejoiced by the intelligence of the retreat, the overthrow, and the captivity, of the Ottoman. Manuel†

produce of that district soon amounted to six thousand tons in the year. Beckmann, History of Inventions, (Bohn) i. 180. Gough's Camden, iii. 81.—ED.]

\* The writer who has the most abused this fabulous generosity, is our ingenious Sir William Temple (his works, vol. iii. p. 349, 350, octavo edition), that lover of exotic virtue. After the conquest of Russia, &c. and the passage of the Danube, his Tartar hero relieves, visits, admires, and refuses the city of Constantine. His flattering pencil deviates in every line from the truth of history; yet his pleasing fictions are more excusable than the gross errors of Cantemir.

† For the reigns of Manuel and John, of Mahomet I. and Amurath II. see the Othman history of Cantemir (p. 70—95), and the three Greeks, Chalcocondylas, Phranza, and Ducas, who is still superior to his rivals.

immediately sailed from Modon in the Morea; ascended the throne of Constantinople; and dismissed his blind competitor to an easy exile in the isle of Lesbos. The ambassadors of the son of Bajazet were soon introduced to his presence; but their pride was fallen, their tone was modest; they were awed by the just apprehension, lest the Greeks should open to the Moguls the gates of Europe. Soliman saluted the emperor by the name of father; solicited at his hands the government or gift of Romania; and promised to deserve his favour by inviolable friendship, and the restitution of Thessalonica, with the most important places along the Strymon, the Propontis, and the Black Sea. The alliance of Soliman exposed the emperor to the enmity and revenge of Mousa; the Turks appeared in arms before the gates of Constantinople; but they were repulsed by sea and land; and unless the city was guarded by some foreign mercenaries, the Greeks must have wondered at their own triumph. But, instead of prolonging the division of the Ottoman powers, the policy or passion of Manuel was tempted to assist the most formidable of the sons of Bajazet. He concluded a treaty with Mahomet, whose progress was checked by the insuperable barrier of Gallipoli; the sultan and his troops were transported over the Bosphorus; he was hospitably entertained in the capital; and his successful sally was the first step to the conquest of Romania. The ruin was suspended by the prudence and moderation of the conqueror; he faithfully discharged his own obligations and those of Soliman, respected the laws of gratitude and peace; and left the emperor guardian of his two younger sons, in the vain hope of saving them from the jealous cruelty of their brother Amurath. But the execution of his last testament would have offended the national honour and religion; and the divan unanimously pronounced, that the royal youths should never be abandoned to the custody and education of a Christian dog. On this refusal, the Byzantine councils were divided; but the age and caution of Manuel yielded to the presumption of his son John; and they unsheathed a dangerous weapon of revenge, by dismissing the true or false Mustapha, who had long been detained as a captive and hostage, and for whose maintenance they received an annual pension of three hundred

thousand aspers.\* At the door of his prison, Mustapha subscribed to every proposal; and the keys of Gallipoli, or rather of Europe, were stipulated as the price of his deliverance. But no sooner was he seated on the throne of Romania, than he dismissed the Greek ambassadors with a smile of contempt, declaring, in a pious tone, that, at the day of judgment, he would rather answer for the violation of an oath, than for the surrender of a Mussulman city into the hands of the infidels. The emperor was at once the enemy of the two rivals, from whom he had sustained, and to whom he had offered, an injury; and the victory of Amurath was followed, in the ensuing spring, by the siege of Constantinople.†

The religious merit of subduing the city of the Cæsars attracted from Asia a crowd of volunteers, who aspired to the crown of martyrdom; their military ardour was inflamed by the promise of rich spoils and beautiful females; and the sultan's ambition was consecrated by the presence and prediction of Seid Bechar, a descendant of the prophet.‡

\* The Turkish asper (from the Greek ἀσπρὸς) is, or was, a piece of white or silver money, at present much debased, but which was formerly equivalent to the fifty-fourth part, at least, of a Venetian ducat or sequin; and the three hundred thousand aspers, a princely allowance or royal tribute, may be computed at two thousand five hundred pounds sterling. (Leunclav. Pandect. Turc. p. 406—408.) [It is very difficult to ascertain the value of money at this period. The pension allowed to Mustapha cannot have been equal to the tribute paid by Manuel to the sultan, which, as will be seen in the next page, was also 300,000 aspers. According to Finlay (ii. 613, note) the last were a larger coin, ten of which are said by Ducas to have made a gold byzant. But the genuine money of this last denomination, or *pepers* (see note, p. 29) were worth much more than the debased current coin. If the data be correct, which are afforded by Finlay in the above cited note, and in another at p. 494 of the same volume, the pension amounted to 13,500*l.*, and the tribute to 93,750*l.*, sums which appear to be probable.—ED.]

† For the siege of Constantinople in 1422, see the particular and contemporary narrative of John Cananus, published by Leo Allatius, at the end of his edition of Acropolita (p. 188—199). [Gibbon's statement of two hundred thousand men having been employed in this siege, appears to be an exaggeration. According to Von Hammer (*Geschichte der Osmanen*, ii. 235), the number was only twenty thousand.—ED.]

‡ Cantemir, p. 80. Cananus, who describes Seid Bechar without naming him, supposes that the friend of Mahomet assumed in his

who arrived in the camp, on a mule, with a venerable train of five hundred disciples. But he might blush, if a fanatic could blush, at the failure of his assurances. The strength of the walls resisted an army of two hundred thousand Turks; their assaults were repelled by the sallies of the Greeks and their foreign mercenaries; the old resources of defence were opposed to the new engines of attack; and the enthusiasm of the dervish, who was snatched to heaven in visionary converse with Mahomet, was answered by the credulity of the Christians, who *beheld* the Virgin Mary, in a violet garment, walking on the rampart and animating their courage.\* After a siege of two months, Amurath was recalled to Boursa by a domestic revolt, which had been kindled by Greek treachery, and was soon extinguished by the death of a guiltless brother. While he led his janizaries to new conquests in Europe and Asia, the Byzantine empire was indulged in a servile and precarious respite of thirty years. Manuel sank into the grave, and John Palæologus was permitted to reign, for an annual tribute of three hundred thousand aspers, and the dereliction of almost all that he held beyond the suburbs of Constantinople.†

In the establishment and restoration of the Turkish empire, the first merit must doubtless be assigned to the personal qualities of the sultans; since in human life, the most important scenes will depend on the character of a single actor. By some shades of wisdom and virtue, they may be discriminated from each other; but, except in a single instance, a period of nine reigns and two hundred and sixty-five years is occupied, from the elevation of Othman to the death of Soliman, by a rare series of warlike and active princes, who impressed their subjects with obedience and their enemies with terror. Instead of the slothful luxury of the seraglio, the heirs of royalty were educated in the council and the field; from early youth they were intrusted by their fathers with the command of provinces and armies; and this manly institution, which was often productive of civil war, must have essentially contributed to the discipline

amours the privilege of a prophet, and that the fairest of the Greek nuns were promised to the saint and his disciples.

\* For this miraculous apparition, Cananus appeals to the Mussulman saint; but who will bear testimony for Seid Bechar?

† [Ducas (109) makes this treaty the last act of Manuel's reign.

and vigour of the monarchy. The Ottomans cannot style themselves, like the Arabian caliphs, the descendants or successors of the apostle of God; and the kindred which they claim with the Tartar khans of the house of Zingis appears to be founded in flattery rather than in truth.\* Their origin is obscure, but their sacred and indefeasible right, which no time can erase and no violence can infringe, was soon and unalterably implanted in the minds of their subjects. A weak or vicious sultan may be deposed and strangled; but his inheritance devolves to an infant or an idiot; nor has the most daring rebel presumed to ascend the throne of his lawful sovereign.† While the transient dynasties of Asia have been continually subverted by a crafty vizir in the palace, or a victorious general in the camp, the Ottoman succession has been confirmed by the practice of five centuries, and is now incorporated with the vital principle of the Turkish nation.

To the spirit and constitution of that nation, a strong and singular influence may, however, be ascribed. The primitive subjects of Othman were the four hundred families of wandering Turkmans, who had followed his ancestors from the Oxus to the Sangar; and the plains of Anatolia are still covered with the white and black tents of their rustic brethren. But this original drop was dissolved in the mass of voluntary and vanquished subjects, who, under the name of Turks, are united by the common ties of religion, language, and manners. In the cities, from Erzeroum to Belgrade, that national appellation is common to all the Moslems, the first and most honourable inhabitants; but they have abandoned, at least in Romania, the villages and the cultivation of the land to the Christian peasants. In the vigorous age of the Ottoman government, the Turks were themselves excluded from all civil and military honours; and a servile class, an artificial people, was raised by the

Finlay, ii. p. 613.—ED.]

The Turkish sultans assume the title of khan. Yet Abulghazi is ignorant of his Ottoman cousins.

\* See Ricaut (l. 1, c. 13).  
 † The third grand vizir of the name of Kiuperli, who was slain at the battle of Salankanen in 1691 (Cantemir, p. 382), presumed to say, that all the successors of Soliman had been fools or tyrants, and that it was time to abolish the race. (Marsigli, *Stato Militare*, &c. p. 28.) This political heretic was a good Whig, and justified against the French ambassador the revolution of England. (Mignot, *Hist. des Ottomans*, tom. iii. p. 434.)



discipline of education to obey, to conquer, and to command.\* From the time of Orchan and the first Amurath, the sultans were persuaded that a government of the sword must be renewed in each generation with new soldiers; and that such soldiers must be sought, not in effeminate Asia, but among the hardy and warlike natives of Europe. The provinces of Thrace, Macedonia, Albania, Bulgaria, and Servia, became the perpetual seminary of the Turkish army; and when the royal fifth of the captives was diminished by conquest, an inhuman tax, of the fifth child, or of every fifth year, was rigorously levied on the Christian families. At the age of twelve or fourteen years, the most robust youths were torn from their parents; their names were enrolled in a book, and from that moment they were clothed, taught, and maintained, for the public service. According to the promise of their appearance, they were selected for the royal schools of Bursa, Pera, and Adrianople, intrusted to the care of the bashaws, or dispersed in the houses of the Anatolian peasantry. It was the first care of their masters to instruct them in the Turkish language; their bodies were exercised by every labour that could fortify their strength: they learned to wrestle, to leap, to run, to shoot with the bow, and afterwards with the musket; till they were drafted into the chambers and companies of the janizaries, and severely trained in the military or monastic discipline of the order. The youths most conspicuous for birth, talents, and beauty, were admitted into the inferior class of *agiamoglans*, or the more liberal rank of *ichoglans*, of whom the former were attached to the palace, and the latter to the person of the prince. In four successive schools, under the rod of the white eunuchs, the arts of horsemanship and of darting the javelin were their daily exercise, while those of a more studious cast applied themselves to the study of the Koran, and the knowledge of the Arabic and Persian tongues. As they advanced in seniority and merit, they were gradually dismissed to military, civil, and even ecclesiastical employments; the longer their stay, the higher was their expectation; till, at a mature period,

His presumption condemns the singular exception of continuing offices in the same family.

\* Chalcocondylas (l. 5) and Ducas (c. 23) exhibit the rude lineaments of the Ottoman policy, and the transmutation of Christian children into Turkish soldiers.

they were admitted into the number of the forty agas, who stood before the sultan, and were promoted by his choice to the government of provinces and the first honours of the empire.\* Such a mode of institution was admirably adapted to the form and spirit of a despotic monarchy. The ministers and generals were, in the strictest sense, the slaves of the emperor, to whose bounty they were indebted for their instruction and support. When they left the seraglio, and suffered their beards to grow as the symbol of enfranchisement, they found themselves in an important office, without faction or friendship, without parents and without heirs, dependent on the hand which had raised them from the dust, and which, on the slightest displeasure, could break in pieces these statues of glass, as they are aptly termed by the Turkish proverb.† In the slow and painful steps of education, their characters and talents were unfolded to a discerning eye; the *man*, naked and alone, was reduced to the standard of his personal merit; and, if the sovereign had wisdom to choose, he possessed a pure and boundless liberty of choice. The Ottoman candidates were trained by the virtues of abstinence to those of action; by the habits of submission to those of command. A similar spirit was diffused among the troops; and their silence and sobriety, their patience and modesty, have extorted the reluctant praise of their Christian enemies.‡ Nor can the victory appear doubtful, if we compare the discipline and exercise of the janizaries with the pride of birth, the independence, of chivalry; the ignorance of the new levies, the mutinous temper of the veterans, and the vices of intemperance and disorder, which so long contaminated the armies of Europe.

The only hope of salvation for the Greek empire and the adjacent kingdoms, would have been some more powerful weapon, some discovery in the art of war, that should give

\* This sketch of the Turkish education and discipline is chiefly borrowed from Ricaut's State of the Ottoman Empire, the Stato Militare del' Imperio Ottomano of Count Marsigli (in Haya, 1732, in folio), and a Description of the Seraglio, approved by Mr. Greaves himself, a curious traveller, and inserted in the second volume of his Works.

† From the series of one hundred and fifteen vizirs, till the siege of Vienna (Marsigli, p. 13), their place may be valued at three years and a half purchase.

‡ See the entertaining and judicious letters of Busbequius.

them a decisive superiority over their Turkish foes. Such a weapon was in their hands; such a discovery had been made in the critical moment of their fate. The chemists of China or Europe had found, by casual or elaborate experiments, that a mixture of saltpetre, sulphur, and charcoal, produces, with a spark of fire, a tremendous explosion. It was soon observed, that if the expansive force were compressed in a strong tube, a ball of stone or iron might be expelled with irresistible and destructive velocity. The precise era of the invention and application of gunpowder\* is involved in doubtful traditions and equivocal language; yet we may clearly discern that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and sieges, by sea and land, was familiar to the states of Germany, Italy, Spain, France, and England.† The priority of nations is of small account; none could derive any exclusive benefit from their previous or superior knowledge; and in the common improvement they stood on the same level of relative power and military science. Nor was it possible to circumscribe the secret within the pale of the church; it was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and the sultans had sense to adopt, and wealth to reward, the talents of a Christian engineer. The Genoese, who transported Amurath into Europe, must be accused as his preceptors; and it was probably by their hands that his cannon was cast and directed at the siege of Constantinople.‡ The first attempt

\* The first and second volumes of Dr. Watson's Chemical Essays contain two valuable discourses on the discovery and composition of gunpowder.

† On this subject, modern testimonies cannot be trusted. The original passages are collected by Ducange. (Gloss. Latin. tom. i. p. 675, *Bombarda*.) But in the early doubtful twilight, the name, sound, fire, and effect, that seem to express our artillery, may be fairly interpreted of the old engines and the Greek fire. For the English cannon at Crecy, the authority of John Villani (Chron. l. 12, c. 65) must be weighed against the silence of Froissart. Yet Muratori (*Antiquit. Italiae medii Ævi*, tom. ii. Dissert. 26, p. 514, 515) has produced a decisive passage from Petrarch (*de Remediis utriusque Fortunæ Dialog.*) who, before the year 1344, execrates this terrestrial thunder, *nuper rara, nunc communis*.

‡ The Turkish cannon, which Ducas (c. 30) first introduces before Belgrade (A.D. 1436), is mentioned by Chalcocondylas (l. 5, p. 123) in 1422, at the siege of Constantinople. [They were so ill-constructed

was indeed unsuccessful; but in the general warfare of the age, the advantage was on *their* side, who were most commonly the assailants; for a while the proportion of the attack and defence was suspended; and this thundering artillery was pointed against the walls and towers which had been erected only to resist the less potent engines of antiquity. By the Venetians, the use of gunpowder was communicated without reproach to the sultans of Egypt and Persia, their allies against the Ottoman power; the secret was soon propagated to the extremities of Asia; and the advantage of the European was confined to his easy victories over the savages of the new world. If we contrast the rapid progress of this mischievous discovery with the slow and laborious advances of reason, science, and the arts of peace, a philosopher, according to his temper, will laugh or weep at the folly of mankind.

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CHAPTER LXVI.—APPLICATIONS OF THE EASTERN EMPERORS TO THE POPES.—VISITS TO THE WEST, OF JOHN THE FIRST, MANUEL, AND JOHN THE SECOND, PALEOLOGUS.—UNION OF THE GREEK AND LATIN CHURCHES, PROMOTED BY THE COUNCIL OF BASIL, AND CONCLUDED AT FERRARA AND FLORENCE.—STATE OF LITERATURE AT CONSTANTINOPLE.—ITS REVIVAL IN ITALY BY THE GREEK FUGITIVES.—CURIOSITY AND EMULATION OF THE LATIN.

IN the four last centuries of the Greek emperors, their friendly or hostile aspect towards the pope and the Latins, may be observed as the thermometer of their prosperity or distress; as the scale of the rise and fall of the Barbarian dynasties. When the Turks of the house of Seljuk pervaded Asia, and threatened Constantinople, we have seen, at the council of Placentia, the suppliant ambassadors of Alexius, imploring the protection of the common father of the Christians. No sooner had the arms of the French pilgrims removed the sultan from Nice to Iconium, than the Greek princes resumed or avowed their genuine hatred and contempt for the schismatics of the West, which precipitated the first downfall of their empire. The date of the Mogul invasion is marked in the soft and charitable land and ill-served, that the use of artillery cannot have been long known in the East. (Finlay, ii. 612.)—ED.]

guage of John Vataces. After the recovery of Constantinople, the throne of the first Palæologus was encompassed by foreign and domestic enemies; as long as the sword of Charles was suspended over his head, he basely courted the favour of the Roman pontiff, and sacrificed to the present danger his faith, his virtue, and the affection of his subjects. On the decease of Michael, the prince and people asserted the independence of their church and the purity of their creed; the elder Andronicus neither feared nor loved the Latins; in his last distress pride was the safeguard of superstition; nor could he decently retract in his age the firm and orthodox declarations of his youth. His grandson, the younger Andronicus, was less a slave in his temper and situation; and the conquest of Bithynia by the Turks admonished him to seek a temporal and spiritual alliance with the Western princes. After a separation and silence of fifty years, a secret agent, the monk Barlaam, was dispatched to pope Benedict the Twelfth; and his artful instructions appear to have been drawn by the master-hand of the great domestic.\* “Most holy father (was he commissioned to say), the emperor is not less desirous than yourself of an union between the two churches; but in this delicate transaction he is obliged to respect his own dignity and the prejudices of his subjects. The ways of union are two-fold; force and persuasion. Of force, the inefficacy has been already tried; since the Latins have subdued the empire, without subduing the minds, of the Greeks. The method of persuasion, though slow, is sure and permanent. A deputation of thirty or forty of our doctors would probably agree with those of the Vatican, in the love of truth and the unity of belief; but on their return, what would be the use, the recompense of such agreement? the scorn of their brethren, and the reproaches of a blind and obstinate nation. Yet that nation is accustomed to reverence the general councils, which have fixed the articles of our faith; and if they reprobate the decrees of Lyons, it is because

\* This curious instruction was transcribed (I believe) from the Vatican archives, by Odoricus Raynaldus, in his Continuation of the Annals of Baronius. (Romæ, 1646—1677, in ten volumes in folio.) I have contented myself with the Abbé Fleury, (*Hist. Ecclésiastique*, tom. xx. p. 1—8), whose abstracts I have always found to be clear, accurate, and impartial.

the Eastern Churches were neither heard nor represented in that arbitrary meeting. For this salutary end, it will be expedient, and even necessary, that a well chosen legate should be sent into Greece, to convene the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem; and, with their aid, to prepare a free and universal synod. But at this moment (continued the subtle agent), the empire is assaulted and endangered by the Turks, who have occupied four of the greatest cities of Anatolia. The Christian inhabitants have expressed a wish of returning to their allegiance and religion; but the forces and revenues of the emperor are insufficient for their deliverance; and the Roman legate must be accompanied, or preceded, by an army of Franks, to expel the infidels, and open a way to the holy sepulchre." If the suspicious Latins should require some pledge, some previous effect of the sincerity of the Greeks, the answers of Barlaam were perspicuous and rational. 1. "A general synod can alone consummate the union of the Churches; nor can such a synod be held till the three Oriental patriarchs, and a great number of bishops, are enfranchised from the Mahometan yoke. 2. The Greeks are alienated by a long series of oppression and injury; they must be reconciled by some act of brotherly love, some effectual succour, which may fortify the authority and arguments of the emperor and the friends of the union. 3. If some difference of faith or ceremonies should be found incurable, the Greeks, however, are the disciples of Christ, and the Turks are the common enemies of the Christian name. The Armenians, Cyprians, and Rhodians are equally attacked; and it will become the piety of the French princes to draw their swords in the general defence of religion. 4. Should the subjects of Andronicus be treated as the worst of schismatics, of heretics, of Pagans, a judicious policy may yet instruct the powers of the West to embrace a useful ally, to uphold a sinking empire, to guard the confines of Europe; and rather to join the Greeks against the Turks, than to expect the union of the Turkish arms with the troops and treasures of captive Greece." The reasons, the offers, and the demands, of Andronicus were eluded with cold and stately indifference. The kings of France and Naples declined the dangers and glory of a crusade; the pope refused to call a new synod to determine old articles of

faith; and his regard for the obsolete claims of the Latin emperor and clergy engaged him to use an offensive superscription: "To the *moderator*\* of the Greeks, and the persons who style themselves the patriarchs of the Eastern Churches." For such an embassy, a time and character less propitious could not easily have been found. Benedict the Twelfth† was a dull peasant, perplexed with scruples, and immersed in sloth and wine; his pride might enrich with a third crown the papal tiara, but he was alike unfit for the regal and the pastoral office.

After the decease of Andronicus, while the Greeks were distracted by intestine war, they could not presume to agitate a general union of the Christians. But as soon as Cantacuzene had subdued and pardoned his enemies, he was anxious to justify, or at least to extenuate, the introduction of the Turks into Europe, and the nuptials of his daughter with a Mussulman prince. Two officers of state, with a Latin interpreter, were sent in his name to the Roman court, which was transplanted to Avignon, on the banks of the Rhone, during a period of seventy years; they represented the hard necessity which had urged him to embrace the alliance of the miscreants, and pronounced by his command the specious and edifying sounds of union and crusade. Pope Clement the Sixth,‡ the successor of

\* The ambiguity of this title is happy or ingenious; and *moderator*, as synonymous to *rector*, *gubernator*, is a word of classical, and even Ciceronian latinity, which may be found, not in the Glossary of Ducange, but in the Thesaurus of Robert Stephens. [We have seen in ch. 61 (p. 4), that Baldwin, after his election to the imperial throne, styled himself "Romanorum Moderator."—ED.]

† The first epistle (*sine titulo*) of Petrarch, exposes the danger of the *bark*, and the incapacity of the *pilot*. *Hæc inter, vino madidus, ævo gravis ac soporifero rore perfusus, jamjam nutitat, dormitat, jam somno præceps, atque (utinam solus) ruit . . . . Heu quanto felicius patrio terram sulcasset aratro, quam scalmum piscatorium ascendisset.* This satire engages his biographer to weigh the virtues and vices of Benedict XII. which have been exaggerated by Guelphs and Ghibelines, by Papists and Protestants. (See *Mémoires sur la Vie de Petrarque*, tom. i. p. 259; ii. not. 15, p. 13—16.) He gave occasion to the saying, *Bibamus papaliter.*

‡ See the original lives of Clement VI. in Muratori (*Script. Rerum Italicarum*, tom. iii. p. 2, p. 550—589), Matteo Villani (*Chron.* l. 3, c. 43, in Muratori, tom. xiv. p. 186), who styles him, *molto cavallaresco, poco religioso*; Fleury (*Hist. Ecclés.* tom. xx, p. 126), and the *Vie de Petrarque* (tom. ii. p. 42—45). The Abbé de Sade treats him with the most indulgence; but

Benedict, received them with hospitality and honour, acknowledged the innocence of their sovereign, excused his distress, applauded his magnanimity, and displayed a clear knowledge of the state and revolutions of the Greek empire, which he had imbibed from the honest accounts of a Savoyard lady, an attendant of the empress Anne.\* If Clement was ill endowed with the virtues of a priest, he possessed, however, the spirit and magnificence of a prince, whose liberal hand distributed benefices and kingdoms with equal facility. Under his reign Avignon was the seat of pomp and pleasure; in his youth he had surpassed the licentiousness of a baron; and the palace, nay, the bed-chamber, of the pope was adorned or polluted by the visits of his female favourites. The wars of France and England were adverse to the holy enterprise; but his vanity was amused by the splendid idea; and the Greek ambassadors returned with two Latin bishops, the ministers of the pontiff. On their arrival at Constantinople, the emperor and the nuncios admired each other's piety and eloquence; and their frequent conferences were filled with mutual praises and promises, by which both parties were amused, and neither could be deceived. "I am delighted (said the devout Cantacuzene) with the project of our holy war, which must redound to my personal glory as well as to the public benefit of Christendom. My dominions will give a free passage to the armies of France; my troops, my galleys, my treasures, shall be consecrated to the common cause; and happy would be my fate, could I deserve and obtain the crown of martyrdom. Words are insufficient to express the ardour with which I sigh for the reunion of the scattered members of Christ. If my death could avail, I would gladly present my sword and my neck; if the spiritual phoenix could arise from my ashes, I would erect the pile, and kindle the flame with my own hands." Yet the Greek emperor presumed to observe, that the articles of faith which divided the two churches had been introduced by the pride and precipitation of the Latins; he

*he* is a gentleman as well as a priest.

\* Her name (most probably corrupted) was Zampea. She had accompanied, and alone remained with, her mistress at Constantinople, where her prudence, erudition, and politeness, deserved the praises of the Greeks themselves. (Cantacuzen. l. 1, c. 42.)



disclaimed the servile and arbitrary steps of the first Palæologus; and firmly declared that he would never submit his conscience unless to the decrees of a free and universal synod. "The situation of the times (continued he) will not allow the pope and myself to meet either at Rome or Constantinople; but some maritime city may be chosen on the verge of the two empires, to unite the bishops, and to instruct the faithful, of the East and West." The nuncios seemed content with the proposition; and Cantacuzene affects to deplore the failure of his hopes, which were soon overthrown by the death of Clement, and the different temper of his successor. His own life was prolonged, but it was prolonged in a cloister; and, except by his prayers, the humble monk was incapable of directing the councils of his pupil or the state.\*

Yet of all the Byzantine princes, that pupil, John Palæologus, was the best disposed to embrace, to believe, and to obey, the shepherd of the West. His mother, Anne of Savoy, was baptized in the bosom of the Latin Church; her marriage with Andronicus imposed a change of name, of apparel, and of worship, but her heart was still faithful to her country and religion; she had formed the infancy of her son, and she governed the emperor, after his mind, or at least his stature, was enlarged to the size of man. In the first year of his deliverance and restoration, the Turks were still masters of the Hellespont; the son of Cantacuzene was in arms at Adrianople; and Palæologus could depend neither on himself nor on his people. By his mother's advice, and in the hope of foreign aid, he abjured the rights both of the church and state; and the act of slavery,† subscribed in purple ink, and sealed with the *golden bull*, was privately intrusted to an Italian agent. The first article of the treaty is an oath of fidelity and obedience to Innocent the Sixth and his successors, the supreme pontiffs of the Roman and Catholic church. The emperor promises to entertain, with due reverence, their legates and nuncios; to

\* See this whole negotiation in Cantacuzene (l. 4, c. 9), who, amidst the praises and virtues which he bestows on himself, reveals the uneasiness of a guilty conscience.

† See this ignominious treaty in Fleury (Hist. Ecclés. p. 151—154), from Raynaldus, who drew it from the Vatican archives. It was not worth the trouble of a pious forgery.

assign a palace for their residence, and a temple for their worship; and to deliver his second son Manuel as the hostage of his faith. For these condescensions he requires a prompt succour of fifteen galleys, with five hundred men at arms, and a thousand archers, to serve against his Christian and Mussulman enemies. Palæologus engages to impose on his clergy and people the same spiritual yoke; but as the resistance of the Greeks might be justly foreseen, he adopts the two effectual methods of corruption and education. The legate was empowered to distribute the vacant benefices among the ecclesiastics who should subscribe the creed of the Vatican; three schools were instituted to instruct the youth of Constantinople in the language and doctrine of the Latins; and the name of Andronicus, the heir of the empire, was enrolled as the first student. Should he fail in the measures of persuasion or force, Palæologus declares himself unworthy to reign; transferred to the pope all regal and paternal authority; and invests Innocent with full power to regulate the family, the government, and the marriage, of his son and successor. But this treaty was neither executed nor published; the Roman galleys were as vain and imaginary as the submission of the Greeks; and it was only by the secrecy, that their sovereign escaped the dishonour, of this fruitless humiliation.

The tempest of the Turkish arms soon burst on his head; and, after the loss of Adrianople and Romania, he was enclosed in his capital, the vassal of the haughty Amurath, with the miserable hope of being the last devoured by the savage. In this abject state Palæologus embraced the resolution of embarking for Venice, and casting himself at the feet of the pope; he was the first of the Byzantine princes who had ever visited the unknown regions of the West; yet in them alone he could seek consolation or relief; and with less violation of his dignity he might appear in the sacred college than at the Ottoman *porte*. After a long absence, the Roman pontiffs were returning from Avignon to the banks of the Tiber; Urban the Fifth,\* of a

\* See the two first original lives of Urban V. (in Muratori, Script. Rerum Italicarum, tom. iii. p. 2, p. 623. 635) and the ecclesiastical Annals of Spondanus (tom. i. p. 573, A.D. 1369, No. 7), and Raynaldus (Fleury, Hist. Ecclés. tom. xx. p. 223, 224). Yet, from some varia-

mild and virtuous character, encouraged or allowed the pilgrimage of the Greek prince; and, within the same year, enjoyed the glory of receiving in the Vatican the two imperial shadows, who represented the majesty of Constantine and Charlemagne. In this suppliant visit the emperor of Constantinople, whose vanity was lost in his distress, gave more than could be expected of empty sounds and formal submissions. A previous trial was imposed; and, in the presence of four cardinals, he acknowledged, as a true Catholic, the supremacy of the pope, and the double procession of the Holy Ghost. After this purification, he was introduced to a public audience in the church of St. Peter; Urban, in the midst of the cardinals, was seated on his throne; the Greek monarch, after three genuflexions, devoutly kissed the feet, the hands, and at length the mouth, of the holy father, who celebrated high mass in his presence, allowed him to lead the bridle of his mule, and treated him with a sumptuous banquet in the Vatican. The entertainment of Palæologus was friendly and honourable; yet some difference was observed between the emperors of the East and West;\* nor could the former be entitled to the rare privilege of chanting the gospel in the rank of a deacon.† In favour of his proselyte, Urban strove to rekindle the zeal of the French king, and the other powers of the West; but he found them cold in the general cause, and active only in their domestic quarrels. The last hope of the emperor was in an English mercenary, John Hawkwood,‡ or Acuto, who, with a band

ions, I suspect the papal writers of slightly magnifying the genuflexions of Palæologus.

\* *Paullo minus quam si fuisset Imperator Romanorum.* Yet his title of *Imperator Græcorum* was no longer disputed. (Vit. Urban V. p. 623.)

† It was confined to the successors of Charlemagne, and to them only on Christmas-day. On all other festivals, these imperial deacons were content to serve the pope, as he said mass, with the book and the *corporal*. Yet the Abbé de Sade generously thinks, that the merits of Charles IV. might have entitled him, though not on the proper day (A.D. 1368, November 1), to the whole privilege. He seems to affix a just value on the privilege and the man. (Vie de Petrarque, tom. iii. p. 735.)

‡ Through some Italian corruptions, the etymology of *Falcone in bosco* (Matteo Villani, l. 11, c. 79, in Muratori, tom. xv. p. 746), suggests the English word *Hawkwood*, the true name of our adventurous countryman. (Thomas Walsingham, Hist. Anglican. inter Scriptores Camdeni, p. 184.) After two-and-twenty victories, and one defeat, he died, in 1394, general of the Florentines, and was buried

of adventurers, the white brotherhood, had ravaged Italy from the Alps to Calabria; sold his services to the hostile states; and incurred a just excommunication by shooting his arrows against the papal residence. A special licence was granted to negotiate with the outlaw, but the forces, or the spirit of Hawkwood, were unequal to the enterprise; and it was for the advantage, perhaps, of Palæologus to be disappointed of a succour, that must have been costly, that could not be effectual, and which might have been dangerous.\* The disconsolate Greek † prepared for his return, but even his return was impeded by a most ignominious obstacle. On his arrival at Venice, he had borrowed large sums at exorbitant usury; but his coffers were empty, his creditors were impatient, and his person was detained as the best security for the payment. His eldest son Andronicus, the regent of Constantinople, was repeatedly urged to exhaust every resource, and, even by stripping the churches, to extricate his father from captivity and disgrace. But the unnatural youth was insensible of the disgrace, and secretly pleased with the captivity of the emperor; the state was poor, the clergy was obstinate; nor could some religious scruple be wanting to excuse the guilt of his indifference and delay. Such undutiful neglect was severely reproved by the piety of his brother Manuel, who instantly

with such honours as the republic has not paid to Dante or Petrarch. (Muratori, *Annali d'Italia*. tom. xii. p. 212—371.)

\* This torrent of English (by birth or service) overflowed from France into Italy after the peace of Bretigny in 1360. Yet the exclamation of Muratori (*Annali*, tom. xii. p. 197) is rather true than civil. “*Ci mancava ancor questo, che dopo essere calpestrata l'Italia da tanti masnadieri Tedeschi ed Ungheri, venissero fin dall' Inghilterra nuovi cani a finire di divorarla.*” [The accusation is as untrue as it is uncivil. These English mercenaries, men who had fought at Cressy and Poitiers, were invited into Italy to assist its rival States in their petty wars. Sir John Hawkwood, their commander, was formed in the school of Edward III. and received from him his knighthood. After shorter engagements to the Visconti and the pope, he devoted himself to the Florentines, and died as their general. He was “the first distinguished commander, who had appeared in Europe, since the destruction of the Roman empire—the first real general of modern times—the earliest master, however imperfect, in the science of Turenne and Wellington.” (Hallam's *Middle Ages*, i. 498—502.)—ED.]

† Chalcocondylas, l. 1, p. 25, 26. The Greek supposes his journey to the king of France, which is sufficiently refuted by the silence of the national historians. Nor am I much more inclined to believe that

sold or mortgaged all that he possessed, embarked for Venice, relieved his father, and pledged his own freedom to be responsible for the debt. On his return to Constantinople, the parent and king distinguished his two sons with suitable rewards; but the faith and manners of the slothful Palæologus had not been improved by his Roman pilgrimage; and his apostacy or conversion, devoid of any spiritual or temporal effects, was speedily forgotten by the Greeks and Latins.\*

Thirty years after the return of Palæologus, his son and successor, Manuel, from a similar motive, but on a larger scale, again visited the countries of the West. In a preceding chapter I have related his treaty with Bajazet, the violation of that treaty, the siege or blockade of Constantinople, and the French succour under the command of the gallant Boucicault.† By his ambassadors, Manuel had solicited the Latin powers; but it was thought that the presence of a distressed monarch would draw tears and supplies from the hardest Barbarians;‡ and the marshal, who advised the journey, prepared the reception of the Byzantine prince. The land was occupied by the Turks; but the navigation of Venice was safe and open; Italy received him as the first, or at least, as the second, of the Christian princes; Manuel was pitied as the champion and confessor of the faith; and the dignity of his behaviour prevented that pity from sinking into contempt. From Venice he proceeded to Padua and Pavia; and even the duke of Milan, a secret ally of Bajazet, gave him safe and honourable conduct to the verge of his dominions.§ On the confines of France¶ the royal officers undertook the care of his person,

Palæologus departed from Italy, valde bene consolatus et contentus. (Vit. Urban. V. p. 623.)

\* His return in 1370, and the coronation of Manuel, Sept. 25, 1373 (Ducange, Fam. Byzant. p. 241), leave some intermediate era for the conspiracy and punishment of Andronicus.

† Mémoires de Boucicault, p. 1, c. 35, 36.

‡ His journey into the west of Europe is slightly, and I believe reluctantly, noticed by Chalcocondylas (l. 2, c. 44—50) and Ducas (c. 14).

§ Muratori, Annali d'Italia, tom. xii. p. 406. John Galeazzo was the first and most powerful duke of Milan. His connection with Bajazet is attested by Froissart; and he contributed to save and deliver the French captives of Nicopolis.

¶ For the reception of Manuel at Paris, see Spondanus (Annal.

journey, and expenses; and two thousand of the richest citizens, in arms and on horseback, came forth to meet him as far as Charenton, in the neighbourhood of the capital. At the gates of Paris, he was saluted by the chancellor and the parliament; and Charles the Sixth, attended by his princes and nobles, welcomed his brother with a cordial embrace. The successor of Constantine was clothed in a robe of white silk, and mounted on a milk-white steed; a circumstance, in the French ceremonial, of singular importance; the white colour is considered as the symbol of sovereignty; and, in a late visit, the German emperor, after a haughty demand and peevish refusal, had been reduced to content himself with a black courser. Manuel was lodged in the Louvre; a succession of feasts and balls, the pleasures of the banquet and the chase, were ingeniously varied by the politeness of the French, to display their magnificence and amuse his grief; he was indulged in the liberty of his chapel; and the doctors of the Sorbonne were astonished, and possibly scandalized, by the language, the rites, and the vestments, of his Greek clergy. But the slightest glance on the state of the kingdom must teach him to despair of any effectual assistance. The unfortunate Charles, though he enjoyed some lucid intervals, continually relapsed into furious or stupid insanity; the reins of government were alternately seized by his brother and uncle, the dukes of Orleans and Burgundy, whose factious competition prepared the miseries of civil war. The former was a gay youth, dissolved in luxury and love; the latter was the father of John count of Nevers, who had so lately been ransomed from Turkish captivity; and if the fearless son was ardent to revenge his defeat, the more prudent Burgundy was content with the cost and peril of the first experiment. When Manuel had satiated the curiosity, and perhaps fatigued the patience, of the French, he resolved on a visit to the adjacent island. In his progress from Dover, he was entertained at Canterbury with due reverence by the prior and monks of St. Austin; and, on Blackheath, king Henry the Fourth, with the English court, saluted the Greek hero (I

Eccles. tom. i. p. 676, 677, A.D. 1400, No. 5), who quotes Juvenal des Ursins, and the monk of St. Denys; and Villaret (*Hist. de France*, tom. xii. p. 331—334), who quotes nobody, according to the last fashion of the French writers.

copy our old historian), who, during many days, was lodged and treated in London as emperor of the East.\* But the state of England was still more adverse to the design of the holy war. In the same year, the hereditary sovereign had been deposed and murdered; the reigning prince was a successful usurper, whose ambition was punished by jealousy and remorse; nor could Henry of Lancaster withdraw his person or forces from the defence of a throne incessantly shaken by conspiracy and rebellion. He pitied, he praised, he feasted, the emperor of Constantinople; but if the English monarch assumed the cross, it was only to appease his people, and perhaps his conscience, by the merit or semblance of this pious intention.† Satisfied, however, with gifts and honours, Manuel returned to Paris; and after a residence of two years in the West, shaped his course through Germany and Italy, embarked at Venice, and patiently expected, in the Morea, the moment of his ruin or deliverance. Yet he had escaped the ignominious necessity of offering his religion to public or private sale. The Latin church was distracted by the great schism; the kings, the nations, the universities of Europe, were divided in their obedience between the popes of Rome and Avignon; and the emperor, anxious to conciliate the friendship of both parties, abstained from any correspondence with the indigent and unpopular rivals. His journey coincided with the year of the jubilee; but he passed through Italy without desiring, or deserving, the plenary indulgence which abolished the guilt or penance of the sins of the faithful. The Roman pope was offended by this neglect; accused him of irreverence to an image of Christ; and exhorted the princes of Italy to reject and abandon the obstinate schismatic.‡

\* A short note of Manuel, in England, is extracted by Dr. Hody from a MS. at Lambeth (*De Græcis illustribus*, p. 14) C. P. Imperator, diu variisque et horrendis paganorum insultibus coarctatus, ut pro eisdem resistentiam triumphalem perquireret Anglorum regem visitare decrevit, &c. Rex (says Walsingham, p. 364) nobili apparatû . . . . suscepit (ut decuit) tantum Heroa, duxitque Londonias, et per multos dies exhibuit gloriose, pro expensis hospitii sui solvens, et eum respiciens tanto fastigio donativis. He repeats the same in his *Upodigma Neustriæ* (p. 556).

† Shakspeare begins and ends the play of Henry IV. with that prince's vow of a crusade, and his belief that he should die in Jerusalem.

‡ This fact is

During the period of the crusades, the Greeks beheld with astonishment and terror the perpetual stream of emigration that flowed, and continued to flow, from the unknown climates of the West. The visits of their last emperors removed the veil of separation, and they disclosed to their eyes the powerful nations of Europe, whom they no longer presumed to brand with the name of Barbarians. The observations of Manuel, and his more inquisitive followers, have been preserved by a Byzantine historian of the times: \* his scattered ideas I shall collect and abridge; and it may be amusing enough, perhaps instructive, to contemplate the rude pictures of Germany, France, and England, whose ancient and modern state are so familiar to *our* minds. I. *Germany* (says the Greek Chalcocondylas) is of ample latitude, from Vienna to the ocean: and it stretches (a strange geography) from Prague in Bohemia, to the river Tartessus and the Pyrenean mountains. † The soil, except

preserved in the *Historia Politica*, A.D. 1391—1478, published by Martin Crusius. (*Turco Græcia*, p. 1—43.) The image of Christ, which the Greek emperor refused to worship, was probably a work of sculpture.

\* The Greek and Turkish history of Laonicus Chalcocondylas ends with the winter of 1463, and the abrupt conclusion seems to mark, that he laid down his pen in the same year. We know that he was an Athenian, and that some contemporaries of the same name contributed to the revival of the Greek language in Italy. But in his numerous digressions, the modest historian has never introduced himself; and his editor, Leunclavius, as well as Fabricius (*Bibliot. Græc.* tom. vi. p. 474), seems ignorant of his life and character.—For his descriptions of Germany, France, and England, see l. 2, p. 36, 37. 44—50.)

† I shall not animadvert on the geographical errors of Chalcocondylas. In this instance he perhaps followed, and mistook, Herodotus (l. 2, c. 33), whose text may be explained (*Herodote de Larcher*, tom. ii. p. 219, 220), or whose ignorance may be excused. Had these modern Greeks never read Strabo, or any of their lesser geographers? [The errors of Strabo himself have been repeatedly pointed out. From first to last, the Greeks and Latins were either so superciliously indifferent, or so imperfectly informed, that few of their geographical or ethnical notices, beyond their own limits, can be implicitly relied on. Leibnitz, after giving his *Excerpta* from Procopius (*Script. Brunsv.* l. 52), says most emphatically and truly, “*Hæc omnia inepta sunt, et miram in Procopio rerum Occidentis ignorantiam ostendunt.*” After an interval of nine centuries, the same censure is even more applicable to Chalcocondylas, who extended the limits of Germany to the remotest point of Spain. The Tartessus of the ancients is the modern Guadiana. See Reichard’s dissertation on *Carteja. Orbis Terr. Ant.*, tab. vii., *Hispania*.—Ed.]



in figs and olives, is sufficiently fruitful; the air is salubrious; the bodies of the natives are robust and healthy; and these cold regions are seldom visited with the calamities of pestilence or earthquakes. After the Scythians or Tartars, the Germans are the most numerous of nations; they are brave and patient, and were they united under a single head, their force would be irresistible. By the gift of the pope, they have acquired the privilege of choosing the Roman emperor;\* nor is any people more devoutly attached to the faith and obedience of the Latin patriarch. The greatest part of the country is divided among the princes and prelates; but Strasburgh, Cologne, Hamburgh, and more than two hundred free cities, are governed by sage and equal laws, according to the will, and for the advantage, of the whole community. The use of duels, or single combats on foot, prevails among them in peace and war; their industry excels in all the mechanic arts, and the Germans may boast of the invention of gunpowder and cannon, which is now diffused over the greatest part of the world. II. The kingdom of *France* is spread above fifteen or twenty days' journey from Germany to Spain, and from the Alps to the British ocean; containing many flourishing cities, and among these Paris, the seat of the king, which surpasses the rest in riches and luxury. Many princes and lords alternately wait in his palace, and acknowledge him as their sovereign; the most powerful are the dukes of Bretagne and Burgundy, of whom the latter possesses the wealthy province of Flanders, whose harbours are frequented by the ships and merchants of our own and the more remote seas. The French are an ancient and opulent people; and their language and manners, though somewhat different, are not dissimilar from those of the Italians. Vain of the imperial dignity of Charlemagne, of their victories over the Saracens, and of the exploits of their heroes, Oliver and Rowland;† they esteem themselves

\* A citizen of new Rome, while new Rome survived, would have scorned to dignify the German *Ῥῆξ* with the titles of *Βασιλεὺς* or *Ἀυτοκράτωρ Ῥωμαίων*: but all pride was extinct in the bosom of Chalcocondylas; and he describes the Byzantine prince, and his subjects, by the proper, though humble names, of *Ἕλληνας*, and *Βασιλεὺς Ἑλλήνων*.

† Most of the old romances were translated in the fourteenth century into French prose, and soon became the favourite amusement of the knights and ladies in the court of Charles VI. If a Greek believed in the exploits of Rowland and

the first of the Western nations; but this foolish arrogance has been recently humbled by the unfortunate events of their wars against the English, the inhabitants of the British island. III. *Britain*, in the ocean, and opposite to the shores of Flanders, may be considered either as one, or as three islands; but the whole is united by a common interest, by the same manners, and by a similar government. The measure of its circumference is five thousand stadia; the land is overspread with towns and villages; though destitute of wine, and not abounding in fruit-trees, it is fertile in wheat and barley, in honey and wool; and much cloth is manufactured by the inhabitants. In populousness and power, in riches and luxury, London,\* the metropolis of the isle, may claim a pre-eminence over all the cities of the West. It is situate on the Thames, a broad and rapid river, which, at the distance of thirty miles, falls into the Gallic sea; and the daily flow and ebb of the tide affords a safe entrance and departure to the vessels of commerce. The king is the head of a powerful and turbulent aristocracy; his principal vassals hold their estates by a free and unalterable tenure; and the laws define the limits of his authority and their obedience. The kingdom has been often afflicted by foreign conquest and domestic sedition; but the natives are bold and hardy, renowned in arms, and victorious in war. The form of their shields or targets is derived from the Italians, that of their swords from the Greeks; the use of the long bow is the peculiar and decisive advantage of the English. Their language bears no affinity to the idioms of the continent; in the habits of domestic life, they are not easily distinguished from their neighbours of France; but the

Oliver, he may surely be excused, since the monks of St. Denys, the national historians, have inserted the fables of archbishop Turpin in their Chronicles of France.

\* Λονδίνη . . . δέ τε πόλις δυνάμει τε προέχουσα τῶν ἐν τῇ νήσῳ ταύτῃ πασῶν πόλεων, ὄλβῳ τε καὶ τῇ ἄλλῃ εὐδαιμονίᾳ οὐδεμιᾶς τῶν πρὸς ἑσπέραν λειπομένη. Ever since the time of Fitzstephen (the twelfth century), London appears to have maintained this pre-eminence of wealth and magnitude; and her gradual increase has, at least, kept pace with the general improvement of Europe. [As from the twelfth century till the eighteenth, so to the present day, London still continues to be the index of national growth. The progress of England, ever leading onward a half-reluctant, half-consenting world, is the visible and most hopeful triumph of the Gothic mind.—ED.]

most singular circumstance of their manners is their disregard of conjugal honour and of female chastity. In their mutual visits, as the first act of hospitality, the guest is welcomed in the embraces of their wives and daughters; among friends, they are lent and borrowed without shame; nor are the islanders offended at this strange commerce, and its inevitable consequences.\* Informed as we are of the customs of old England, and assured of the virtue of our mothers, we may smile at the credulity, or resent the injustice, of the Greek, who must have confounded a modest salute† with a criminal embrace. But his credulity and injustice may teach an important lesson; to distrust the accounts of foreign and remote nations, and to suspend our belief of every tale that deviates from the laws of nature and the character of man.‡

After his return, and the victory of Timour, Manuel reigned many years in prosperity and peace. As long as the sons of Bajazet solicited his friendship and spared his dominions, he was satisfied with the national religion; and his leisure was employed in composing twenty theological dialogues for its defence. The appearance of the Byzantine ambassadors at the council of Constance§ announces the

\* If the double sense of the verb *Kύω* (osculator, and in utero gero) be equivocal, the context and pious horror of Chalcocondylas can leave no doubt of his meaning and mistake (p. 49).

† Erasmus (Epist. Fausto Andreelino) has a pretty passage on the English fashion of kissing strangers on their arrival and departure; from whence, however, he draws no scandalous inferences.

‡ Perhaps we may apply this remark to the community of wives among the old Britons, as it is supposed by Cæsar and Dion (Dion Cassius, l. 62, tom. ii. p. 1007), with Reimar's judicious annotation. The *Arreoy* of Otaheite, so certain at first, is become less visible and scandalous, in proportion as we have studied the manners of that gentle and amorous people. [The rule of belief here prescribed by Gibbon has been often applied throughout this series of original notes. If a Greek could so misrepresent a country which he had personally surveyed, we may estimate the credulity with which his nation listened to hearsay reports on unvisited lands. Among the mistakes of Chalcocondylas, not the least remarkable, is that of our language having "no affinity to the idioms of the continent." From this incompetence to form a correct notion of English, when heard from the lips of its known vernacular speakers, we may infer how superficially, yet peremptorily, that of the Varangians was judged. See vol. vi. p. 278.—Ed.]

§ See Lenfant, *Hist. du Concile de Constance*, tom. ii. p. 576, and for the ecclesiastical history of the times, the

restoration of the Turkish power, as well as of the Latin Church; the conquest of the sultans, Mahomet and Amurath, reconciled the emperor to the Vatican; and the siege of Constantinople almost tempted him to acquiesce in the double procession of the Holy Ghost. When Martin the Fifth ascended, without a rival, the chair of St. Peter, a friendly intercourse of letters and embassies was revived between the East and West. Ambition on one side, and distress on the other, dictated the same decent language of charity and peace; the artful Greek expressed a desire of marrying his six sons to Italian princesses; and the Roman, not less artful, dispatched the daughter of the marquis of Montferrat, with a company of noble virgins, to soften by their charms the obstinacy of the schismatics. Yet under this mask of zeal, a discerning eye will perceive that all was hollow and insincere in the court and church of Constantinople. According to the vicissitudes of danger and repose, the emperor advanced or retreated; alternately instructed and disavowed his ministers; and escaped from an importunate pressure by urging the duty of inquiry, the obligation of collecting the sense of his patriarchs and bishops, and the impossibility of convening them at a time when the Turkish arms were at the gates of his capital. From a review of the public transactions, it will appear that the Greeks insisted on three successive measures, a succour, a council, and a final reunion, while the Latins eluded the second, and only promised the first, as a consequential and voluntary reward of the third. But we have an opportunity of unfolding the most secret intentions of Manuel, as he explained them in a private conversation, without artifice or disguise. In his declining age, the emperor had associated John Palæologus, the second of the name, and the eldest of his sons, on whom he devolved the greatest part of the authority and weight of government. One day, in the presence only of the historian Phranza,\* his favourite chamberlain, he opened to his col-

Annals of Spondanus, the Bibliothèque of Dupin, tom. xii., and volumes xxi. and xxii. of the History, or rather the Continuation, of Fleury.

\* From his early youth, George Phranza, or Phranzes, was employed in the service of the state and palace; and Hanckius (*De Script. Byzant.* p. 1, c. 40) has collected his life from his own writings. He was no more than four-and-twenty years of age at the death of Manuel, who recommended him in the strongest terms to his successor:

league and successor the true principle of his negotiations with the pope.\* “Our last resource,” said Manuel, “against the Turks is their fear of our union with the Latins, of the warlike nations of the West, who may arm for our relief, and for their destruction. As often as you are threatened by the miscreants, present this danger before their eyes. Propose a council; consult on the means; but ever delay and avoid the convocation of an assembly, which cannot tend either to our spiritual or temporal emolument. The Latins are proud; the Greeks are obstinate; neither party will recede or retract; and the attempt of a perfect union will confirm the schism, alienate the Churches, and leave us, without hope or defence, at the mercy of the Barbarians.” Impatient of this salutary lesson, the royal youth arose from his seat, and departed in silence; and the wise monarch (continues Phranza), casting his eyes on me, thus resumed his discourse: “My son deems himself a great and heroic prince; but, alas! our miserable age does not afford scope for heroism or greatness. His daring spirit might have suited the happier times of our ancestors; but the present state requires not an emperor, but a cautious steward of the last relics of our fortunes. Well do I remember the lofty expectations which he built on our alliance with Mustapha; and much do I fear that his rash courage will urge the ruin of our house, and that even religion may precipitate our downfall.” Yet the experience and authority of Manuel preserved the peace, and eluded the council, till, in the seventy-eighth year of his age, and in the habit of a monk, he terminated his career, dividing his precious moveables among his children and the poor, his physicians and his favourite servants. Of his six sons, † Andronicus, the second, was invested with the

*Imprimis vero hunc Phranzen tibi commendo, qui ministravit mihi fideliter et diligenter.* (Phranzes, l. 2, c. 1.) Yet the emperor John was cold, and he preferred the service of the despots of Peloponnesus.

\* See Phranzes, l. 2, c. 13. While so many manuscripts of the Greek original are extant in the libraries of Rome, Milan, the Escorial, &c. it is a matter of shame and reproach, that we should be reduced to the Latin version, or abstract, of James Pontanus, *ad calcem Theophylact. Symocattæ* (Ingolstadt, 1604), so deficient in accuracy and elegance. (Fabric. *Bibliot. Græc.* tom. vi. p. 615—620.) [Since Gibbon's time, the original Greek of Phranzes has been twice published, at Vienna, in 1796, by Alter, and since by Imman. Bekker, in the Bonn edition of the Byzantine writers, 1838.—ED.]

† See Ducange, *Fam. Byzant.* p. 243—248.

principality of Thessalonica, and died of a leprosy soon after the sale of that city to the Venetians, and its final conquest by the Turks. Some fortunate incidents had restored Peloponnesus, or the Morea, to the empire; and in his more prosperous days, Manuel had fortified the narrow isthmus of six miles\* with a stone wall and one hundred and fifty-three towers. The wall was overthrown by the first blast of the Ottomans; the fertile peninsula might have been sufficient for the four younger brothers, Theodore and Constantine, Demetrius and Thomas; but they wasted in domestic contests the remains of their strength; and the least successful of the rivals were reduced to a life of dependence in the Byzantine palace.

The eldest of the sons of Manuel, John Palæologus the Second, was acknowledged, after his father's death, as the sole emperor of the Greeks. He immediately proceeded to repudiate his wife, and to contract a new marriage with the princess of Trebizond; † beauty was, in his eyes, the first qualification of an empress; and the clergy had yielded to

\* The exact measure of the Hexamilion, from sea to sea, was three thousand eight hundred *orgygiæ*, or *toises*, of six Greek feet (Phranzes, l. 1, c. 38), which would produce a Greek mile, still smaller than that of six hundred and sixty French *toises*, which is assigned by D'Anville as still in use in Turkey. Five miles are commonly reckoned for the breadth of the isthmus. See the Travels of Spon, Wheeler, and Chandler. [All the oldest authorities, Strabo, Diodorus Siculus, Pliny, and Mela Pomponius, agree in the breadth of the isthmus being forty stadia, five thousand paces, or five miles. Chalcocondylas (p. 98, edit. Par.) says forty-two stadia. The name of Hexamilion is of later date. Dr. Clarke and Mr. Dodwell considered it to be sufficient authority for making the distance from sea to sea six miles. This seems to indicate an enlargement of the space. The name and early traditions of the Peloponnesus warrant the opinion, that it was in ancient times an island, and this is rendered still more probable by the level tract along which in Strabo's time (l. 8), was the Diolkos, or tram-way, for dragging ships overland, between Schœnus and Lechæum. The above measurements refer to the winding course of this road and of the wall erected by Justinian (see vol. iv. p. 339) and repaired by Manuel, for Finlay (Med. Greece, p. 280) makes the distance, *in a straight line*, only about three miles and a half. The subsidence of the waters, which produced such changes, may have expanded this narrow neck of land by an additional mile. See note on the Baltic, ch. 9, vol. i. p. 275.—ED.]

† [La Brocquière's lively description of this princess and of her visit to the cathedral of St. Sophia, will gratify the reader. "She looked young and fair," he says: "in one word, I should not have had a fault

his firm assurance that, unless he might be indulged in a divorce, he would retire to a cloister, and leave the throne to his brother Constantine. The first, and in truth the only, victory of Palæologus was over a Jew,\* whom, after a long and learned dispute, he converted to the Christian faith; and this momentous conquest is carefully recorded in the history of the times. But he soon resumed the design of uniting the East and West; and, regardless of his father's advice, listened, as it should seem, with sincerity to the proposal of meeting the pope in a general council beyond the Adriatic. This dangerous project was encouraged by Martin the Fifth, and coldly entertained by his successor Eugenius, till, after a tedious negotiation, the emperor received a summons from a Latin assembly of a new character, the independent prelates of Basil, who styled themselves the representatives and judges of the Catholic Church.

The Roman pontiff had fought and conquered in the cause of ecclesiastical freedom; but the victorious clergy were soon exposed to the tyranny of their deliverer; and his sacred character was invulnerable to those arms which they found so keen and effectual against the civil magistrate. Their great charter, the right of election, was annihilated by appeals, evaded by trusts or commendams, disappointed by reversionary grants, and superseded by previous and arbitrary reservations.† A public auction was instituted in the court of Rome; the cardinals and favourites were enriched with the spoils of nations; and every country might complain that the most important and valuable benefices were accumulated on the heads of aliens and absentees. During their residence at Avignon, the ambition of the popes subsided in the meaner passions of avarice‡ and to find with her, had she not been painted, and of this she assuredly had not any need." The whole scene is graphically pourtrayed. *Early Travels in Palestine*, Bohn, p. 338, 339.—ED.]

\* The first objection of the Jew is on the death of Christ; if it were voluntary, Christ was a suicide; which the emperor parries with a mystery. They then dispute on the conception of the virgin, in the sense of the prophecies, &c. (Phranzes, l. 2, c. 12, a whole chapter.)

† In the treatise *Delle Materie Beneficiarie* of Fra-Paolo (in the fourth volume of the last and best edition of his works), the papal system is deeply studied and freely described. Should Rome and her religion be annihilated, this golden volume may still survive, a philosophical history, and a salutary warning.

‡ Pope John XXII. (in 1334) left behind him, at Avignon, eighteen

luxury: they rigorously imposed on the clergy the tributes of first-fruits and tenths; but they freely tolerated the impunity of vice, disorder, and corruption. These manifold scandals were aggravated by the great schism of the West, which continued above fifty years. In the furious conflicts of Rome and Avignon, the vices of the rivals were mutually exposed; and their precarious situation degraded their authority, relaxed their discipline, and multiplied their wants and exactions. To heal the wounds and restore the monarchy of the Church, the synods of Pisa and Constance\* were successively convened; but these great assemblies, conscious of their strength, resolved to vindicate the privileges of the Christian aristocracy. From a personal sentence against two pontiffs, whom they rejected, and a third, their acknowledged sovereign, whom they deposed, the fathers of Constance proceeded to examine the nature and limits of the Roman supremacy; nor did they separate till they had established the authority, above the pope, of a general council. It was enacted that, for the government and reformation of the church, such assemblies should be held at regular intervals; and that each synod, before its dissolution, should appoint the time and place of the subsequent meeting. By the influence of the court of Rome, the next convocation of Sienna was easily eluded; but the

millions of gold florins, and the value of seven millions more in plate and jewels. See the Chronicle of John Villani (l. 11, c. 20, in Muratori's Collection, tom. xiii. p. 765), whose brother received the account from the papal treasurers. A treasure of six or eight millions sterling in the fourteenth century is enormous, and almost incredible. [The avarice of the popes is well exposed by Mr. Hallam (ii. 335—340). Not less perceptible is the working of these "meaner passions," at every step by which the hierarchy rose to this pinnacle of greatness. For their gratification alone was power coveted; the seemingly most splendid and daring ambition was actuated by none but this secret and sordid motive; beneath the pallium, the shield, the treaty, the missive, and the Bull, the concealed hand was ever rapaciously seizing money, and enriching its treasury at the cost, and to the detriment, of all other interests. To lay bare this hidden mainspring of every social movement, through the whole course of more than twelve hundred years, has been the consistent purpose of so many previous notes, that it is sufficient here to refer to them, and to the confirmation of their principle, by this full view of practices and arts, over which the veil of a plausible hypocrisy can no longer be thrown.—ED.]

\* A learned and liberal Protestant, M. Lenfant, has given a fair history of the councils of Pisa, Constance, and Basil, in six volumes



bold and vigorous proceedings of the council of Basil\* had almost been fatal to the reigning pontiff, Eugenius the Fourth. A just suspicion of his design prompted the fathers to hasten the promulgation of their first decree, that the representatives of the church-militant on earth were invested with a divine and spiritual jurisdiction over all Christians, without excepting the pope; and that a general council could not be dissolved, prorogued, or transferred, unless by their free deliberation and consent. On the notice that Eugenius had fulminated a Bull for that purpose, they ventured to summon, to admonish, to threaten, to censure, the contumacious successor of St. Peter. After many delays, to allow time for repentance, they finally declared that, unless he submitted within the term of sixty days, he was suspended from the exercise of all temporal and ecclesiastical authority. And, to mark their jurisdiction over the prince as well as the priest, they assumed the government of Avignon, annulled the alienation of the sacred patrimony, and protected Rome from the imposition of new taxes. Their boldness was justified, not only by the general opinion of the clergy, but by the support and power of the first monarchs of Christendom; the emperor Sigismund declared himself the servant and protector of the synod; Germany and France adhered to their cause; the duke of Milan was the enemy of Eugenius; and he was driven from the Vatican by an insurrection of the Roman people. Rejected at the same time by his temporal and spiritual subjects, submission was his only choice; by a most humiliating Bull, the pope repealed his own acts, and ratified those of the council; incorporated his legates and cardinals with those of that venerable body; and *seemed* to resign himself to the decrees of the supreme legislature. Their fame pervaded the countries of the East; and it was in their presence that

in quarto; but the last part is the most hasty and imperfect, except in the account of the troubles of Bohemia.

\* The original acts or minutes of the council of Basil are preserved in the public library, in twelve volumes in folio. Basil was a free city, conveniently situate on the Rhine, and guarded by the arms of the neighbouring and confederate Swiss. In 1459, the university was founded by pope Pius II. (*Æneas Sylvius*), who had been secretary to the council. But what is a council, or a university, to the presses of Froben and the studies of Erasmus?

Şigismund received the ambassadors of the Turkish sultan,\* who laid at his feet twelve large vases, filled with robes of silk and pieces of gold. The fathers of Basil aspired to the glory of reducing the Greeks, as well as the Bohemians, within the pale of the Church; and their deputies invited the emperor and patriarch of Constantinople to unite with an assembly which possessed the confidence of the Western nations. Palæologus was not averse to the proposal; and his ambassadors were introduced with due honours into the Catholic senate. But the choice of the place appeared to be an insuperable obstacle, since he refused to pass the Alps, or the sea of Sicily, and positively required that the synod should be adjourned to some convenient city in Italy, or at least on the Danube. The other articles of this treaty were more readily stipulated: it was agreed to defray the travelling expenses of the emperor, with a train of seven hundred persons,† to remit an immediate sum of eight thousand ducats,‡ for the accommodation of the Greek clergy; and in his absence to grant a supply of ten thousand ducats, with three hundred archers and some galleys, for the protection of Constantinople. The city of Avignon advanced the funds for the preliminary expenses: and the embarkation was prepared at Marseilles with some difficulty and delay.

In his distress, the friendship of Palæologus was disputed by the ecclesiastical powers of the West; but the dexterous activity of a monarch prevailed over the slow debate, and inflexible temper of a republic. The decrees of Basil con-

\* This Turkish embassy, attested only by Crantzius, is related, with some doubt, by the annalist Spondanus, A.D. 1433, No. 25, tom. i. p. 824.

† Syropulus, p. 19. In this list, the Greeks appear to have exceeded the real numbers of the clergy and laity which afterwards attended the emperor and patriarch, but which are not clearly specified by the great ecclesiarch. The seventy-five thousand florins which they asked in this negotiation of the pope (p. 9), were more than they could hope or want.

‡ I use indifferently the words *ducat* and *florin*, which derive their names, the former from the *dukes* of Milan, the latter from the republic of *Florence*. These gold pieces, the first that were coined in Italy, perhaps in the Latin world, may be compared in weight and value, to one third of the English guinea. [Gibbon here overlooks that as early as the sixth century the Merovingian kings of France and the Visigoths of Spain issued their gold *triens*. (See vol. iv. p. 180, note.) After the eighth century no gold was coined in Latin Europe

tinually tended to circumscribe the despotism of the pope, and to erect a supreme and perpetual tribunal in the Church. Eugenius was impatient of the yoke; and the union of the Greeks might afford a decent pretence for translating a rebellious synod from the Rhine to the Po. The independence of the fathers was lost if they passed the Alps; Savoy or Avignon, to which they acceded with reluctance, was described at Constantinople as situate far beyond the pillars of Hercules;\* the emperor and his clergy were apprehensive of the dangers of a long navigation; they were offended by a haughty declaration, that after suppressing the *new* heresy of the Bohemians, the council would soon eradicate the *old* heresy of the Greeks.† On the side of Eugenius, all was smooth, and yielding, and respectful; and he invited the Byzantine monarch to heal by his presence the schism of the Latin, as well as of the Eastern, Church. Ferrara, near the coast of the Adriatic, was proposed for their amicable interview; and with some indulgence of forgery and theft, a surreptitious decree was procured, which transferred the synod, with its own consent, to that Italian city. Nine galleys were equipped for this service at Venice, and in the isle of Candia; their diligence anticipated the slower vessels of Basil; the Roman admiral

till 1252, when the Florentines introduced their *florin*. The first *ducats* of Milan are those of duke Azo, in 1330. About the same time our Edward III. issued his *florin*, which was the earliest gold coinage of England. (Humphreys, edit. Bohn. 437. 515.)

\* At the end of the Latin version of Phranzes, we read a long Greek epistle or declamation of George of Trebizond, who advises the emperor to prefer Eugenius and Italy. He treats with contempt the schismatic assembly of Basil, the Barbarians of Gaul and Germany, who had conspired to transport the chair of St. Peter beyond the Alps; οἱ ἄθλιοι (says he) σε καὶ τὴν μετὰ σου σύνοδον ἔξω τῶν Ἑρακλείων στήλων καὶ περὶ Γαδῆρων ἰξάζουσι. Was Constantinople unprovided with a map? [Few would have studied, and fewer still have understood, such an exponent of land-marks, had it been placed in their hands. Nearly seven centuries had elapsed from the time of Anaximander, when Ptolemy's Geography was written; yet the maps which accompany it display the strange notions, then entertained, of the form and situation of countries; nor had such knowledge advanced in the days of George of Trebizond. See p. 236.—ED.]

† Syropulus (p. 26 31) attests his own indignation, and that of his countrymen: and the Basil deputies, who excused the rash declaration, could neither deny nor alter an act of the council.

was commissioned to burn, sink, and destroy;\* and these priestly squadrons might have encountered each other in the same seas where Athens and Sparta had formerly contended for the pre-eminence of glory. Assaulted by the importunity of the factions, who were ready to fight for the possession of his person, Palæologus hesitated before he left his palace and country on a perilous experiment. His father's advice still dwelt on his memory; and reason must suggest, that since the Latins were divided among themselves, they could never unite in a foreign cause. Sigismund dissuaded the unseasonable adventure; his advice was impartial, since he adhered to the council; and it was enforced by the strange belief that the German Cæsar would nominate a Greek his heir and successor in the empire of the West.† Even the Turkish sultan was a counsellor whom it might be unsafe to trust, but whom it was dangerous to offend. Amurath was unskilled in the disputes, but he was apprehensive of the union, of the Christians. From his own treasures, he offered to relieve the wants of the Byzantine court; yet he declared, with seeming magnanimity, that Constantinople should be secure and inviolate in the absence of her sovereign.‡ The resolution of Palæologus was decided by the most splendid gifts and the most specious promises; he wished to escape for a while from a scene of danger and distress; and after dismissing with an ambiguous answer the messengers of the council, he declared his intention of embarking in the Roman galleys. The age of the patriarch Joseph was more susceptible of fear than of hope; he trembled at the perils

\* Condolmieri, the pope's nephew and admiral, expressly declared *ὅτι ὄρισμον ἔχει παρὰ τοῦ Πάπα ἵνα πολεμήσῃ ὁποῦ ἂν εὔρη τὰ κάτεργα τῆς Συνόδου, καὶ εἰ δυνήθη, καταδύσῃ καὶ ἀφανίσῃ*. The naval orders of the synod were less peremptory; and, till the hostile squadrons appeared, both parties tried to conceal their quarrel from the Greeks.

† Syropulus mentions the hopes of Palæologus (p. 36), and the last advice of Sigismund (p. 57). At Corfu, the Greek emperor was informed of his friend's death: had he known it sooner, he would have returned home (p. 79).

‡ Phranzes himself, though from different motives, was of the advice of Amurath (l. 2, c. 13). *Utinam ne synodus ista unquam fuisset, si tantas offensiones et detrimenta paritura erat*. This Turkish embassy is likewise mentioned by Syropulus (p. 58); and Amurath kept his word. He might threaten (p. 125. 219), but he never attacked the city.

of the sea, and expressed his apprehension that his feeble voice, with thirty perhaps of his orthodox brethren, would be oppressed in a foreign land by the power and numbers of a Latin synod. He yielded to the royal mandate, to the flattering assurance that he would be heard as the oracle of nations, and to the secret wish of learning from his brother of the West, to deliver the Church from the yoke of kings.\* The five *cross-bearers*, or dignitaries of St. Sophia, were bound to attend his person; and one of these, the great ecclesiarch or preacher, Sylvester Syropulus,† has composed‡ a free and curious history of the *false* union.§ Of the clergy that reluctantly obeyed the summons of the emperor and the patriarch, submission was the first duty, and patience the most useful virtue. In a chosen list of twenty bishops, we discover the metropolitan titles of Heraclea and Cyzicus, Nice and Nicomedia, Ephesus and Trebizond, and the personal merit of Mark and Bessarion, who, in the confidence of their learning and eloquence, were promoted to the episcopal rank. Some monks and philosophers were named to display the science and sanctity of the Greek Church; and the service of the choir was per-

\* The reader will smile at the simplicity with which he imparted these hopes to his favourites: *τοιαύτην πληροφορίαν σχήσειν ἡλπίζε καὶ διὰ τοῦ Πάπα ἐθάρρει ἐλευθερῶσαι τὴν ἐκκλησίαν ἀπὸ τῆς ἀποτίθεισας αὐτοῦ δουλείας παρὰ τοῦ βασιλέως* (p. 92). Yet it would have been difficult for him to have practised the lessons of Gregory VII.

† The Christian name of Sylvester is borrowed from the Latin calendar. In modern Greek, *πουλός*, as a diminutive, is added to the end of words: nor can any reasoning of Creighton, the editor, excuse his changing into *Sguropulus* (*Sguros*, *fuscus*) the Syropulus of his own manuscript, whose name is subscribed with his own hand in the acts of the council of Florence. Why might not the author be of Syrian extraction?

‡ From the conclusion of the history, I should fix the date to the year 1444. four years after the synod, when the great ecclesiarch had abdicated his office (sectio 12, p. 330—350.) His passions were cooled by time and retirement; and although Syropulus is often partial, he is never intemperate.

§ *Vera historia unionis non veræ inter Græcos et Latinos* (Hagæ Comitum, 1660, in folio) was first published with a loose and florid version, by Robert Creighton, chaplain to Charles II. in his exile. The zeal of the editor has prefixed a polemic title, for the beginning of the original is wanting. Syropulus may be ranked with the best of the Byzantine writers for the merit of his narration, and even of his style; but he is excluded from the orthodox collections of the councils.

formed by a select band of singers and musicians. The patriarchs of Alexandria, Antioch, and Jerusalem appeared by their genuine or fictitious deputies; the primate of Russia represented a national church, and the Greeks might contend with the Latins in the extent of their spiritual empire. The precious vases of St. Sophia were exposed to the winds and waves, that the patriarch might officiate with becoming splendour; whatever gold the emperor could procure was expended in the massy ornaments of his bed and chariot;\* and while they affected to maintain the prosperity of their ancient fortune, they quarrelled for the division of fifteen thousand ducats, the first alms of the Roman pontiff. After the necessary preparations, John Palæologus, with a numerous train, accompanied by his brother Demetrius, and the most respectable persons of the church and state, embarked in eight vessels with sails and oars, which steered through the Turkish straits of Gallipoli to the Archipelago, the Morea, and the Adriatic gulf.†

After a tedious and troublesome navigation of seventy-seven days, this religious squadron cast anchor before Venice; and their reception proclaimed the joy and magnificence of that powerful republic. In the command of the world, the modest Augustus had never claimed such honours from his subjects, as were paid to his feeble successor by an independent state. Seated on the poop, on a lofty throne, he received the visit, or, in the Greek style, the *adoration*, of the doge and senators.‡ They sailed in the Bucentaur, which was accompanied by twelve stately galleys; the sea was overspread with innumerable gondolas of pomp and pleasure; the air resounded with music and

\* Syropulus (p. 63) simply expresses his intention *ἰν' οὕτω πομπῶν ἐν Ἰτάλοις μεγὰς βασιλεὺς παρ' ἐκείνων νομίζοιτο*; and the Latin of Creighton may afford a specimen of his florid paraphrase. *Ut pompâ circumductus noster imperator Italiæ populis aliquis deauratus Jupiter crederetur, aut Cræsus ex opulenta Lydia.*

† Although I cannot stop to quote Syropulus for every fact, I will observe that the navigation of the Greeks from Constantinople to Venice and Ferrara, is contained in the fourth section (p. 67—100), and that the historian has the uncommon talent of placing each scene before the reader's eye.

‡ At the time of the synod, Phranzes was in Peloponnesus; but he received from the despot Demetrius, a faithful account of the honourable reception of the emperor and patriarch both at Venice and Ferrara (*Dux . . . sedentem*

acclamations; the mariners, and even the vessels, were dressed in silk and gold; and in all the emblems and pageants, the Roman eagles were blended with the lions of St. Mark. The triumphal procession, ascending the great canal, passed under the bridge of the Rialto; and the eastern strangers gazed with admiration on the palaces, the churches, and the populousness of a city, that seems to float on the bosom of the waves.\* They sighed to behold the spoils and trophies with which it had been decorated after the sack of Constantinople. After an hospitable entertainment of fifteen days, Palæologus pursued his journey by land and water from Venice to Ferrara; and on this occasion, the pride of the Vatican was tempered by policy to indulge the ancient dignity of the emperor of the East. He made his entry on a *black* horse; but a milk white steed, whose trappings were embroidered with golden eagles, was led before him; and the canopy was borne over his head by the princes of Este, the sons or kinsmen of Nicholas, marquis of the city, and a sovereign more powerful than himself.† Palæologus did not alight till he reached the bottom of the staircase; the pope advanced to the door of the apartment; refused his proffered genuflexion; and, after a paternal embrace, conducted the emperor to a seat on his left hand. Nor would the patriarch descend from his galley, till a ceremony, almost equal, had been stipulated between the bishops of Rome and Constantinople. The latter was saluted by his brother with a kiss of union and charity; nor would any of the Greek ecclesiastics submit to kiss the feet of the Western primate. On the opening of the synod, the place of honour in the centre was claimed by the temporal and ecclesiastical chiefs; and it was only by alleging that his predecessors had not

*imperatorem adorat*), which are more slightly mentioned by the Latins (l. 2, c. 14—16).

\* The astonishment of a Greek prince and a French ambassador (*Mémoires de Philippe de Comines*, l. 7, c. 18), at the sight of Venice, abundantly prove, that in the fifteenth century, it was the first and most splendid of the Christian cities. For the spoils of Constantinople at Venice, see Syropulus (p. 87). [*La Brocquière's* short description of Venice is an interesting record of the observations of an intelligent traveller, early in the fifteenth century. *Early Travels in Palestine*, Bohn, p. 285.—*Ed.*]

† Nicholas III. of Este reigned forty-eight years (A.D. 1393—1441), and was lord of Ferrara, Modena, Reggio,

assisted in person at Nice or Chalcedon, that Eugenius could evade the ancient precedents of Constantine and Marcian. After much debate, it was agreed that the right and left sides of the church should be occupied by the two nations; that the solitary chair of St. Peter should be raised the first of the Latin line; and that the throne of the Greek emperor, at the head of his clergy, should be equal and opposite to the second place, the vacant seat of the emperor of the West.\*

But as soon as festivity and form had given place to a more serious treaty, the Greeks were dissatisfied with their journey, with themselves, and with the pope. The artful pencil of his emissaries had painted him in a prosperous state; at the head of the princes and prelates of Europe, obedient, at his voice, to believe and to arm. The thin appearance of the universal synod of Ferrara betrayed his weakness, and the Latins opened the first session with only five archbishops, eighteen bishops, and ten abbots, the greatest part of whom were the subjects or countrymen of the Italian pontiff. Except the duke of Burgundy, none of the potentates of the West condescended to appear in person, or by their ambassadors; nor was it possible to suppress the judicial acts of Basil against the dignity and person of Eugenius, which were finally concluded by a new election. Under these circumstances, a truce or delay was asked and granted, till Palæologus could expect from the consent of the Latins some temporal reward for an unpopular union: and, after the first session, the public proceedings were adjourned above six months. The emperor, with a chosen band of his favourites and *janizaries*, fixed his summer residence at a pleasant spacious monastery, six miles from Ferrara; forgot, in the pleasures of the chase, the distress of the church and state; and persisted in destroying the game, without listening to the just complaints of the

Parma, Rovigo, and Commachio. See his life in Muratori. (*Antichità Estense*, tom. ii. p. 159—201.)

\* The Latin vulgar was provoked to laughter at the strange dresses of the Greeks, and especially the length of their garments, their sleeves, and their beards; nor was the emperor distinguished, except by the purple colour, and his diadem or tiara with a jewel on the top. (*Hody de Græcis Illustribus*, p. 31.) Yet another spectator confesses, that the Greek fashion was *piu grave e piu degna* than the Italian. (*Vespasiano*, in *Vit. Eugen. IV.* in Muratori, tom. xxv. p. 261.)



marquis or the husbandman.\* In the meanwhile, his unfortunate Greeks were exposed to all the miseries of exile and poverty; for the support of each stranger, a monthly allowance was assigned of three or four gold florins; and although the entire sum did not amount to seven hundred florins, a long arrear was repeatedly incurred by the indigence or policy of the Roman court.† They sighed for a speedy deliverance, but their escape was prevented by a triple chain; a passport from their superiors was required at the gates of Ferrara; the government of Venice had engaged to arrest and send back the fugitives; and inevitable punishment awaited them at Constantinople; excommunication, fines, and a sentence, which did not respect the sacerdotal dignity, that they should be stripped naked and publicly whipped.‡ It was only by the alternative of hunger or dispute that the Greeks could be persuaded to open the first conference; and they yielded with extreme reluctance to attend from Ferrara to Florence the rear of a flying synod. This new translation was urged by inevitable necessity: the city was visited by the plague; the fidelity of the marquis might be suspected; the mercenary troops of the duke of Milan were at the gates; and as they occupied Romagna, it was not without difficulty and danger that the pope, the emperor, and the bishops, explored their way through the unfrequented paths of the Apennine.§

\* For the emperor's hunting, see Syropulus (p. 143, 144. 191). The pope had sent him eleven miserable hacks; but he bought a strong and swift horse that came from Russia. The name of *janizaries* may surprise; but the name, rather than the institution, had passed from the Ottoman to the Byzantine court, and is often used in the last age of the empire.

† The Greeks obtained, with much difficulty, that instead of provisions, money should be distributed, four florins per month to the persons of honourable rank, and three florins to their servants, with an addition of thirty more to the emperor, twenty-five to the patriarch, and twenty to the prince or despot Demetrius. The payment of the first month amounted to six hundred and ninety-one florins, a sum which will not allow us to reckon above two hundred Greeks of every condition. (Syropulus, p. 104, 105.) On the 20th October, 1438, there was an arrear of four months; in April, 1439, of three; and of five and a half in July, at the time of the union (p. 172. 225. 271).

‡ Syropulus (p. 141, 142. 204. 221) deploras the imprisonment of the Greeks, and the tyranny of the emperor and patriarch.

§ The wars of Italy are most clearly represented in the thirteenth volume of the Annals of Muratori. The schismatic Greek, Syropulus

Yet all these obstacles were surmounted by time and policy. The violence of the fathers of Basil rather promoted than injured the cause of Eugenius; the nations of Europe abhorred the schism, and disowned the election, of Felix the Fifth, who was successively a duke of Savoy, a hermit, and a pope; and the great princes were gradually reclaimed by his competitor to a favourable neutrality and a firm attachment. The legates, with some respectable members, deserted to the Roman army, which insensibly rose in numbers and reputation; the council of Basil was reduced to thirty-nine bishops, and three hundred of the inferior clergy;\* while the Latins of Florence could produce the subscriptions of the pope himself, eight cardinals, two patriarchs, eight archbishops, fifty-two bishops, and forty-five abbots, or chiefs of religious orders. After the labour of nine months, and the debates of twenty-five sessions, they attained the advantage and glory of the reunion of the Greeks. Four principal questions had been agitated between the two Churches: 1. The use of unleavened bread in the communion of Christ's body. 2. The nature of purgatory. 3. The supremacy of the pope. And, 4. The single or double procession of the Holy Ghost. The cause of either nation was managed by ten theological champions; the Latins were supported by the inexhaustible eloquence of cardinal Julian; and Mark of Ephesus and Bessarion of Nice were the bold and able leaders of the Greek forces. We may bestow some praise on the progress of human reason, by observing, that the first of these questions was *now* treated as an immaterial rite, which might innocently vary with the fashion of the age and country. With regard to the second, both parties were agreed in the belief of an intermediate state of purgation for the venial sins of the faithful; and whether their souls were purified

(p. 145), appears to have exaggerated the fear and disorder of the pope in his retreat from Ferrara to Florence, which is proved by the acts to have been somewhat more decent and deliberate.

\* Syropulus is pleased to reckon seven hundred prelates in the council of Basil. The error is manifest, and perhaps voluntary. That extravagant number could not be supplied by *all* the ecclesiastics of every degree who were present at the council, nor by *all* the absent bishops of the West, who, expressly or tacitly, might adhere to its decrees.

by elemental fire, was a doubtful point, which in a few years might be conveniently settled on the spot by the disputants. The claims of supremacy appeared of a more weighty and substantial kind; yet by the Orientals the Roman bishop had ever been respected as the first of the five patriarchs; nor did they scruple to admit, that his jurisdiction should be exercised agreeably to the holy canons; a vague allowance, which might be defined or eluded by occasional convenience. The procession of the Holy Ghost from the Father alone, or from the Father and the Son, was an article of faith which had sunk much deeper into the minds of men; and in the sessions of Ferrara and Florence, the Latin addition of *filioque* was subdivided into two questions, whether it were legal, and whether it were orthodox. Perhaps it may not be necessary to boast on this subject of my own impartial indifference; but I must think that the Greeks were strongly supported by the prohibition of the council of Chalcedon, against adding any article whatsoever to the creed of Nice, or rather of Constantinople.\* In earthly affairs, it is not easy to conceive how an assembly of legislators can bind their successors, invested with powers equal to their own. But the dictates of inspiration must be true and unchangeable; nor should a private bishop, or a provincial synod, have presumed to innovate against the judgment of the catholic church. On the substance of the doctrine, the controversy was equal and endless; reason is confounded by the procession of a Deity; the gospel, which lay on the altar, was silent; the various texts of the fathers might be corrupted by fraud, or entangled by sophistry; and the Greeks were ignorant of the characters and writings of the Latin saints.† Of this at least we may be sure, that neither side could be convinced by the arguments of their opponents. Prejudice may be enlightened by reason, and a

\* The Greeks, who disliked the union, were unwilling to sally from this strong fortress (p. 178. 193. 195. 202 of Syropulus). The shame of the Latins was aggravated by their producing an old MS. of the second council of Nice, with *filioque* in the Nicene creed. A palpable forgery! (p. 173.) † Ὡς ἔγω (said an eminent Greek)

ὅταν εἰς ναόν εἰσέλθω Λατίνων οὐ προσκυνῶ τινα τῶν ἔκεισε ἀγίων ἔπει οὐδε γνωρίζω τινα. (Syropulus, p. 109.) See the perplexity of the Greeks, p. 217, 218. 252, 253. 273.

superficial glance may be rectified by a clear and more perfect view of an object adapted to our faculties; but the bishops and monks had been taught from their infancy to repeat a form of mysterious words; their national and personal honour depended on the repetition of the same sounds; and their narrow minds were hardened and inflamed by the acrimony of a public dispute.

While they were lost in a cloud of dust and darkness, the pope and emperor were desirous of a seeming union, which could alone accomplish the purposes of their interview; and the obstinacy of public dispute was softened by the arts of private and personal negotiation. The patriarch Joseph had sunk under the weight of age and infirmities; his dying voice breathed the counsels of charity and concord, and his vacant benefice might tempt the hopes of the ambitious clergy. The ready and active obedience of the archbishops of Russia and Nice, of Isidore and Bessarion, was prompted and recompensed by their speedy promotion to the dignity of cardinals. Bessarion, in the first debates, had stood forth the most strenuous and eloquent champion of the Greek church; and if the apostate, the bastard, was reprobated by his country,\* he appears in ecclesiastical story a rare example of a patriot who was recommended to court-favour by loud opposition and well-timed compliance. With the aid of his two spiritual coadjutors, the emperor applied his arguments to the general situation and personal characters of the bishops, and each was successively moved by authority and example. Their revenues were in the hands of the Turks, their persons in those of the Latins; an episcopal treasure, three robes and forty ducats, was soon exhausted;† the hopes of their return still depended on the ships of Venice and the alms of Rome; and such was their indigence, that their arrears, the payment of a

\* See the polite altercation of Mark and Bessarion in Syropulus (p. 257), who never dissembles the vices of his own party, and fairly praises the virtues of the Latins.

† For the poverty of the Greek bishops, see a remarkable passage of Ducas (c. 31). One had possessed, for his whole property, three old gowns, &c. By teaching one-and-twenty years in his monastery, Bessarion himself had collected forty gold florins; but of these, the archbishop had expended twenty-eight in his voyage from Peloponnesus, and the remainder at Constantinople. (Syropulus, p. 127.)

debt, would be accepted as a favour, and might operate as a bribe.\* The danger and relief of Constantinople might excuse some prudent and pious dissimulation; and it was insinuated, that the obstinate heretics who should resist the consent of the East and West, would be abandoned in a hostile land to the revenge or justice of the Roman pontiff.† In the first private assembly of the Greeks, the formulary of union was approved by twenty-four, and rejected by twelve, members; but the five *cross-bearers* of St. Sophia, who aspired to represent the patriarch, were disqualified by ancient discipline; and their right of voting was transferred to an obsequious train of monks, grammarians, and profane laymen. The will of the monarch produced a false and servile unanimity, and no more than two patriots had courage to speak their own sentiments and those of their country. Demetrius the emperor's brother, retired to Venice, that he might not be witness of the union; and Mark of Ephesus, mistaking perhaps his pride for his conscience, disclaimed all communion with the Latin heretics, and avowed himself the champion and confessor of the orthodox creed.‡ In the treaty between the two nations, several forms of consent were proposed, such as might satisfy the Latins, without dishonouring the Greeks; and they weighed the scruples of words and syllables, till the theological balance trembled with a slight preponderance in favour of the Vatican. It was agreed (I must entreat the attention of the reader), that the Holy Ghost proceeds from the Father *and* the Son, as from one principle and one substance; that he proceeds *by* the Son, being of the same nature and substance, and that he proceeds from the Father *and* the Son, by one *spiration* and production. It is less difficult to understand the articles of the preliminary

\* Syropulus denies that the Greeks received any money before they had subscribed the act of union (p. 283), yet he relates some suspicious circumstances; and their bribery and corruption are positively affirmed by the historian Ducas.

† The Greeks most piteously express their own fears of exile and perpetual slavery (Syropul. p. 196): and they were strongly moved by the emperor's threats (p. 260).

‡ I had forgotten another popular and orthodox protester: a favourite hound, who usually lay quiet on the foot-cloth of the emperor's throne, but who barked most furiously while the Act of union was reading, without being silenced by the soothing or the lashes of the royal attendants. (Syropul. p. 265, 266.)

treaty; that the pope should defray all the expenses of the Greeks in their return home; that he should annually maintain two galleys and three hundred soldiers for the defence of Constantinople; that all the ships which transported pilgrims to Jerusalem, should be obliged to touch at that port; that as often as they were required, the pope should furnish ten galleys for a year, or twenty for six months; and that he should powerfully solicit the princes of Europe, if the emperor had occasion for land forces.

The same year, and almost the same day, were marked by the deposition of Eugenius at Basil; and, at Florence, by his reunion of the Greeks and Latins. In the former synod (which he styled indeed an assembly of demons), the pope was branded with the guilt of simony, perjury, tyranny, heresy, and schism;\* and declared to be incorrigible in his vices, unworthy of any title, and incapable of holding any ecclesiastical office. In the latter he was revered as the true and holy vicar of Christ, who, after a separation of six hundred years, had reconciled the Catholics of the East and West, in one fold, and under one shepherd. The Act of union was subscribed by the pope, the emperor, and the principal members of both churches; even by those who, like Syropulus,† had been deprived of the right of voting. Two copies might have sufficed for the East and West; but Eugenius was not satisfied, unless four authentic and similar transcripts were signed and attested as the monuments of his victory.‡ On a memorable day, the 6th of July, the suc-

\* From the original Lives of the Popes, in Muratori's Collection (tom. iii. p. 2; tom. xxv.), the manners of Eugenius IV. appear to have been decent, and even exemplary. His situation, exposed to the world and to his enemies, was a restraint, and is a pledge.

† Syropulus, rather than subscribe, would have assisted, as the least evil, at the ceremony of the union. He was compelled to do both; and the great ecclesiarch poorly excuses his submission to the emperor (p. 290—292).

‡ None of these original Acts of union can at present be produced. Of the ten MSS. that are preserved (five at Rome, and the remainder at Florence, Bologna, Venice, Paris, and London), nine have been examined by an accurate critic (M. de Brequigny), who condemns them for the variety and imperfections of the Greek signatures. Yet several of these may be esteemed as authentic copies, which were subscribed at Florence, before 26th August, 1439) the final separation of the pope and emperor. Mémoires de l'Académie des Inscriptions, tom. xliii. p. 287—311.) ["The Greeks," says Finlay (ii. 617), "abjured their ancient faith in a

cessors of St. Peter and Constantine ascended their thrones; the two nations assembled in the cathedral of Florence; their representatives, cardinal Julian and Bessarion archbishop of Nice, appeared in the pulpit, and after reading in their respective tongues the Act of union, they mutually embraced, in the name and the presence of their applauding brethren. The pope and his ministers then officiated according to the Roman liturgy; the creed was chanted with the addition of *filioque*; the acquiescence of the Greeks was poorly excused by their ignorance of the harmonious, but inarticulate, sounds;\* and the more scrupulous Latins refused any public celebration of the Byzantine rite. Yet the emperor and his clergy were not totally unmindful of national honour. The treaty was ratified by their consent; it was tacitly agreed that no innovation should be attempted in their creed or ceremonies; they spared, and secretly respected, the generous firmness of Mark of Ephesus; and, on the decease of the patriarch, they refused to elect his successor, except in the cathedral of St. Sophia. In the distribution of public and private rewards, the liberal pontiff exceeded their hopes and his promises; the Greeks, with less pomp and pride, returned by the same road of Ferrara and Venice; and their reception at Constantinople was such as will be described in the following chapter.† The success of the first trial encouraged Eugenius to repeat the same edifying scenes; and the deputies of the Armenians, the Maronites, the Jacobites of Syria and Egypt, the Nestorians, and the Æthiopians, were successively introduced, to kiss the feet of the Roman pontiff, and to announce the obedience and the orthodoxy of the East. These Oriental embassies, unknown in the countries which they presumed to represent,‡ diffused over the West the fame of

vaster edifice and under a loftier dome, than that of their own much-vaunted temple of St. Sophia. The event is commemorated by an inscription, which may still be read on one of the great pillars that support the noble dome."—ED.]

\* "Ἡμιν δὲ ὡς ἀσήμεροι ἐδοκοῦν φῶναι. (Syropul. p. 297.)

† In their return, the Greeks conversed at Bologna with the ambassadors of England; and, after some questions and answers, these impartial strangers laughed at the pretended union of Florence. (Syropul. p. 307.)

‡ So nugatory, or rather so fabulous, are these reunions of the Nestorians, Jacobites, &c. that I have turned over, without success, the Bibliotheca Orientalis of Assemannus, a

Eugenius; and a clamour was artfully propagated against the remnant of a schism in Switzerland and Savoy, which alone impeded the harmony of the Christian world. The vigour of opposition was succeeded by the lassitude of despair; the council of Basil was silently dissolved; and Felix, renouncing the tiara, again withdrew to the devout or delicious hermitage of Ripaille.\* A general peace was secured by mutual acts of oblivion and indemnity; all ideas of reformation subsided; the popes continued to exercise and abuse their ecclesiastical despotism; nor has Rome been since disturbed by the mischiefs of a contested election.†

The journeys of three emperors were unavailing for their temporal, or perhaps their spiritual, salvation; but they were productive of a beneficial consequence; the revival of the Greek learning in Italy, from whence it was propagated to the last nations of the West and North. In their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity; of a musical and prolific language, that gives a soul to the objects of sense, and a body to the abstractions of philosophy. Since the barriers of the monarchy, and even of the capital, had been trampled under foot, the various Barbarians had doubtless corrupted the form and substance of the national dialect; and ample glossaries have been composed, to interpret a multitude of words of Arabic, Turkish, Slavonian, Latin, or French origin.‡

faithful slave of the Vatican.

\* Ripaille is situate near Thonon in Savoy, on the southern side of the lake of Geneva. It is now a Carthusian abbey; and Mr. Addison (Travels into Italy, vol. ii. p. 147, 148, of Baskerville's edition of his works) has celebrated the place and the founder. Æneas Sylvius, and the fathers of Basil applaud the austere life of the ducal hermit; but the French and Italian proverbs most unluckily attest the popular opinion of his luxury.

† In this account of the councils of Basil, Ferrara and Florence, I have consulted the original Acts, which fill the seventeenth and eighteenth tomes of the edition of Venice, and are closed by the perspicuous, though partial, history of Augustin Patricius, an Italian of the fifteenth century. They are digested and abridged by Dupin (Bibliothèque Ecclésiastique, tom. xii.) and the continuator of Fleury (tom. xxii.); and the respect of the Gallican church for the adverse parties confines their members to an awkward moderation.

‡ In the first attempt, Meursius collected three thousand six hundred Græco-barbarous words, to which, in a second edition, he subjoined one thousand eight hundred more; yet what plenteous



But a purer idiom was spoken in the court, and taught in the college; and the flourishing state of the language is described, and perhaps embellished, by a learned Italian,\* who, by a long residence and noble marriage,† was naturalized at Constantinople about thirty years before the Turkish conquest. “The vulgar speech,” says Philelphus,‡ “has been depraved by the people, and infected by the multitude of strangers and merchants, who every day flock to the city, and mingle with the inhabitants. It is from the disciples of such a school that the Latin language received the versions of Aristotle and Plato, so obscure in sense, and in

gleanings did he leave to Portius, Ducange, Fabrotti, the Bollandists, &c. (Fabric. Bibliot. Græc. tom. x. p. 101, &c.) Some Persic words may be found in Xenophon, and some Latin ones in Plutarch; and such is the inevitable effect of war and commerce; but the form and substance of the language were not affected by this slight alloy. [The study of Greek, among us, was long the distinguishing mark of an exclusive scholar-caste, and like all exclusives, they rated very highly a possession, which the commonalty regarded with wonder and could not participate. Did they not *over* rate it? And did they not magnify too much the importance of dialects, which, after all, are mere provincialisms? Let not the purport of these questionings be misunderstood. The excellent is often spoiled when its merits are exaggerated. Foreign words are popularly adopted, only when they are found useful; and if etymology be duly regarded, no languages are more expressive than those which are enriched by contributions from many sources.—Ed.]

\* The life of Francis Philelphus, a sophist, proud, restless, and rapacious, has been diligently composed by Laucelot (Mémoires de l'Académie des Inscriptions, tom. x. p. 691—751) and Tiraboschi (Istoria della Letteratura Italiana, tom. vii. p. 282—294), for the most part from his own letters. His elaborate writings, and those of his contemporaries, are forgotten: but their familiar epistles still describe the men and the times.

† He married, and had perhaps debauched, the daughter of John, the granddaughter of Manuel Chrysoloras. She was young, beautiful, and wealthy; and her noble family was allied to the Dorias of Genoa and the emperors of Constantinople.

‡ Græci quibus lingua depravata non sit . . . ita loquuntur vulgo hac etiam tempestate ut Aristophanes comicus, aut Euripides tragicus, ut oratores omnes, ut historiographi, ut philosophi . . . litterati autem homines et doctius et emendatius . . . Nam viri aulici veterem sermonis dignitatem atque elegantiam retinebant, in primisque ipsæ nobiles mulieres; quibus cum nullum esset omnino cum viris peregriniis commercium, merus ille ac purus Græcorum sermo servabatur intactus. (Philelph. Epist. ad ann. 1451, apud Hodium, p. 188, 189.) He observes, in another passage, uxor illa mea Theodora locutione erat admodum moderatâ et suavi et maxime Attica.

spirit so poor. But the Greeks who have escaped the contagion, are those whom we follow; and they alone are worthy of our imitation. In familiar discourse, they still speak the tongue of Aristophanes and Euripides, of the historians and philosophers of Athens; and the style of their writings is still more elaborate and correct. The persons who, by their birth and offices, are attached to the Byzantine court, are those who maintain, with the least alloy, the ancient standard of elegance and purity; and the native graces of language most conspicuously shine among the noble matrons, who are excluded from all intercourse with foreigners. With foreigners, do I say? They live retired and sequestered from the eyes of their fellow-citizens. Seldom are they seen in the streets; and when they leave their houses, it is in the dusk of evening, on visits to the churches and their nearest kindred. On these occasions, they are on horseback, covered with a veil, and encompassed by their parents, their husbands, or their servants.”\*

Among the Greeks, a numerous and opulent clergy was dedicated to the service of religion; their monks and bishops have ever been distinguished by the gravity and austerity of their manners; nor were they diverted, like the Latin priests, by the pursuits and pleasures of a secular, and even military, life. After a large deduction for the time and talents that were lost in the devotion, the laziness, and the discord, of the church and cloister, the more inquisitive and ambitious minds would explore the sacred and profane erudition of their native language. The ecclesiastics presided over the education of youth; the schools of philosophy and eloquence were perpetuated till the fall of the empire; and it may be affirmed, that more books and more knowledge were included within the walls of Constantinople, than could be dispersed over the extensive countries of the West.† But

\* Philephus, absurdly enough, derives this Greek or Oriental jealousy, from the manners of ancient Rome.

† See the state of learning in the thirteenth and fourteenth centuries, in the learned and judicious Mosheim (*Institut. Hist. Ecclés.* p. 434—440. 490—494). [Those who seek can always find in the page of history what suits their purpose. Words and names are easily gathered and adapted: but facts not so easily. In the course of a thousand years, free from the ravages of hostile spoliation, Constantinople must have accumulated large stores of manuscript literature; and among so many congregated thousands, there must have been

an important distinction has been already noticed; the Greeks were stationary or retrograde, while the Latins were advancing with a rapid and progressive motion. The nations were excited by the spirit of independence and emulation; and even the little world of the Italian States contained more people and industry than the decreasing circle of the Byzantine empire. In Europe, the lower ranks of society were relieved from the yoke of feudal servitude; and freedom is the first step to curiosity and knowledge. The use, however rude and corrupt, of the Latin tongue had been preserved by superstition; the universities, from Bologna to Oxford,\* were peopled with thousands of scholars; and their

some by whom they were read and imitated. But how many such were there, and what was their influence? Look to the close of Gibbon's fifty-third chapter, for the character of the Byzantine writers, and of the general population of the city, and then to Mr. Hallam's admiration of "the masterly boldness and precision of that outline." (Middle Ages, iii. 593, note). From the very foundation of the city to its fall, the events of the times tell an unmistakeable tale of uncultivated intellect and decaying faculty. There was always sufficient intercourse between the East and the West, for the means of instruction which the former possessed, to have been conveyed to the latter, if they could have been turned to any profitable account. But, for long ages, intellectual lethargy characterized both sides of Europe. The West began slowly to break from this torpor. Mr. Hallam has justly observed (ii. 590) that, when "the seeds of literature were scattered, Italy was ripe to nourish them." Mind had so far progressed, that it was fit to derive collateral aid from any means that came in its way. The fall of Constantinople gave no original impulse; it struck no fresh spark; it only furnished incidental fuel to an already-kindled flame.—ED.]

\* At the end of the fifteenth century, there existed in Europe about fifty universities, and of these the foundation of ten or twelve is prior to the year 1300. They were crowded in proportion to their scarcity. Bologna contained ten thousand students, chiefly of the civil law. In the year 1357, the number at Oxford had decreased from thirty thousand to six thousand scholars. (Henry's History of Great Britain, vol. iv. p. 478.) Yet even this decrease is much superior to the present list of the members of the university. [The extraordinary numbers pronounced to have been students at the University of Oxford in the earlier periods, is a subject of surprise, but mixed with considerable uncertainty. The number of 30,000, to which Gibbon alludes, is supposed to have included a great proportion of *plebes academice*, such as barbers, copyists, waiters, and even laundresses, boys and children, some of whom actually took part in inferior scholastic exercises. (See Huber on English Universities, 1, p. 67.) According to Wood (Ath. Ox.), Oxford contained in 1201, a period which he regards as most flourishing, only 3000 scholars.—ED.]

misguided ardour might be directed to more liberal and manly studies. In the resurrection of science, Italy was the first that cast away her shroud; and the eloquent Petrarch, by his lessons and his example, may justly be applauded as the first harbinger of day. A purer style of composition, a more generous and rational strain of sentiment, flowed from the study and imitation of the writers of ancient Rome; and the disciples of Cicero and Virgil approached, with reverence and love, the sanctuary of their Grecian masters. In the sack of Constantinople, the French, and even the Venetians, had despised and destroyed the works of Lysippus and Homer; the monuments of art may be annihilated by a single blow; but the immortal mind is renewed and multiplied by the copies of the pen; and such copies it was the ambition of Petrarch and his friends to possess and understand. The arms of the Turks undoubtedly pressed the flight of the muses; yet we may tremble at the thought, that Greece might have been overwhelmed, with her schools and libraries, before Europe had emerged from the deluge of Barbarism; that the seeds of science might have been scattered by the winds, before the Italian soil was prepared for their cultivation.

The most learned Italians of the fifteenth century have confessed and applauded the restoration of Greek literature, after a long oblivion of many hundred years.\* Yet in that country, and beyond the Alps, some names are quoted; some profound scholars who, in the darker ages, were honourably distinguished by their knowledge of the Greek tongue; and national vanity has been loud in the praise of such rare examples of erudition. Without scrutinizing the merit of individuals, truth must observe, that their science is without a cause, and without an effect; that it was easy for them to satisfy themselves and their more ignorant contemporaries; and that the idiom, which they had so marvellously acquired, was transcribed in few manuscripts, and was not taught in any university of the West. In a

\* Of those writers who professedly treat of the restoration of the Greek learning in Italy, the two principal are Hodus, Dr. Humphrey Hody (*De Græcis Illustribus, Linguae Græcæ Literarumque humaniorum Instauratoribus*, Londini, 1742, in large octavo), and Tiraboschi (*Istoria della Letteratura Italiana*, tom. v. p. 364—377; tom. vii. p. 112—143). The Oxford professor is a laborious scholar, but the

corner of Italy, it faintly existed as the popular, or at least as the ecclesiastical, dialect.\* The first impression of the Doric and Ionic colonies has never been completely erased: the Calabrian churches were long attached to the throne of Constantinople; and the monks of St. Basil pursued their studies in mount Athos and the schools of the East. Calabria was the native country of Barlaam, who has already appeared as a sectary and an ambassador; and Barlaam was the first who revived, beyond the Alps, the memory, or at least the writings, of Homer.† He is described, by Petrarch and Boccace,‡ as a man of a diminutive stature, though truly great in the measure of learning and genius; of a piercing discernment, though of a slow and painful elocution. For many ages (as they affirm) Greece had not produced his equal in the knowledge of history, grammar, and philosophy; and his merit was celebrated in the attestations of the princes and doctors of Constantinople. One of these attestations is still extant; and the emperor Cantacuzene, the protector of his adversaries, is forced to allow, that Euclid, Aristotle, and Plato, were familiar to that profound and subtle logician.§ In the court of Avignon, he formed an intimate connection with Petrarch,¶ the first of the Latin scholars; and the desire of mutual instruction was the principle of their literary commerce. The Tuscan applied himself with eager curiosity and assiduous diligence to the study of the Greek language; and in a laborious struggle with the dryness and difficulty of the first rudiments, he began to reach the sense, and to feel the spirit, of poets and philosophers, whose minds were

librarian of Modena enjoys the superiority of a modern and national historian.

\* In Calabria, quæ olim Magna Græcia dicebatur, coloniis Græcis repleta, remansit quædam linguæ veteris cognitio. (Hodius, p. 2.) If it were eradicated by the Romans, it was revived and perpetuated by the monks of St. Basil, who possessed seven convents at Rossano alone. (Giannone, *Istoria di Napoli*, tom. i. p. 520.)

† *Ii Barbari* (says Petrarch, the French and Germans) *vix, non dicam libros, sed nomen Homeri audiverunt.* Perhaps, in that respect, the thirteenth century was less happy than the age of Charlemagne.

‡ See the character of Barlaam, in Boccace, *De Genealog. Deorum*, l. 15, c. 6.

§ Cantacuzene, l. 2, c. 36.

¶ For the connection of Petrarch and Barlaam, and the two interviews at Avignon in 1339, and at Naples in 1342, see the excellent *Mémoires sur la Vie de Petrarque*, tom. i. p. 406-410; tom. ii. p. 75-77.

congenial to his own. But he was soon deprived of the society and lessons of this useful assistant: Barlaam relinquished his fruitless embassy; and, on his return to Greece, he rashly provoked the swarms of fanatic monks, by attempting to substitute the light of reason to that of their navel. After a separation of three years, the two friends again met in the court of Naples; but the generous pupil renounced the fairest occasion of improvement; and by his recommendation Barlaam was finally settled in a small bishopric of his native Calabria.\* The manifold avocations of Petrarch, love and friendship, his various correspondence and frequent journeys, the Roman laurel, and his elaborate compositions in prose and verse, in Latin and Italian, diverted him from a foreign idiom; and as he advanced in life, the attainment of the Greek language was the object of his wishes rather than of his hopes. When he was about fifty years of age, a Byzantine ambassador, his friend, and a master of both tongues, presented him with a copy of Homer; and the answer of Petrarch is at once expressive of his eloquence, gratitude, and regret. After celebrating the generosity of the donor, and the value of a gift more precious in his estimation than gold or rubies, he thus proceeds: "Your present of the genuine and original text of the divine poet, the fountain of all invention, is worthy of yourself and of me; you have fulfilled your promise, and satisfied my desires. Yet your liberality is still imperfect; with Homer you should have given me yourself; a guide who could lead me into the fields of light, and disclose to my wondering eyes the specious miracles of the Iliad and Odyssey. But, alas! Homer is dumb, or I am deaf; nor is it in my power to enjoy the beauty which I possess. I have seated him by the side of Plato, the prince of poets near the prince of philosophers; and I glory in the sight of my illustrious guests. Of their immortal writings, whatever had been translated into the Latin idiom, I had already acquired; but if there be no profit, there is some pleasure, in beholding these venerable Greeks in their

\* The bishopric to which Barlaam retired, was the old Locri, in the middle ages Sancta Cyriaca, and by corruption Hieracium, Gerace. (Dissert. Chorographica Italiæ mediæ Ævi, p. 312.) The dives opum of the Norman times soon lapsed into poverty, since even the church was poor; yet the town still contains three thousand inhabitants.

proper and national habit. I am delighted with the aspect of Homer; and as often as I embrace the silent volume, I exclaim, with a sigh, Illustrious bard! with what pleasure should I listen to thy song, if my sense of hearing were not obstructed and lost by the death of one friend, and in the much-lamented absence of another! Nor do I yet despair; and the example of Cato suggests some comfort and hope, since it was in the last period of age that he attained the knowledge of the Greek letters."\*

The prize which eluded the efforts of Petrarch was obtained by the fortune and industry of his friend Boccace,† the father of the Tuscan prose. That popular writer, who derives his reputation from the Decameron, a hundred novels of pleasantry and love, may aspire to the more serious praise of restoring, in Italy, the study of the Greek language. In the year 1360, a disciple of Barlaam, whose name was Leo, or Leontius Pilatus, was detained in his way to Avignon by the advice and hospitality of Boccace, who lodged the stranger in his house, prevailed on the republic of Florence to allow him an annual stipend, and devoted his leisure to the first Greek professor, who taught that language in the western countries of Europe. The appearance of Leo might disgust the most eager disciple;

(Swinburne, p. 340.) [Gerace is said by Reichard (Tab. xi.) to have been anciently called Naryx or Narychia, another Locrian colony, mentioned by Virgil (*Æn.* iii. 399), and Ovid (*Metam.* xv. 705). Not far from it are the ruins of Locri, which was distinguished from its parent state by the name of Epizephyrii (Pausanias, iii. 3. 1; Strabo, vi. 259, vol. i. p. 388, Bohn's translation; and Pliny, iii. 10), from its situation on the promontory Zephyrium, now Capo di Bruz-zano according to Cluverius (*Ital. Ant.* p. 1300), but Capo di Spartivento according to Reichard.—ED.]

\* I will transcribe a passage from this epistle of Petrarch (*Famil.* 9. 2): *Donasti Homerum non in alienum sermonem violento alveo derivatum, sed ex ipsis Græci eloquii scatebris, et qualis divino illi profluxit ingenio . . . Sine tuâ voce Homerus tuus apud me mutus, immo vero ego apud illum surdus sum. Gaudeo tamen vel adspectu solo, ac sæpe illum amplexus atque suspirans dico, O magne vir, &c.*

† For the life and writings of Boccace, who was born in 1313, and died in 1375, Fabricius (*Bibliot. Latin. medii Ævi*, tom. i. p. 248, &c.) and Tiraboschi (tom. v. p. 83. 439—451), may be consulted. The editions, versions, imitations, of his novels are innumerable. Yet he was ashamed to communicate that trifling, and perhaps scandalous, work to Petrarch, his respectable friend, in whose letters and memoirs he conspicuously appears.

he was clothed in the mantle of a philosopher, or a mendicant; his countenance was hideous; his face was overshadowed with black hair; his beard long and uncombed; his deportment rustic; his temper gloomy and inconstant; nor could he grace his discourse with the ornaments, or even the perspicuity, of Latin elocution. But his mind was stored with a treasure of Greek learning; history and fable, philosophy and grammar, were alike at his command; and he read the poems of Homer in the schools of Florence. It was from his explanation that Boccace composed and transcribed a literal prose version of the Iliad and Odyssey, which satisfied the thirst of his friend Petrarch, and which perhaps, in the succeeding century, was clandestinely used by Laurentius Valla, the Latin interpreter. It was from his narratives that the same Boccace collected the materials for his treatise on the genealogy of the heathen gods, a work, in that age, of stupendous erudition, and which he ostentatiously sprinkled with Greek characters and passages, to excite the wonder and applause of his more ignorant readers.\* The first steps of learning are slow and laborious; no more than ten votaries of Homer could be enumerated in all Italy; and neither Rome, nor Venice, nor Naples, could add a single name to this studious catalogue. But their numbers would have multiplied, their progress would have been accelerated, if the inconstant Leo, at the end of three years, had not relinquished an honourable and beneficial station. In his passage, Petrarch entertained him at Padua a short time; he enjoyed the scholar, but was justly offended with the gloomy and unsocial temper of the man. Discontented with the world and with himself, Leo depreciated his present enjoyments while absent persons and objects were dear to his imagination. In Italy he was a Thessalian, in Greece a native of Calabria; in the company of the Latins he disdained their language, religion, and manner; no sooner was he landed at Constantinople, than he again sighed for the wealth of Venice and the elegance of Florence. His Italian friends were deaf to his importunity; he depended on their curiosity and indulgence, and

\* Boccace indulges an honest vanity; *Ostentationis causâ Græca carmina adscripsi . . . jure utor meo; meum est hoc decus, mea gloria scilicet inter Etruscos Græcis uti carminibus. Nonne ego fui qui Leontium Pilatum, &c. (De Genealogia Deorum, l. 15, c. 7, a work*



embarked on a second voyage; but on his entrance into the Adriatic, the ship was assailed by a tempest, and the unfortunate teacher, who, like Ulysses, had fastened himself to the mast, was struck dead by a flash of lightning. The humane Petrarch dropped a tear on his disaster; but he was most anxious to learn whether some copy of Euripides or Sophocles might not be saved from the hands of the mariners.\*

But the faint rudiments of Greek learning, which Petrarch had encouraged and Boccace had planted, soon withered and expired. The succeeding generation was content for a while with the improvement of Latin eloquence; nor was it before the end of the fourteenth century that a new and perpetual flame was rekindled in Italy.† Previous to his own journey, the emperor Manuel dispatched his envoys and orators to implore the compassion of the Western princes. Of these envoys, the most conspicuous, or the most learned, was Manuel Chrysoloras,‡ of noble birth, and whose Roman ancestors are supposed to have migrated with the great Constantine. After visiting the courts of France and England, where he obtained some contributions, and more promises, the envoy was invited to assume the office of a professor; and Florence had again the honour of this second invitation. By his knowledge, not only of the Greek, but of the Latin tongue, Chrysoloras deserved the stipend, and surpassed the

which, though now forgotten, has run through thirteen or fourteen editions).

\* Leontius, or Leo Pilatus, is sufficiently made known by Hody (p. 2—11) and the Abbé de Sade (*Vie de Petrarque*, tom. iii. p. 625—634. 670—673), who has very happily caught the lively and dramatic manner of his original.

† Dr. Hody (p. 54) is angry with Leonard Aretin, Guarinus, Paulus Jovius, &c. for affirming that the Greek letters were restored in Italy *post septingentos annos*; as if, says he, they had flourished till the end of the seventh century. These writers most probably reckoned from the last period of the exarchate; and the presence of the Greek magistrates and troops at Ravenna and Rome must have preserved, in some degree, the use of their native tongue. [The study of the Greek fathers must have preserved among ecclesiastics some knowledge of their language. But when the religion of the day had discarded philosophy and disowned Origen, those early advocates were of course put aside, and by the seventh century Greek was neglected in the Latin church.—ED.]

‡ See the article of Emanuel, or Manuel Chrysoloras, in Hody (p. 12—54) and Tiraboschi (tom. vii. p. 113—118). The precise date of his arrival floats between the years 1390 and 1400, and is only confined by the reign of Boniface IX.

expectation of the republic. His school was frequented by a crowd of disciples of every rank and age; and one of these, in a general history, has described his motives and his success. "At that time," says Leonard Aretin,\* "I was a student of the civil law; but my soul was inflamed with the love of letters; and I bestowed some application on the sciences of logic and rhetoric. On the arrival of Manuel, I hesitated whether I should desert my legal studies, or relinquish this golden opportunity; and thus, in the ardour of youth, I communed with my own mind—Wilt thou be wanting to thyself and thy fortune? Wilt thou refuse to be introduced to a familiar converse with Homer, Plato, and Demosthenes? with those poets, philosophers, and orators, of whom such wonders are related, and who are celebrated by every age as the great masters of human science? Of professors and scholars in civil law, a sufficient supply will always be found in our universities; but a teacher, and such a teacher, of the Greek language, if he once be suffered to escape, may never afterwards be retrieved. Convinced by these reasons, I gave myself to Chrysoloras; and so strong was my passion, that the lessons which I had imbibed in the day, were the constant subject of my nightly dreams."† At the same time and place, the Latin classics were explained by John of Ravenna, the domestic pupil of Petrarch;‡ the Italians who illustrated their age and country were formed in this double school; and Florence became the fruitful seminary of Greek and Roman erudition.§ The presence

\* The name of *Aretinus* has been assumed by five or six natives of *Arezzo* in Tuscany, of whom the most famous and the most worthless lived in the sixteenth century. Leonardus Brunus Aretinus, the disciple of Chrysoloras, was a linguist, an orator, and an historian, the secretary of four successive popes, and the chancellor of the republic of Florence, where he died, A.D. 1444, at the age of seventy-five. (Fabric. Bibliot. medii Ævi, tom. i. p. 190, &c. Tiraboschi, tom. vii. p. 33—38.)

† See the passage in Aretin. *Commentario Rerum suo tempore in Italia gestarum*, apud Hódium, p. 28—30.

‡ In this domestic discipline, Petrarch, who loved the youth, often complains of the eager curiosity, restless temper, and proud feelings, which announce the genius and glory of a riper age. (*Mémoires sur Petrarque*, tom. iii. p. 700—709.)

§ *Hinc Græcæ Latinæque scholæ exortæ sunt*, Guarino Philelpho, Leonardo Aretino, Caroloque, ac plerisque aliis tanquam ex equo Trojano prodeuntibus, quorum emulatione multa ingenia deinceps ad laudem excitata sunt. (Platina in Bonifacio IX.) Another Italian writer adds the names of

of the emperor recalled Chrysoloras from the college to the court, but he afterwards taught at Pavia and Rome with equal industry and applause. The remainder of his life, about fifteen years, was divided between Italy and Constantinople, between embassies and lessons. In the noble office of enlightening a foreign nation, the grammarian was not unmindful of a more sacred duty to his prince and country; and Emanuel Chrysoloras died at Constance, on a public mission from the emperor to the council.

After his example, the restoration of the Greek letters in Italy was prosecuted by a series of emigrants, who were destitute of fortune, and endowed with learning, or at least with language. From the terror or oppression of the Turkish arms, the natives of Thessalonica and Constantinople escaped to a land of freedom, curiosity, and wealth. The synod introduced into Florence the lights of the Greek Church and the oracles of the Platonic philosophy; and the fugitives who adhered to the union had the double merit of renouncing their country, not only for the Christian, but for the Catholic cause. A patriot, who sacrifices his party and conscience to the allurements of favour, may be possessed, however, of the private and social virtues; he no longer hears the reproachful epithets of slave and apostate; and the consideration which he acquires among his new associates, will restore in his own eyes the dignity of his character. The prudent conformity of Bessarion was rewarded with the Roman purple; he fixed his residence in Italy; and the Greek cardinal, the titular patriarch of Constantinople, was respected as the chief and protector of his nation.\* his abilities were exercised in the legations of Bologna, Venice, Germany, and France; and his election to the chair of St. Peter floated for a moment on the uncertain breath of a conclave.† His ecclesiastical honours diffused a splendour and pre-eminence over his literary merit and service; his

Paulus Petrus Vergerius, Omnibonus Vincentius, Poggius, Franciscus Barbarus, &c. But I question whether a rigid chronology would allow Chrysoloras *all* these eminent scholars. (Hodius, p. 25—27, &c.)

\* See in Hody the article of Bessarion (p. 136—177). Theodore Gaza, George of Trebizond, and the rest of the Greeks whom I have named or omitted, are inserted in their proper chapters of his learned work. See likewise Tiraboschi, in the first and second parts of the sixth tome.

† The cardinals knocked at his door, but his conclavist refused to interrupt the studies of Bessarion:

palace was a school; as often as the cardinal visited the Vatican, he was attended by a learned train of both nations;\* of men applauded by themselves and the public; and whose writings, now overspread with dust, were popular and useful in their own times. I shall not attempt to enumerate the restorers of Grecian literature in the fifteenth century; and it may be sufficient to mention with gratitude the names of Theodore Gaza, of George of Trebizond, of John Argyropulus, and Demetrius Chalcocondylas, who taught their native language in the schools of Florence and Rome. Their labours were not inferior to those of Bessarion, whose purple they revered, and whose fortune was the secret object of their envy. But the lives of these grammarians were humble and obscure; they had declined the lucrative paths of the Church; their dress and manners secluded them from the commerce of the world; and since they were confined to the merit, they might be content with the rewards, of learning. From this character, Janus Lascaris † will deserve an exception. His eloquence, politeness, and imperial descent, recommended him to the French monarchs; and in the same cities he was alternately employed to teach and to negotiate. Duty and interest prompted them to cultivate the study of the Latin language; and the most successful attained the faculty of writing and speaking with fluency and elegance in a foreign idiom. But they ever retained the inveterate vanity of their country; their praise, or at least their esteem, was reserved for the national writers, to whom they owed their fame and subsistence; and they sometimes betrayed their contempt in licentious criticism or satire on Virgil's poetry and the oratory of Tully. ‡ The superiority of

“Nicholas,” said he, “thy respect has cost thee a hat, and me the tiara.”

\* Such as George of Trebizond, Theodore Gaza, Argyropulus Andronicus of Thessalonica, Philelphus, Poggius, Blondus, Nicholas Perrot, Valla, Campanus, Platina, &c. Viri (says Hody, with the pious zeal of a scholar) nullo ævo perituri (p. 156).

† He was born before the taking of Constantinople, but his honourable life was stretched far into the sixteenth century (A.D. 1535). Leo X. and Francis I. were his noblest patrons, under whose auspices he founded the Greek colleges of Rome and Paris. (Hody, p. 247—275.) He left posterity in France; but the counts de Ventimille, and their numerous branches, derive the name of Lascaris from a doubtful marriage in the thirteenth century with the daughter of a Greek emperor. (Ducange, *Fam. Byzant.* p. 224—230.)

‡ Two of his epigrams against Virgil, and three against Tully, are

these masters arose from the familiar use of a living language; and their first disciples were incapable of discerning how far they had degenerated from the knowledge, and even the practice, of their ancestors. A vicious pronunciation,\* which they introduced, was banished from the schools by the reason of the succeeding age. Of the power of the Greek accents they were ignorant; and those musical notes, which, from an Attic tongue, and to an Attic ear, must have been the secret soul of harmony, were to their eyes, as to our own, no more than mute and unmeaning marks; in prose superfluous, and troublesome in verse. The art of grammar they truly possessed; the valuable fragments of Apollonius and Herodian were transfused into their lessons; and their treatises of syntax and etymology, though devoid

preserved and refuted by Franciscus Floridus, who can find no better names than *Græculus ineptus et impudens*. (Hody, p. 274.) In our own times an English critic has accused the *Æneid* of containing *multa languida, nugatoria, spiritu et majestate carminis heroici defecta*; many such verses as he, the said Jeremiah Markland, would have been ashamed of owning. (Præfat. ad Statii Sylvas, p. 21, 22.)

\* Emanuel Chrysoloras, and his colleagues, are accused of ignorance, envy, or avarice. (Sylloge, &c. tom. ii. p. 235.) The modern Greeks pronounce the  $\beta$  as a V consonant, and confound three vowels ( $\eta$   $\iota$   $\upsilon$ ), and several diphthongs. Such was the vulgar pronunciation which the stern Gardiner maintained by penal statutes in the University of Cambridge; but the monosyllable  $\beta\eta$  represented to an Attic ear the bleating of sheep, and a bell-wether is better evidence than a bishop or a chancellor. The treatises of those scholars, particularly Erasmus, who asserted a more classical pronunciation, are collected in the Sylloge of Havercamp (two vols. in octavo, Lugd. Bat. 1736, 1740): but it is difficult to paint sounds by words, and in their reference to modern use, they can be understood only by their respective countrymen. We may observe, that our peculiar pronunciation of the  $\theta$  *th*, is approved by Erasmus (tom. ii. p. 130). [It is well known that the Latins substituted *v* for  $\beta$  in many words derived from the Greek. So also on the other hand, the Greeks reversed the change, in words which they adopted. But they also often used *ov* to represent the *v* of other languages. The learned author of the *Horæ Pelasgiæ* (part 1, ch. 4), has noticed this in Plutarch, "on many occasions," in Syncellus "sometimes," and in Procopius "in some few cases." It may be seen almost constantly in the pages of Ptolemy, as *Ouektis* for *Vectis*, *Ouenta* for *Venta*, &c. Through want of attention to this, our antiquarian topographers have been led to strange conjectures in their endeavours to find his island of  $\text{Κώωνος}$  (*Kovnos*) on the coast of the Trinobantes. See Horsley's *Brit. Rom.* p. 368; Baxter's *Gloss. ad voc. Couennos*; and *Archæologia*, vol. v. p. 236; vol. vi. p. 394.—ED.]

of philosophic spirit, are still useful to the Greek student. In the shipwreck of the Byzantine libraries, each fugitive seized a fragment of treasure, a copy of some author, who, without his industry, might have perished; the transcripts were multiplied by an assiduous, and sometimes an elegant, pen; and the text was corrected and explained by their own comments, or those of the elder scholiast. The sense, though not the spirit, of the Greek classics, was interpreted to the Latin world; the beauties of style evaporate in a version; but the judgment of Theodore Gaza selected the more solid works of Aristotle and Theophrastus, and their natural histories of animals and plants opened a rich fund of genuine and experimental science.

Yet the fleeting shadows of metaphysics were pursued with more curiosity and ardour. After a long oblivion, Plato was revived in Italy by a venerable Greek,\* who taught in the house of Cosmo of Medicis. While the synod of Florence was involved in theological debate, some beneficial consequences might flow from the study of his elegant philosophy; his style is the purest standard of the Attic dialect; and his sublime thoughts are sometimes adapted to familiar conversation, and sometimes adorned with the richest colours of poetry and eloquence. The dialogues of Plato are a dramatic picture of the life and death of a sage; and, as often as he descends from the clouds, his moral system inculcates the love of truth, of our country, and of mankind. The precept and example of Socrates recommended a modest doubt and liberal inquiry; and if the Platonists, with blind devotion, adored the visions and errors of their divine master, their enthusiasm might correct the dry dogmatic method of the Peripatetic school. So equal, yet so opposite, are the merits of Plato and Aristotle, that they may be balanced in endless controversy; but some spark of freedom may be produced by the collision of adverse servitude. The modern Greeks were divided between the two sects; with more fury than skill they fought under the banner of their leaders; and the field of battle was removed in their flight

\* George Gemistus Pletho, a various and voluminous writer, the master of Bessarion, and all the Platonists of the times. He visited Italy in his old age, and soon returned to end his days in Peloponnesus. See the curious diatribe of Leo Allatius, de Georgiis, in Fabricius. (Bibliot. Græc. tom. x. p. 739—756.)

from Constantinople to Rome. But this philosophical debate soon degenerated into an angry and personal quarrel of grammarians; and Bessarion, though an advocate for Plato, protected the national honour, by interposing the advice and authority of a mediator. In the gardens of the Medicis, the academical doctrine was enjoyed by the polite and learned; but their philosophic society was quickly dissolved; and if the writings of the Attic sage were perused in the closet, the more powerful Stagyrite continued to reign the oracle of the Church and school.\*

I have fairly represented the literary merits of the Greeks; yet it must be confessed that they were seconded and surpassed by the ardour of the Latins. Italy was divided into many independent states; and at that time it was the ambition of princes and republics to vie with each other in the encouragement and reward of literature. The fame of Nicholas the Fifth † has not been adequate to his merits. From a plebeian origin, he raised himself by his virtue and learning; the character of the man prevailed over the interest of the pope; and he sharpened those weapons which were soon pointed against the Roman Church.‡ He had been the friend of the most eminent scholars of the age; he became their patron; and such was the humility of his manners, that the change was scarcely discernible, either to them or to himself. If he pressed the acceptance of a liberal gift, it was not as the measure of desert, but as the proof of benevolence; and when modest merit declined his bounty, "accept it," would he say, with a consciousness of his own worth; "you will not always have a Nicholas among you." The influence of the holy see pervaded Christendom; and he exerted that influence in the search, not of benefices, but of books. From the ruins

\* The state of the Platonic philosophy in Italy is illustrated by Boivin (*Mém. de l'Acad. des Inscriptions*, tom. ii. p. 715—729) and Tiraboschi (tom. vi. p. 1, p. 259—288).

† See the life of Nicholas V. by two contemporary authors, Janottus Manettus (tom. iii. p. 2, p. 905—962) and Vespasian of Florence (tom. xxv. p. 267—290), in the collection of Muratori; and consult Tiraboschi (tom. vi. p. 1, p. 46—52. 109) and Hody in the articles of Theodore Gaza, George of Trebizond, &c.

‡ Lord Bolingbroke observes, with truth and spirit, that the popes, in this instance, were worse politicians than the muftis, and that the charm which had bound mankind for so many ages, was broken by the

of the Byzantine libraries, from the darkest monasteries of Germany and Britain, he collected the dusty manuscripts of the writers of antiquity; and wherever the original could not be removed, a faithful copy was transcribed and transmitted for his use. The Vatican, the old repository for Bulls and legends, for superstition and forgery, was daily replenished with more precious furniture; and such was the industry of Nicholas, that in a reign of eight years, he formed a library of five thousand volumes. To his munificence the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's Geography, of the Iliad, of the most valuable works of Plato and Aristotle, of Ptolemy and Theophrastus, and of the fathers of the Greek Church. The example of the Roman pontiff was preceded or imitated by a Florentine merchant, who governed the republic without arms and without a title. Cosmo of Medicis \* was the father of a line of princes, whose name and age are almost synonymous with the restoration of learning; his credit was ennobled into fame; his riches were dedicated to the service of mankind; he corresponded at once with Cairo and London; and a cargo of Indian spices and Greek books was often imported in the same vessel. The genius and education of his grandson Lorenzo rendered him not only a patron, but a judge and a candidate, in the literary race. In his palace, distress was entitled to relief and merit to reward; his leisure hours were delightfully spent in the Platonic academy; he encouraged the emulation of Demetrius Chalcocondylas and Angelo Politian; and his active missionary Janus Lascaris returned from the east with a treasure of two hundred manuscripts, fourscore of which were as yet unknown in the libraries of Europe. †

magicians themselves. (Letters on the Study of History, l. 6, p. 165, 166, octavo edition, 1779.)

\* See the literary history of Cosmo and Lorenzo of Medicis, in Tiraboschi (tom. vi. p. 1, l. 1, c. 2), who bestows a due measure of praise on Alphonso of Aragon, king of Naples; the dukes of Milan, Ferrara, Urbino, &c. The republic of Venice has deserved the least from the gratitude of scholars.

† Tiraboschi (tom. vi. p. 1, p. 104), from the preface of Janus Lascaris to the Greek Anthology, printed at Florence, 1494. Latebant (says Aldus in his preface to the Greek Orators, apud Hodium, p. 249) in Atho Thraciæ monte. Eas Lascaris . . . . in Italiam reportavit. Miserat enim ipsum Laurentius ille Medices in Græciam ad inqui-



The rest of Italy was animated by a similar spirit, and the progress of the nation repaid the liberality of her princes. The Latins held the exclusive property of their own literature; and these disciples of Greece were soon capable of transmitting and improving the lessons which they had imbibed. After a short succession of foreign teachers, the tide of emigration subsided; but the language of Constantinople was spread beyond the Alps; and the natives of France, Germany, and England,\* imparted to their country the sacred fire which they had kindled in the schools of Florence and Rome.† In the productions of the mind, as in those of the soil, the gifts of nature are excelled by industry and skill: the Greek authors, forgotten on the banks of the Ilissus, have been illustrated on those of the Elbe and the Thames; and Bessarion or Gaza might have envied the superior science of the Barbarians; the accuracy of Budæus, the taste of Erasmus, the copiousness of Stephens, the erudition of Scaliger, the discernment of Reiske, or of Bentley. On the side of the Latins, the discovery of printing was a casual advantage; but this useful art has been applied by Aldus, and his innumerable successors, to perpetuate and multiply the works of antiquity.‡ A single manuscript imported from Greece is revived in ten thousand copies; and each copy is fairer than the original. In

rendos simul, et quantovis emendos pretio bonos libros. It is remarkable enough that the research was facilitated by sultan Bajazet II.

\* The Greek language was introduced into the University of Oxford in the last years of the fifteenth century, by Grocyn, Linacer, and Latimer, who had all studied at Florence under Demetrius Chalcondylas. See Dr. Knight's curious Life of Erasmus. Although a stout academical patriot, he is forced to acknowledge that Erasmus learned Greek at Oxford, and taught it at Cambridge.

† The jealous Italians were desirous of keeping a monopoly of Greek learning. When Aldus was about to publish the Greek scholiasts on Sophocles and Euripides, Cave (said they), cave hoc facias, ne *Barbari* istis adjuti domi maneant, et pauciores in Italiam ventitent. (Dr. Knight, in his Life of Erasmus, p. 365, from Beatus Rhenanus.)

‡ The press of Aldus Manutius, a Roman, was established at Venice about the year 1494; he printed above sixty considerable works of Greek literature, almost all for the first time; several containing different treatises and authors, and of several authors two, three, or four editions. (Fabric. *Bibliot. Græc.* tom. xiii. p. 605, &c.) Yet his glory must not tempt us to forget, that the first Greek book, the Grammar of Constantine Lascaris, was printed at Milan, in 1476; and that the Florence Homer of 1488 displays all the luxury of the

this form Homer and Plato would peruse with more satisfaction their own writings; and their scholiasts must resign the prize to the labours of our western editors.

Before the revival of classic literature, the Barbarians in Europe were immersed in ignorance; and their vulgar tongues were marked with the rudeness and poverty of their manners. The students of the more perfect idioms of Rome and Greece were introduced to a new world of light and science; to the society of the free and polished nations of antiquity; and to a familiar converse with those immortal men who spoke the sublime language of eloquence and reason. Such an intercourse must tend to refine the taste and to elevate the genius of the moderns; and yet, from the first experiment, it might appear that the study of the ancients had given fetters, rather than wings, to the human mind. However laudable, the spirit of imitation is of a servile cast; and the first disciples of the Greeks and Romans were a colony of strangers in the midst of their age and country. The minute and laborious diligence which explored the antiquities of remote times might have improved or adorned the present state of society; the critic and metaphysician were the slaves of Aristotle; the poets, historians, and orators, were proud to repeat the thoughts and words of the Augustan age; the works of nature were observed with the eyes of Pliny and Theophrastus; and some Pagan votaries professed a secret devotion to the gods of Homer and Plato.\* The Italians

typographical art. See the *Annales Typographici* of Maittaire, and the *Bibliographie Instructive* of De Bure, a knowing bookseller of Paris.

\* I will select three singular examples of this classic enthusiasm. 1. At the synod of Florence, Gemistus Pletho said, in familiar conversation, to George of Trebizond, that in a short time mankind would unanimously renounce the Gospel and the Koran for a religion similar to that of the Gentiles. (Leo Allatius, apud Fabricium, tom. x. p. 751.) 2. Paul II. persecuted the Roman academy, which had been founded by Pomponius Lætus; and the principal members were accused of heresy, impiety, and *Paganism*. (Tiraboschi, tom. vi. p. 1, p. 81, 82.) 3. In the next century, some scholars and poets in France celebrated the success of Jodelle's tragedy of Cleopatra, by a festival of Bacchus, and, as it is said, by the sacrifice of a goat. (Bayle, *Dictionnaire*, JODELLE. Fontenelle, tom. iii. p. 56—61.) Yet the spirit of bigotry might often discern a serious impiety in the sportive play of fancy and learning. [The enthusiasm, eccentricities, and persecution of Pom-

were oppressed by the strength and number of their ancient auxiliaries; the century after the deaths of Petrarch and Boccace was filled with a crowd of Latin imitators, who decently repose on our shelves; but in that era of learning it will not be easy to discern a real discovery of science, a work of invention or eloquence, in the popular language of the country.\* But as soon as it had been deeply saturated with the celestial dew, the soil was quickened into vegetation and life; the modern idioms were refined; the classics of Athens and Rome inspired a pure taste and a generous emulation; and in Italy, as afterwards in France and England, the pleasing reign of poetry and fiction was succeeded by the light of speculative and experimental philosophy. Genius may anticipate the season of maturity; but in the education of a people, as in that of an individual, memory must be exercised, before the powers of reason and fancy can be expanded; nor may the artist hope to equal or surpass, till he has learned to imitate, the works of his predecessors.

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CHAPTER LXVII.—SCHISM OF THE GREEKS AND LATINIS.—REIGN AND CHARACTER OF AMURATH THE SECOND.—CRUSADE OF LADISLAUS, KING OF HUNGARY.—HIS DEFEAT AND DEATH.—JOHN HUNIADES.—SCANDERBEG.—CONSTANTINE PALEOLOGUS, LAST EMPEROR OF THE EAST.

THE respective merits of Rome and Constantinople are compared and celebrated by an eloquent Greek; the father of the Italian schools.† The view of the ancient capital,

ponius Lætus, have been shown in a note to ch. 30, vol. iii. p. 390. The example of Nicholas V. only taught his successors to avoid his dangerous course. Wherever they could, they endeavoured to prevent the diffusion of knowledge; and where they patronized, it was to encourage such literary compositions as amused or bewildered without instructing. See vol. iv. p. 318, for Vida's Poem on Silkworms, said to be the best work of the best poet, in days called "golden," because "a Guido painted and a Vida sang." Leo X. made him a prior, and Clement VII. a bishop.—Ed.]

\* The survivor of Boccace died in the year 1375; and we cannot place before 1480 the composition of the *Morgante Maggiore* of Pulci, and the *Orlando Inamorato* of Boyardo. (Tiraboschi, tom. vi. p. 2, p. 174—177.)

† The epistle of Emanuel Chrysoloras to the emperor John Palæologus will not offend the eye or ear of a classical student (ad calcem

the seat of his ancestors, surpassed the most sanguine expectations of Emanuel Chrysoloras; and he no longer blamed the exclamation of an old sophist, that Rome was the habitation, not of men, but of gods. Those gods, and those men, had long since vanished; but, to the eye of liberal enthusiasm, the majesty of ruin restored the image of her ancient prosperity. The monuments of the consuls and Cæsars, of the martyrs and apostles, engaged on all sides the curiosity of the philosopher and the Christian; and he confessed, that in every age the arms and the religion of Rome were destined to reign over the earth. While Chrysoloras admired the venerable beauties of the mother, he was not forgetful of his native country, her fairest daughter, her imperial colony; and the Byzantine patriot expatiates with zeal and truth on the eternal advantages of nature, and the more transitory glories of art and dominion, which adorned, or had adorned, the city of Constantine. Yet the perfection of the copy still redounds (as he modestly observes) to the honour of the original, and parents are delighted to be renewed, and even excelled, by the superior merit of their children. "Constantinople," says the orator, "is situate on a commanding point, between Europe and Asia, between the Archipelago and the Euxine. By her interposition, the two seas, and the two continents, are united for the common benefit of nations; and the gates of commerce may be shut or opened at her command. The harbour, encompassed on all sides by the sea and the continent, is the most secure and capacious in the world. The walls and gates of Constantinople may be compared with those of Babylon; the towers are many; each tower is a solid and lofty structure; and the second wall, the outer fortification, would be sufficient for the defence and dignity of an ordinary capital. A broad and rapid stream may be introduced into the ditches; and the artificial island may be encompassed like Athens \*

Codini de Antiquitatibus C. P. p. 107—126). The superscription suggests a chronological remark, that John Palæologus II. was associated in the empire before the year 1414, the date of Chrysoloras's death. A still earlier date, at least 1408, is deduced from the age of his youngest sons, Demetrius and Thomas, who were both *Porphyrogeniti*. (Ducange, Fam. Byzant. p. 244. 247.)

\* Somebody observed, that the city of Athens might be circumnavigated (*τις εἶπεν τὴν πόλιν τῶν Ἀθηναίων δύνασθαι καὶ παραπλεῖν καὶ περιπλεῖν*). But what may be true in a rhetorical sense of

by land or water." Two strong and natural causes are alleged for the perfection of the model of new Rome. The royal founder reigned over the most illustrious nations of the globe; and in the accomplishment of his designs the power of the Romans was combined with the art and science of the Greeks. Other cities have been reared to maturity by accident and time; their beauties are mingled with disorder and deformity; and the inhabitants, unwilling to remove from their natal spot, are incapable of correcting the errors of their ancestors, and the original vices of situation or climate. But the free idea of Constantinople was formed and executed by a single mind; and the primitive model was improved by the obedient zeal of the subjects and successors of the first monarch. The adjacent isles were stored with an inexhaustible supply of marble; but the various materials were transported from the most remote shores of Europe and Asia; and the public and private buildings, the palaces, churches, aqueducts, cisterns, porticoes, columns, baths, and hippodromes, were adapted to the greatness of the capital of the East. The superfluity of wealth was spread along the shores of Europe and Asia; and the Byzantine territory, as far as the Euxine, the Hellespont, and the long wall, might be considered as a populous suburb and a perpetual garden. In this flattering picture, the past and the present, the times of prosperity and decay, are artfully confounded; but a sigh and a confession escape from the orator, that his wretched country was the shadow and sepulchre of its former self. The works of ancient sculpture had been defaced by Christian zeal or Barbaric violence; the fairest structures were demolished, and the marbles of Paros or Numidia were burnt for lime, or applied to the meanest uses. Of many a statue, the place was marked by an empty pedestal; of many a column, the size was determined by a broken capital; the tombs of the emperors were scattered on the ground; the stroke of time was accelerated by storms and earthquakes; and the vacant space was adorned, by vulgar tradition, with fabulous monuments of gold and silver. From these wonders, which lived only in memory or belief, he distinguishes, however, the porphyry pillar, the

Constantinople, cannot be applied to the situation of Athens, five miles from the sea, and not intersected or surrounded by any navigable streams.

column and colossus of Justinian,\* and the church, more especially the dome of St. Sophia; the best conclusion, since it could not be described according to its merits, and after it no other object could deserve to be mentioned. But he forgets, that a century before, the trembling fabrics of the colossus and the church had been saved and supported by the timely care of Andronicus the elder. Thirty years after the emperor had fortified St. Sophia with two new buttresses or pyramids, the eastern hemisphere suddenly gave way; and the images, the altars, and the sanctuary, were crushed by the falling ruin. The mischief indeed was speedily repaired; the rubbish was cleared by the incessant labour of every rank and age; and the poor remains of riches and industry were consecrated by the Greeks to the most stately and venerable temple of the East.†

The last hope of the falling city and empire was placed in the harmony of the mother and daughter, in the maternal tenderness of Rome, and the filial obedience of Constantinople. In the synod of Florence, the Greeks and Latins had embraced, and subscribed, and promised; but these signs of friendship were perfidious or fruitless;‡ and the

\* Nicephorus Gregoras has described the colossus of Justinian (l. 7. 12): but his measures are false and inconsistent. The editor Boivin consulted his friend Girardon; and the sculptor gave him the true proportions of an equestrian statue. That of Justinian was still visible to Peter Gyllius, not on the column, but in the outward court of the seraglio; and he was at Constantinople when it was melted down, and cast into a brass cannon (de Topograph. C. P. l. 2, c. 17). [Bertrandon de la Brocquière has left us a picture of Constantinople and its decaying grandeur, as seen by him twenty-one years before the city was taken by the Turks. The equestrian statue of Justinian (erroneously called by him Constantine) still occupied its position on the summit of its figured column. But he speaks strangely of having seen there the celebrated bronze horses which had been conveyed to Venice two hundred and twenty-eight years before his visit. He probably means only the pillars on which they once stood. See *Early Travels in Palestine*, Bohn. p. 334—342.—ED.]

† See the decay and repairs of St. Sophia, in Nicephorus Gregoras (l. 7. 12; l. 15. 2). The building was propped by Andronicus in 1317; the eastern hemisphere fell in 1345. The Greeks, in their pompous rhetoric, exalt the beauty and holiness of the church, an earthly heaven, the abode of angels, and of God himself, &c.

‡ The genuine and original narrative of Syropulus (p. 312—351), opens the schism from the first *office* of the Greeks at Venice, to the general opposition at Constantinople of the clergy and people.

baseless fabric of the union vanished like a dream.\* The emperor and his prelates returned home in the Venetian galleys; but as they touched at the Morea and the isles of Corfu and Lesbos, the subjects of the Latins complained that the pretended union would be an instrument of oppression. No sooner did they land on the Byzantine shore, than they were saluted, or rather assailed, with a general murmur of zeal and discontent. During their absence, above two years, the capital had been deprived of its civil and ecclesiastical rulers; fanaticism fermented in anarchy; the most furious monks reigned over the conscience of women and bigots; and the hatred of the Latin name was the first principle of nature and religion. Before his departure for Italy, the emperor had flattered the city with the assurance of a prompt relief and a powerful succour; and the clergy, confident in their orthodoxy and science, had promised themselves and their flocks an easy victory over the blind shepherds of the West. The double disappointment exasperated the Greeks; the conscience of the subscribing prelates was awakened; the hour of temptation was past; and they had more to dread from the public resentment, than they could hope from the favour of the emperor or the pope. Instead of justifying their conduct, they deplored their weakness, professed their contrition, and cast themselves on the mercy of God and of their brethren. To the reproachful question, what had been the event or use of their Italian synod? they answered, with sighs and tears, "Alas! we have made a new faith; we have exchanged piety for impiety; we have betrayed the immaculate sacrifice; and we are become Azymites." (The Azymites were those who celebrated the communion with unleavened bread; and I must retract or qualify the praise which I have bestowed on the growing philosophy of the times.) "Alas! we have been seduced by distress, by fraud, and by the hopes and fears of a transitory life. The hand that has signed the union should be cut off; and the tongue that has

\* On the schism of Constantinople, see Phranza (l. 2, c. 17), Laonicus Chalcocondylas (l. 6, p. 155, 156), and Ducas (c. 31); the last of whom writes with truth and freedom. Among the moderns we may distinguish the continuator of Fleury (tom. xxii. p. 338, &c. 401. 420, &c.) and Spondanus (A.D. 1440-50). The sense of the latter is drowned in prejudice and passion, as soon as Rome and religion are concerned.

pronounced the Latin creed deserves to be torn from the root." The best proof of their repentance was an increase of zeal for the most trivial rites and the most incomprehensible doctrines; and an absolute separation from all, without excepting their prince, who preserved some regard for honour and consistency. After the decease of the patriarch Joseph, the archbishops of Heraclea and Trebizond had courage to refuse the vacant office; and cardinal Besarion preferred the warm and comfortable shelter of the Vatican. The choice of the emperor and his clergy was confined to Metrophanes of Cyzicus; he was consecrated in St. Sophia, but the temple was vacant. The cross-bearers abdicated their service; the infection spread from the city to the villages; and Metrophanes discharged, without effect, some ecclesiastical thunders against a nation of schismatics. The eyes of the Greeks were directed to Mark of Ephesus, the champion of his country; and the sufferings of the holy confessor were repaid with a tribute of admiration and applause. His example and writings propagated the flame of religious discord; age and infirmity soon removed him from the world; but the gospel of Mark was not a law of forgiveness; and he requested with his dying breath, that none of the adherents of Rome might attend his obsequies or pray for his soul.

The schism was not confined to the narrow limits of the Byzantine empire. Secure under the Mameluke sceptre, the three patriarchs of Alexandria, Antioch, and Jerusalem, assembled a numerous synod; disowned their representatives at Ferrara and Florence; condemned the creed and council of the Latins; and threatened the emperor of Constantinople with the censures of the Eastern Church. Of the sectaries of the Greek communion, the Russians were the most powerful, ignorant, and superstitious. Their primate, the cardinal Isidore, hastened from Florence to Moscow,\* to reduce the independent nation under the

\* Isidore was metropolitan of Kiow; but the Greeks subject to Poland have removed that see from the ruins of Kiow to Lemberg, or Leopold. (Herbestein in Ramusio, tom. ii. p. 127.) On the other hand, the Russians transferred their spiritual obedience to the archbishop, who became, in 1588, the patriarch of Moscow. (Levesque, Hist. de Russie, tom. iii. p. 188. 190, from a Greek manuscript at Turin: *Iter et labores Archiepiscopi Arsenii*.)



Roman yoke. But the Russian bishops had been educated at mount Athos; and the prince and people embraced the theology of their priests. They were scandalized by the title, the pomp, the Latin cross, of the legate, the friend of those impious men who shaved their beards, and performed the divine office with gloves on their hands and rings on their fingers; Isidore was condemned by a synod; his person was imprisoned in a monastery; and it was with extreme difficulty that the cardinal could escape from the hands of a fierce and fanatic people.\* The Russians refused a passage to the missionaries of Rome, who aspired to convert the Pagans beyond the Tanais,† and their refusal was justified by the maxim, that the guilt of idolatry is less damnable than that of schism. The errors of the Bohemians were excused by their abhorrence for the pope; and a deputation of the Greek clergy solicited the friendship of those sanguinary enthusiasts.‡ While Eugenius triumphed in the union and orthodoxy of the Greeks, his party was contracted to the walls, or rather to the palace, of Constantinople. The zeal of Palæologus had been excited by interest; it was soon cooled by opposition; an attempt to violate the national belief might endanger his life and crown; nor could the pious rebels be destitute of foreign and domestic aid. The sword of his brother Demetrius, who in Italy had maintained a prudent and popular silence, was half unsheathed in the cause of religion; and Amurath, the Turkish sultan, was displeased and alarmed by the seeming friendship of the Greeks and Latins.

\* The curious narrative of Levesque (*Hist. de Russie*, tom. ii. p. 242—247) is extracted from the patriarchal archives. The scenes of Ferrara and Florence are described by ignorance and passion; but the Russians are credible in the account of their own prejudices.

† The Shamanism, the ancient religion of the Samanæans and Gymnosophists, has been driven, by the more popular Bramins, from India into the northern deserts; the naked philosophers were compelled to wrap themselves in fur; but they insensibly sank into wizards and physicians. The Mordvans and Tcheremisses, in the European Russia, adhere to this religion, which is formed on the earthly model of one king or God, his ministers or angels, and the rebellious spirits who oppose his government. As these tribes of the Volga have no images, they might more justly retort on the Latin missionaries the name of idolaters. (Levesque, *Hist des Peuples soumis à la Domination des Russes*, tom. i. p. 194—237. 423—460.)

‡ Spondanus, *Annal. Eccles.* tom. ii. A.D. 1451, No. 13. The epistle

“ Sultan Murad, or Amurath, lived forty-nine, and reigned thirty years, six months, and eight days. He was a just and valiant prince, of a great soul, patient of labours, learned, merciful, religious, charitable: a lover and encourager of the studious, and of all who excelled in any art or science; a good emperor, and a great general. No man obtained more or greater victories than Amurath; Belgrade alone withstood his attacks. Under his reign, the soldier was ever victorious, the citizen rich and secure. If he subdued any country, his first care was to build moschs and caravanseras, hospitals and colleges. Every year he gave a thousand pieces of gold to the sons of the prophet; and sent two thousand five hundred to the religious persons of Mecca, Medina, and Jerusalem.”\* This portrait is transcribed from the historian of the Othman empire; but the applause of a servile and superstitious people has been lavished on the worst of tyrants, and the virtues of a sultan are often the vices most useful to himself, or most agreeable to his subjects. A nation ignorant of the equal benefits of liberty and law, must be awed by the flashes of arbitrary power; the cruelty of a despot will assume the character of justice; his profusion, of liberality; his obstinacy, of firmness. If the most reasonable excuse be rejected, few acts of obedience will be found impossible; and guilt must tremble, where innocence cannot always be secure. The tranquillity of the people, and the discipline of the troops, were best maintained by perpetual action in the field; war was the trade of the janizaries; and those who survived the peril, and divided the spoil, applauded the generous ambition of their sovereign. To propagate the true religion, was the duty of a faithful Mussulman; the unbelievers were *his* enemies, and those of the prophet; and, in the hands of the Turks, the scimitar was the only instrument of conversion. Under these circumstances, however, the justice and moderation of Amurath are attested by his conduct, and acknowledged by the Christians themselves, who consider a prosperous reign and a peaceful death as the

of the Greeks, with a Latin version, is extant in the college library at Prague.

\* See Cantemir, History of the Othman Empire, p. 94. Murad, or Morad, may be more correct; but I have preferred the popular name, to that obscure diligence which is rarely successful in translating an Oriental into the Roman alphabet.

reward of his singular merits. In the vigour of his age and military power, he seldom engaged in war till he was justified by a previous and adequate provocation; the victorious sultan was disarmed by submission; and in the observance of treaties, his word was inviolate and sacred.\* The Hungarians were commonly the aggressors; he was provoked by the revolt of Scanderbeg; and the perfidious Caramanian was twice vanquished, and twice pardoned, by the Ottoman monarch. Before he invaded the Morea, Thebes had been surprised by the despot; in the conquest of Thessalonica, the grandson of Bajazet might dispute the recent purchase of the Venetians; and after the first siege of Constantinople, the sultan was never tempted, by the distress, the absence, or the injuries of Palæologus, to extinguish the dying light of the Byzantine empire.

But the most striking feature in the life and character of Amurath is the double abdication of the Turkish throne; and, were not his motives debased by an alloy of superstition, we must praise the royal philosopher,† who at the age of forty, could discern the vanity of human greatness. Resigning the sceptre to his son, he retired to the pleasant residence of Magnesia; but he retired to the society of saints and hermits. It was not till the fourth century of the Hegira, that the religion of Mahomet had been corrupted by an institution so adverse to his genius; but in the age of the crusades, the various orders of dervishes were multiplied by the example of the Christian, and even the Latin, monks.‡ The lord of nations submitted to fast, and pray, and turned round in endless rotation with the fanatics, who mistook the giddiness of the head for the illumination of the spirit.§ But he was soon awakened from this dream

\* See Chalcocondylas (l. 7, p. 186. 198), Ducas (c. 33), and Marinus Barletius (in Vit. Scanderbeg. p. 145, 146). In his good faith towards the garrison of Sfetigrade, he was a lesson and example to his son Mahomet.

† Voltaire (Essai sur l'Histoire Générale, c. 89, p. 283, 284) admires *le philosophe Turc*: would he have bestowed the same praise on a Christian prince for retiring to a monastery? In his way, Voltaire was a bigot, an intolerant bigot.

‡ See the articles *Dervische, Fakir, Nasser, Rohbaniat*, in D'Herbelot's Bibliothèque Orientale. Yet the subject is superficially treated from the Persian and Arabian writers. It is among the Turks that these orders have principally flourished.

§ Ricaut (in the Present state of the Ottoman Empire, p. 242—268) affords much infor-

of enthusiasm by the Hungarian invasion; and his obedient son was the foremost to urge the public danger and the wishes of the people. Under the banner of their veteran leader, the janizaries fought and conquered; but he withdrew from the field of Warna, again to pray, to fast, and to turn round with his Magnesian brethren. These pious occupations were again interrupted by the danger of the state. A victorious army disdained the inexperience of their youthful ruler: the city of Adrianople was abandoned to rapine and slaughter; and the unanimous divan implored his presence to appease the tumult, and prevent the rebellion, of the janizaries. At the well-known voice of their master, they trembled and obeyed; and the reluctant sultan was compelled to support his splendid servitude, till, at the end of four years, he was relieved by the angel of death. Age or disease, misfortune or caprice, have tempted several princes to descend from the throne; and they have had leisure to repent of their irretrievable step. But Amurath alone, in the full liberty of choice, after the trial of empire and solitude, has *repeated* his preference of a private life.\*

After the departure of his Greek brethren Eugenius had not been unmindful of their temporal interest; and his tender regard for the Byzantine empire was animated by a just apprehension of the Turks, who approached, and might soon invade, the borders of Italy. But the spirit of the crusades had expired; and the coldness of the Franks was not less unreasonable than their headlong passion. In the eleventh century, a fanatic monk could precipitate Europe on Asia for the recovery of the holy sepulchre; but in the fifteenth, the most pressing motives of religion and policy were insufficient to unite the Latins in the defence of Christendom. Germany was an inexhaustible storehouse

mation, which he drew from his personal conversation with the heads of the dervishes, most of whom ascribed their origin to the time of Orchan. He does not mention the *Zichidæ* of Chalcocondylas (l. 7, p. 286), among whom Amurath retired; the *Seids* of that author are the descendants of Mahomet.

\* [The retirement of Amurath resembled the quiet privacy of Diocletian rather than the austere seclusion of Charles V. Some parallel to his conduct may be found in that of Alfonso of Leon, who in 910 resigned his crown; after which he was called into the field again, and died as he was returning to his monastery. Ramirez also was called in 1134 from his

of men and arms;\* but that complex and languid body required the impulse of a vigorous hand; and Frederic the Third was alike impotent in his personal character and his imperial dignity. A long war had impaired the strength, without satiating the animosity of France and England;† but Philip, duke of Burgundy, was a vain and magnificent prince; and he enjoyed, without danger or expense, the adventurous piety of his subjects, who sailed, in a gallant fleet, from the coast of Flanders to the Hellespont. The maritime republics of Venice and Genoa were less remote from the scene of action; and their hostile fleets were associated under the standard of St. Peter. The kingdoms of Hungary and Poland, which covered as it were the interior pale of the Latin Church, were the most nearly concerned to oppose the progress of the Turks. Arms were the patrimony of the Scythians and Sarmatians, and these nations might appear equal to the contest, could they point against the common foe those swords that were so wantonly drawn in bloody and domestic quarrels. But the same spirit was adverse to concord and obedience; a poor country and a limited monarch are incapable of maintaining a standing force; and the loose bodies of Polish and Hungarian horse were not armed with the sentiments and weapons which, on some occasions, have given irresistible weight to the French chivalry. Yet, on this side, the

cell to the throne of Aragon, which he quitted voluntarily after a reign of three years, chose his successor, and resumed the cowl. Mariana, *De Reb. Hisp.* l. 7, c. 20, p. 313; l. 10, c. 15, p. 437; c. 16, p. 441.—ED.]

\* In the year 1431, Germany raised forty thousand horse, men-at-arms, against the Hussites of Bohemia. (Lenfant, *Hist. du Concile de Basle*, tom. i. p. 318.) At the siege of Nuys on the Rhine, in 1474, the princes, prelates, and cities, sent their respective quotas; and the bishop of Munster (qui n'est pas des plus grands) furnished fourteen hundred horse, six thousand foot, all in green, with twelve hundred wagons. The united armies of the king of England and the duke of Burgundy, scarcely equalled one-third of this German host. (*Mémoires de Philippe de Comines*, l. 4, c. 2.) At present, six or seven hundred thousand men are maintained in constant pay and admirable discipline by the powers of Germany. [Since this was written, the military force of Germany has been more than doubled. The federal army alone amounts to 302,288 men, and this forms only a small part of the strength of the several States. Austria, whose contingent is 94,822 men, had 650,000 under arms in 1814, and has now a still larger number. Malte Brun and Balbi, 403. 427.—ED.]

† It was not till the year 1444. that France and England could

designs of the Roman pontiff, and the eloquence of cardinal Julian, his legate, were promoted by the circumstances of the times;\* by the union of the two crowns on the head of Ladislaus,† a young and ambitious soldier; by the valour of a hero, whose name, the name of John Huniades, was already popular among the Christians, and formidable to the Turks. An endless treasure of pardons and indulgences was scattered by the legate; many private warriors of France and Germany enlisted under the holy banner; and the crusade derived some strength, or at least some reputation, from the new allies both of Europe and Asia. A fugitive despot of Servia exaggerated the distress and ardour of the Christians beyond the Danube, who would unanimously rise to vindicate their religion and liberty. The Greek emperor,‡ with a spirit unknown to his fathers, engaged to guard the Bosphorus, and to sally from Constantinople at the head of his national and mercenary troops. The sultan of Caramania,§ announced the retreat

agree on a truce of some months. (See Rymer's *Fœdera*, and the chronicles of both nations.

\* In the Hungarian crusade, Spondanus (*Annal. Eccles. A.D. 1443, 1444*) has been my leading guide. He has diligently read, and critically compared, the Greek and Turkish materials, the historians of Hungary, Poland, and the West. His narrative is perspicuous; and where he can be free from a religious bias, the judgment of Spondanus is not contemptible.

† I have curtailed the harsh letter (Wladislaus) which most writers affix to his name, either in compliance with the Polish pronunciation, or to distinguish him from his rival, the infant Ladislaus of Austria. Their competition for the crown of Hungary is described by Callimachus (*l. 1, 2, p. 447—486*), Bonfinius (*Decad. 3, l. 4*), Spondanus, and Lenfant.

‡ The Greek historians, Phranza, Chalcondylas, and Ducas, do not ascribe to their prince a very active part in this crusade, which he seems to have promoted by his wishes, and injured by his fears. [Phranza (as quoted by Finlay, *ii. 619*) says that the Hellespont was guarded by a papal fleet under the command of Cardinal Gondolmieri; and that the Greek emperor not only refused to unite his cause with that of the Western powers, but that he even sent an embassy to congratulate the sultan on his victory at Warna. —Ed.]

§ Cantemir (*p. 88*) ascribes to his policy the original plan, and transcribes his animating epistle to the king of Hungary. But the Mahometan powers are seldom informed of the state of Christendom; and the situation and correspondence of the knights of Rhodes must connect them with the sultan of Caramania. [The knights of Rhodes were at this time the most powerful Christian State in the East; but they were kept from joining the league against

of Amurath, and a powerful diversion in the heart of Anatolia; and if the fleets of the West could occupy at the same moment the straits of the Hellespont, the Ottoman monarchy would be dissevered and destroyed. Heaven and earth must rejoice in the perdition of the miscreants; and the legate, with prudent ambiguity, instilled the opinion of the invisible, perhaps the visible, aid of the Son of God, and his divine mother.

Of the Polish and Hungarian diets, a religious war was the unanimous cry; and Ladislaus, after passing the Danube, led an army of his confederate subjects as far as Sophia, the capital of the Bulgarian kingdom. In this expedition they obtained two signal victories, which were justly ascribed to the valour and conduct of Huniades. In the first, with a vanguard of ten thousand men, he surprised the Turkish camp; in the second, he vanquished and made prisoner the most renowned of their generals, who possessed the double advantage of ground and numbers. The approach of winter, and the natural and artificial obstacles of mount Hæmus, arrested the progress of the hero, who measured a narrow interval of six days' march from the foot of the mountains to the hostile towers of Adrianople, and the friendly capital of the Greek empire. The retreat was undisturbed; and the entrance into Buda was at once a military and religious triumph. An ecclesiastical procession was followed by the king and his warriors on foot; he nicely balanced the merits and rewards of the two nations; and the pride of conquest was blended with the humble temper of Christianity. Thirteen bashaws, nine standards, and four thousand captives, were unquestionable trophies; and as all were willing to believe, and none were present to contradict, the crusaders multiplied, with unblushing confidence, the myriads of Turks whom they had left on the field of battle.\* The most solid proof, and the most salutary consequence of victory, was a deputation from the divan to solicit peace, to restore Servia, to

the Turks, by the hostile demonstration of the Mamelukes in Egypt. Taaffe, iii. 8—12.—ED.]

\* In their letters to the emperor Frederic III. the Hungarians slay thirty thousand Turks in one battle; but the modest Julian reduces the slaughter to six thousand, or even two thousand, infidels. (*Æneas Sylvius in Europ. c. 5, and epist. 44. 81, apud Spondanum.*)

ransom the prisoners, and to evacuate the Hungarian frontier. By this treaty the rational objects of the war were obtained; the king, the despot, and Huniades himself, in the diet of Segedin, were satisfied with public and private emolument; a truce of ten years was concluded; and the followers of Jesus and Mahomet, who swore on the Gospel and the Koran, attested the word of God as the guardian of truth and the avenger of perfidy. In the place of the gospel, the Turkish ministers had proposed to substitute the eucharist, the real presence of the Catholic deity; but the Christians refused to profane their holy mysteries; and a superstitious conscience is less forcibly bound by the spiritual energy, than by the outward and visible symbols, of an oath.\*

During the whole transaction, the cardinal legate had observed a sullen silence, unwilling to approve, and unable to oppose, the consent of the king and people. But the diet was not dissolved before Julian was fortified by the welcome intelligence, that Anatolia was invaded by the Caramanian, and Thrace by the Greek emperor; that the fleets of Genoa, Venice and Burgundy, were masters of the Hellespont; and that the allies, informed of the victory, and ignorant of the treaty, of Ladislaus, impatiently waited for the return of his victorious army. "And is it thus," exclaimed the cardinal, † "that you will desert their expectations and your own fortune? It is to them, to your God, and your fellow-Christians, that you have pledged your faith; and that prior obligation annihilates a rash and sacrilegious oath to the enemies of Christ. His vicar on earth is the Roman pontiff, without whose sanction you can neither promise nor perform. In his name I absolve your perjury and sanctify your arms;

\* See the origin of the Turkish war, and the first expedition of Ladislaus, in the fifth and sixth books of the third decad of Bonfinius, who, in his division and style, copies Livy with tolerable success. Callimachus (l. 2, p. 487—496) is still more pure and authentic.

† I do not pretend to warrant the literal accuracy of Julian's speech, which is variously worded by Callimachus (l. 3, p. 505—507), Bonfinius (Dec. 3, l. 6, p. 457, 458), and other historians, who might indulge their own eloquence while they represent one of the orators of the age. But they all agree in the advice and arguments for perjury, which in the field of controversy are fiercely attacked by the Protestants, and feebly defended by the Catholics. The latter are discouraged by the misfortune of Warnau.



follow my footsteps in the paths of glory and salvation; and if still ye have scruples, devolve on my head the punishment and the sin." This mischievous casuistry was seconded by his respectable character, and the levity of popular assemblies; war was resolved, on the same spot where peace had so lately been sworn; and, in the execution of the treaty, the Turks were assaulted by the Christians, to whom, with some reason, they might apply the epithet of infidels. The falsehood of Ladislaus to his word and oath was palliated by the religion of the times; the most perfect, or at least the most popular, excuse would have been the success of his arms and the deliverance of the Eastern Church. But the same treaty which should have bound his conscience had diminished his strength. On the proclamation of the peace, the French and German volunteers departed with indignant murmurs; the Poles were exhausted by distant warfare, and perhaps disgusted with foreign command; and their palatines accepted the first licence, and hastily retired to their provinces and castles. Even Hungary was divided by faction, or restrained by a laudable scruple; and the relics of the crusade that marched in the second expedition were reduced to an inadequate force of twenty thousand men. A Wallachian chief, who joined the royal standard with his vassals, presumed to remark that their numbers did not exceed the hunting retinue that sometimes attended the sultan; and the gift of two horses of matchless speed might admonish Ladislaus of his secret foresight of the event. But the despot of Servia, after the restoration of his country and children, was tempted by the promise of new realms; and the inexperience of the king, the enthusiasm of the legate, and the martial presumption of Huniades himself, were persuaded that every obstacle must yield to the invincible virtue of the sword and the cross. After the passage of the Danube, two roads might lead to Constantinople and the Hellespont; the one direct, abrupt, and difficult, through the mountains of Hæmus; the other, more tedious and secure, over a level country, and along the shores of the Euxine, in which their flanks, according to the Scythian discipline, might always be covered by a moveable fortification of wagons. The latter was judiciously preferred; the Catholics marched through the plains of Bulgaria, burning, with wanton cruelty, the churches and villages of the Christian natives; and their

last station was at Warna, near the sea-shore; on which the defeat and death of Ladislaus have bestowed a memorable name.\*

It was on this fatal spot, that, instead of finding a confederate fleet to second their operations, they were alarmed by the approach of Amurath himself, who had issued from his Magnesian solitude, and transported the forces of Asia to the defence of Europe. According to some writers, the Greek emperor had been awed, or seduced, to grant the passage of the Bosphorus, and an indelible stain of corruption is fixed on the Genoese, or the pope's nephew, the Catholic admiral, whose mercenary connivance betrayed the guard of the Hellespont. From Adrianople, the sultan advanced by hasty marches, at the head of sixty thousand men; and when the cardinal and Huniades had taken a nearer survey of the numbers and order of the Turks, these ardent warriors proposed the tardy and impracticable measure of a retreat. The king alone was resolved to conquer or die; and his resolution had almost been crowned with a glorious and salutary victory. The princes were opposite to each other in the centre; and the beglerbegs, or generals of Anatolia and Romania, commanded on the right and left against the adverse divisions of the despot and Huniades. The Turkish wings were broken on the first onset, but the advantage was fatal; and the rash victors, in the heat of the pursuit, were carried far away from the annoyance of the enemy or the support of their friends. When Amurath beheld the flight of his squadrons, he despaired of his fortune and that of the empire; a veteran janizary seized his horse's bridle; and he had magnanimity to pardon and reward the soldier

\* Warna, under the Grecian name of Odessus, was a colony of the Milesians, which they denominated from the hero Ulysses. (Cellarius, tom. i. p. 374; D'Anville, tom. i. p. 312.) According to Arrian's Periplus of the Euxine, (p. 24, 25, in the first volume of Hudson's Geographers), it was situate one thousand seven hundred and forty stadia, or furlongs, from the mouth of the Danube; two thousand one hundred and forty from Byzantium; and three hundred and sixty to the north of a ridge or promontory of mount Hæmus, which advances into the sea. [Two different dates are assigned for the foundation of Odessus, 750 and 592 B.C. The former is considered to be correct, as Miletus at that time was at the summit of naval power. (Clinton, F. H. i. 158. 226.) Warna (Varna) is too celebrated in modern warfare to require any further notice.—ED.]

who dared to perceive the terror, and arrest the flight, of his sovereign. A copy of the treaty, the monument of Christian perfidy, had been displayed in the front of battle; and it is said, that the sultan in his distress, lifting his eyes and his hands to heaven, implored the protection of the God of truth; and called on the prophet Jesus himself to avenge the impious mockery of his name and religion.\* With inferior numbers and disordered ranks, the king of Hungary rushed forwards in the confidence of victory, till his career was stopped by the impenetrable phalanx of the janizaries. If we may credit the Ottoman annals, his horse was pierced by the javelin of Amurath;† he fell among the spears of the infantry; and a Turkish soldier proclaimed with a loud voice, “Hungarians, behold the head of your king!” The death of Ladislaus was the signal of their defeat. On his return from an intemperate pursuit, Huniades deplored his error and the public loss; he strove to rescue the royal body, till he was overwhelmed by the tumultuous crowd of the victors and vanquished; and the last efforts of his courage and conduct were exerted to save the remnant of his Wallachian cavalry. Ten thousand Christians were slain in the disastrous battle of Warna; the loss of the Turks, more considerable in numbers, bore a smaller proportion to their total strength; yet the philosophic sultan was not ashamed to confess, that his ruin must be the consequence of a second and similar victory. At his command a column was erected on the spot where Ladislaus had fallen; but the modest inscription, instead of accusing the rashness, recorded the valour, and bewailed the misfortune, of the Hungarian youth.‡

\* Some Christian writers affirm, that he drew from his bosom the host or wafer on which the treaty had *not* been sworn. The Moslems suppose, with more simplicity, an appeal to God and his prophet Jesus, which is likewise insinuated by Callimachus (l. 3, p. 516. Spondan. A.D. 1444, No. 8).

† A critic will always distrust these *spolia opima* of a victorious general, so difficult for valour to obtain, so easy for flattery to invent. (Cantemir, p. 90, 91.) Callimachus (l. 3, p. 517) more simply and probably affirms, *supervenientibus janizaris, telorum multitudine, non tam confossus est, quam obrutus.*

‡ Besides some valuable hints from Æneas Sylvius, which are diligently collected by Spondanus, our best authorities are three historians of the fifteenth century, Philippus Callimachus (de Rebus a Vladislao Polonorum atque Hungarorum Rege gestis, libri 3, in Bel. Script. Rerum Hungaricarum, tom. i.

Before I lose sight of the field of Warna, I am tempted to pause on the character and story of two principal actors, the cardinal Julian and John Huniades. Julian\* Cæsarini was born of a noble family of Rome; his studies had embraced both the Latin and Greek learning, both the sciences of divinity and law; and his versatile genius was equally adapted to the schools, the camp, and the court. No sooner had he been invested with the Roman purple, than he was sent into Germany to arm the empire against the rebels and heretics of Bohemia. The spirit of persecution is unworthy of a Christian; the military profession ill becomes a priest; but the former is excused by the times; and the latter was ennobled by the courage of Julian, who stood dauntless and alone in the disgraceful flight of the German host. As the pope's legate, he opened the council of Basil; but the president soon appeared the most strenuous champion of ecclesiastical freedom; and an opposition of seven years was conducted by his ability and zeal. After promoting the strongest measures against the authority and person of Eugenius, some secret motive of interest or conscience engaged him to desert on a sudden the popular party. The cardinal withdrew himself from Basil to Ferrara; and, in the debates of the Greeks and Latins, the two nations admired the dexterity of his arguments and the depth of his theological erudition.† In his Hungarian embassy we have already seen the mischievous effects of his sophistry and eloquence, of which Julian himself was the first victim. The cardinal, who performed the duties of a priest and a soldier, was lost in the defeat of Warna. The circumstances of his death are variously related; but it is believed that a weighty

p. 433—518). Bonfinius (Decad. 3, l. 5, p. 460—467), and Chalcocondylas (l. 7, p. 165—179). The two first were Italians, but they passed their lives in Poland and Hungary. (Fabric. Bibliot. Latin. med. et infimæ Ætatis, tom. i. p. 324. Vossius de Hist. Latin. l. 3, c. 8. 11. Bayle, Dictionnaire, BONFINIUS.) A small tract of Felix Petancius, chancellor of Segnia (ad calcem Cuspinian. de Cæsaribus, p. 716—722), represents the theatre of the war in the fifteenth century.

\* M. Lenfant has described the origin (Hist. du Concile de Basle, tom. i. p. 247, &c.), and Bohemian campaign (p. 315, &c.), of cardinal Julian. His services at Basil and Ferrara, and his unfortunate end, are occasionally related by Spondanus, and the continuator of Fleury.

† Syropulus honourably praises the talents of an enemy (p. 117): τοῖα πάντα τινι εἶπεν ὁ Ἰουλιανὸς πεπλευσμένως ἀγὰν καὶ λογικῶς, καὶ μετ' ἐπιστήμης καὶ δεινότητος Ῥητορικής.

incumbrance of gold impeded his flight, and tempted the cruel avarice of some Christian fugitives.

From an humble, or at least a doubtful, origin, the merit of John Huniades promoted him to the command of the Hungarian armies. His father was a Wallachian, his mother a Greek; her unknown race might possibly ascend to the emperors of Constantinople; and the claims of the Wallachians, with the surname of Corvinus, from the place of his nativity, might suggest a thin pretence for mingling his blood with the patricians of ancient Rome.\* In his youth he served in the wars of Italy, and was retained, with twelve horsemen, by the bishop of Zagrab; the valour of the *white knight*† was soon conspicuous; he increased his fortunes by a noble and wealthy marriage; and in the defence of the Hungarian borders, he won in the same year three battles against the Turks. By his influence, Ladislaus of Poland obtained the crown of Hungary; and the important service was rewarded by the title and office of waivod of Transylvania. The first of Julian's crusades added two Turkish laurels on his brow; and in the public distress the fatal errors of Warna were forgotten. During the absence and minority of Ladislaus of Austria, the titular king, Huniades was elected supreme captain and governor of Hungary; and if envy at first was silenced by terror, a reign of twelve years supposes the arts of policy as well as of war. Yet the idea of a consummate general is not delineated in his campaigns; the white knight fought with the hand, rather than the head, as the chief of desultory Barbarians, who attack without fear, and fly without shame; and his military life is composed of a romantic alternative of victories and escapes. By the Turks, who employed his name to frighten their perverse children, he was corruptly denominated *Jancus Lain*, or the wicked; their hatred is the proof of their esteem; the kingdom which he guarded was inaccessible to their arms; and

\* See Bonfinius, Decad. 3, l. 4, p. 423. Could the Italian historian pronounce, or the king of Hungary hear, without a blush, the absurd flattery, which confounded the name of a Wallachian village, with the casual, though glorious, epithet of a single branch of the Valerian family at Rome?

† Philip de Comines (*Mémoires*, l. 6, c. 13), from the tradition of the times, mentions him with high encomiums, but under the whimsical name of the Chevalier Blanc de Valaigne (Valachia). The Greek Chalcocondylas, and the Turkish Annals of Leunclavius, presume to accuse his fidelity or valour.

they felt him most daring and formidable, when they fondly believed the captain and his country irrecoverably lost. Instead of confining himself to a defensive war, four years after the defeat of Warna he again penetrated into the heart of Bulgaria; and in the plain of Cossova sustained, till the third day, the shock of the Ottoman army, four times more numerous than his own. As he fled alone through the woods of Wallachia, the hero was surprised by two robbers; but while they disputed a gold chain that hung at his neck, he recovered his sword, slew the one, terrified the other, and, after new perils of captivity or death, consoled by his presence an afflicted kingdom. But the last and most glorious action of his life was the defence of Belgrade against the powers of Mahomet the Second in person. After a siege of forty days, the Turks, who had already entered the town, were compelled to retreat, and the joyful nations celebrated Huniades and Belgrade, as the bulwarks of Christendom.\* About a month after this great deliverance, the champion expired; and his most splendid epitaph is the regret of the Ottoman prince, who sighed that he could no longer hope for revenge against the single antagonist who had triumphed over his arms. On the first vacancy of the throne, Matthias Corvinus, a youth of eighteen years of age was elected and crowned by the grateful Hungarians. His reign was prosperous and long; Matthias aspired to the glory of a conqueror and a saint; but his purest merit is the encouragement of learning; and the Latin orators and historians, who were invited from Italy by the son, have shed the lustre of their eloquence on the father's character.†

\* See Bonfinius (*Decad.* 3, l. 8, p. 492) and Spondanus (A.D. 1456, No. 1—7). Huniades shared the glory of the defence of Belgrade with Capistran, a Franciscan friar; and in their respective narratives, neither the saint nor the hero condescends to take notice of his rival's merit.

† See Bonfinius, *Decad.* 3, l. 8; *Decad.* 4, l. 8. The observations of Spondanus on the life and character of Matthias Corvinus are curious and critical (A.D. 1464, No. 1; 1475, No. 6; 1476, No. 14—16; 1490, No. 4, 5). Italian fame was the object of his vanity. His actions are celebrated in the *Epitome Rerum Hungaricarum* (p. 322—412) of Peter Ranzanus, a Sicilian. His wise and facetious sayings are registered by Galestus Martius of Narni (528—568); and we have a particular narrative of his wedding and coronation. These three tracts are all contained in the first vol. of *Bel. Scriptores Rerum Hungaricarum*. [Matthias was only fifteen years old when he was called in 1458 from a Bohemian prison to the throne

In the list of heroes, John Huniades and Scanderbeg are commonly associated;\* and they are both entitled to our notice, since their occupation of the Ottoman arms delayed the ruin of the Greek empire. John Castriot, the father of Scanderbeg,† was the hereditary prince of a small district of Epirus or Albania, between the mountains and the Adriatic sea. Unable to contend with the sultan's power, Castriot submitted to the hard conditions of peace and tribute; he delivered his four sons as the pledges of his fidelity; and the Christian youths, after receiving the mark of circumcision, were instructed in the Mahometan religion, and trained in the arms and arts of Turkish policy.‡ The three elder brothers were confounded in the crowd of slaves; and the poison to which their deaths are ascribed cannot be verified or disproved by any positive evidence. Yet the suspicion is in a great measure removed by the kind and paternal treatment of George Castriot, the fourth brother, who, from his tender youth displayed the strength and spirit of a soldier. The successive overthrow of a Tartar and two Persians, who carried a proud defiance to the Turkish court, recommended him to the favour of Amurath; and his Turkish appellation of Scanderbeg (*Iskender Beg*), or the lord Alexander, is an indelible memorial of his glory and servitude. His father's principality was reduced into a province; but the loss was compensated by the rank and title of sanjiak, a command of five thousand horse, and the prospect of the first dignities of the empire. He served with honour in the

of Hungary, which he held till 1490. He founded the University of Buda in 1465; obtained the crown of Bohemia in 1469; and defended his territories successfully against the Turks and the emperor Frederic III.—ED.]

\* They are ranked by Sir William Temple, in his pleasing Essay on Heroic Virtue (Works, vol. iii. p. 385), among the seven chiefs who have deserved, without wearing, a royal crown; Belisarius, Narses, Gonsalvo of Cordova, William first prince of Orange, Alexander duke of Parma, John Huniades, and George Castriot, or Scanderbeg.

† I could wish for some simple authentic memoirs of a friend of Scanderbeg, which would introduce me to the man, the time, and the place. In the old and national history of Marinus Barletius, a priest of Scodra (de Vitâ, Moribus, et Rebus gestis, Georgii Castrioti, &c. libri 13, p. 367. Argentorat. 1537, in fol.), his gaudy and cumbersome robes are stuck with many false jewels. See likewise Chalcocondylas, l. 7, p. 185; l. 8, p. 229.

‡ His circumcision, education, &c. are marked by Marinus with brevity and reluctance (l. 1, p. 6, 7).

wars of Europe and Asia; and we may smile at the art or credulity of the historian, who supposes that in every encounter he spared the Christians, while he fell with a thundering arm on his Mussulman foes. The glory of Huniades is without reproach; he fought in the defence of his religion and country; but the enemies who applaud the patriot have branded his rival with the name of traitor and apostate. In the eyes of the Christians, the rebellion of Scanderbeg is justified by his father's wrongs, the ambiguous death of his three brothers, his own degradation, and the slavery of his country; and they adore the generous, though tardy, zeal, with which he asserted the faith and independence of his ancestors. But he had imbibed from his ninth year the doctrines of the Koran: he was ignorant of the Gospel; the religion of a soldier is determined by authority and habit; nor is it easy to conceive what new illumination, at the age of forty,\* could be poured into his soul. His motives would be less exposed to the suspicion of interest or revenge, had he broken his chain from the moment that he was sensible of its weight; but a long oblivion had surely impaired his original right; and every year of obedience and reward had cemented the mutual bond of the sultan and his subject. If Scanderbeg had long harboured the belief of Christianity and the intention of revolt, a worthy mind must condemn the base dissimulation, that could serve only to betray, that could promise only to be forsworn, that could actively join in the temporal and spiritual perdition of so many thousands of his unhappy brethren. Shall we praise a secret correspondence with Huniades, while he commanded the vanguard of the Turkish army? Shall we excuse the desertion of his standard; a treacherous desertion, which abandoned the victory to the enemies of his benefactor? In the confusion of a defeat, the eye of Scanderbeg was fixed on the Reis Effendi, or principal secretary; with a dagger at his breast, he extorted a firman or patent for the government of Alba-

\* Since Scanderbeg died A.D. 1466, in the sixty-third year of his age (Marinus, l. 13, p. 370), he was born in 1403: since he was torn from his parents by the Turks, when he was *novennis* (Marinus, l. 1, p. 1. 6), that event must have happened in 1412, nine years before the accession of Amurath II. who must have inherited, not acquired, the Albanian slave. Spondanus has remarked this inconsistency, A.D. 1431, No. 31; 1443, No. 14.



nia; and the murder of the guiltless scribe and his train prevented the consequences of an immediate discovery. With some bold companions to whom he had revealed his design, he escaped in the night, by rapid marches, from the field of battle to his paternal mountains. The gates of Croya were opened to the royal mandate; and no sooner did he command the fortress, than George Castriot dropped the mask of dissimulation; abjured the prophet and the sultan, and proclaimed himself the avenger of his family and country. The names of religion and liberty provoked a general revolt; the Albanians, a martial race, were unanimous to live and die with their hereditary prince; and the Ottoman garrisons were indulged in the choice of martyrdom or baptism. In the assembly of the states of Epirus, Scanderbeg was elected general of the Turkish war; and each of the allies engaged to furnish his respective proportion of men and money. From these contributions, from his patrimonial estate, and from the valuable salt-pits of Selina, he drew an annual revenue of two hundred thousand ducats;\* and the entire sum, exempt from the demands of luxury, was strictly appropriated to the public use. His manners were popular; but his discipline was severe; and every superfluous vice was banished from his camp; his example strengthened his command; and under his conduct, the Albanians were invincible in their own opinion and that of their enemies. The bravest adventurers of France and Germany were allured by his fame, and retained in his service; his standing militia consisted of eight thousand horse and seven thousand foot; the horses were small, the men were active; but he viewed with a discerning eye the difficulties and resources of the mountains; and, at the blaze of the beacons, the whole nation was distributed in the strongest posts. With such unequal arms, Scanderbeg resisted twenty-three years the powers of the Ottoman empire; and two conquerors, Amurath the Second, and his greater son, were repeatedly baffled by a rebel, whom they pursued with seeming contempt and implacable resentment. At the head of sixty thousand horse and forty thousand janizaries, Amurath entered Albania; he might ravage the open country, occupy the defenceless towns, convert the churches into moschs, circumcise the

\* His revenue and forces are luckily given by Marinus (l. 2, p. 44).

Christian youths, and punish with death his adult and obstinate captives; but the conquests of the sultan were confined to the petty fortress of Sfetigrade; and the garrison, invincible to his arms, was oppressed by a paltry artifice and a superstitious scruple.\* Amurath retired with shame and loss from the walls of Croya, the castle and residence of the Castriots; the march, the siege, the retreat were harassed by a vexatious, and almost invincible adversary;† and the disappointment might tend to embitter, perhaps to shorten, the last days of the sultan.‡ In the fulness of conquest, Mahomet the Second still felt at his bosom this domestic thorn; his lieutenants were permitted to negotiate a truce; and the Albanian prince may justly be praised as a firm and able champion of his national independence. The enthusiasm of chivalry and religion has ranked him with the names of Alexander and Pyrrhus; nor would they blush to acknowledge their intrepid countryman; but his narrow dominion, and slender powers, must leave him at an humble distance below the heroes of antiquity, who triumphed over the East and the Roman legions. His splendid achievements, the bashaws whom he encountered, the armies that he discomfited, and the three thousand Turks who were slain by his single hand, must be weighed in the scales of suspicious criticism. Against an illiterate enemy, and in the dark solitude of Epirus, his partial biographers may safely indulge

\* There were two Dibras, the upper and lower, the Bulgarian and Albanian: the former, seventy miles from Croya (l. 1, p. 17), was contiguous to the fortress of Sfetigrade, whose inhabitants refused to drink from a well into which a dead dog had traitorously been cast (l. 5, p. 139, 140). We want a good map of Epirus. [The territory held by Scanderbeg, extended from the lake of Labeatis, or Scroda, and the Montenegro in the north, to the river Aous, now Voïoussa, and the Acroceraunian promontory in the south. It was divided into three provinces: Zenta, north of the river Drin; Dibra, comprising the central region; and Musaki, between the lake Ochrida and the Hadriatic. The second of these was the seat of the brave and civilised tribe of the Mirdites, to which Scanderbeg belonged; its capital, Croya, was his birth-place: and Lissus, now Alessio, at the mouth of the Drin, still contains his tomb. Koeppen, p. 205.—ED.]

† Compare the Turkish narrative of Cantemir (p. 92), with the pompous and prolix declamation in the fourth, fifth, and sixth books of the Albanian priest, who has been copied by the tribe of strangers and moderns.

‡ In honour of his hero, Barletius (l. 6, p. 188—192) kills the sultan, by disease indeed, under the walls of Croya. But this audacious fiction is disproved by the Greeks and

the latitude of romance: but their fictions are exposed by the light of Italian history; and they afford a strong presumption against their own truth, by a fabulous tale of his exploits, when he passed the Adriatic with eight hundred horse to the succour of the king of Naples.\* Without disparagement to his fame, they might have owned that he was finally oppressed by the Ottoman powers; in his extreme danger he applied to pope Pius the Second for a refuge in the ecclesiastical State; and his resources were almost exhausted, since Scanderbeg died a fugitive at Lissus on the Venetian territory.† His sepulchre was soon violated by the Turkish conquerors; but the janizaries, who wore his bones enchased in a bracelet, declared by this superstitious amulet their involuntary reverence for his valour. The instant ruin of his country may redound to the hero's glory; yet, had he balanced the consequences of submission and resistance, a patriot perhaps would have declined the unequal contest, which must depend on the life and genius of one man. Scanderbeg might indeed be supported by the rational, though fallacious, hope, that the pope, the king of Naples, and the Venetian republic, would join in the defence of a free and Christian people, who guarded the sea-coast of the Adriatic, and the narrow passage from Greece to Italy. His infant son was saved from the national shipwreck; the Castriots‡ were invested with a Neapolitan dukedom, and their blood continues to flow in the noblest families of the realm. A colony of Albanian fugitives obtained a settlement in

Turks, who agree in the time and manner of Amurath's death at Adrianople.

\* See the marvels of his Calabrian expedition in the ninth and tenth books of Marinus Barletius, which may be rectified by the testimony or silence of Muratori (*Annali d'Italia*, tom. xiii. p. 291), and his original authors. (Joh. Simonetta *de Rebus Francisci Sfortiæ*, in Muratori, *Script. Rerum Ital.* tom. xxi. p. 728, et alios.) The Albanian cavalry, under the name of *Stradiots*, soon became famous in the wars of Italy. (*Mémoires de Comines*, l. 8, c. 5.)

† Spondanus, from the best evidence and the most rational criticism, has reduced the giant Scanderbeg to the human size (A.D. 1461, No. 20; 1463, No. 9, 1465, No. 12, 13; 1467, No. 1). His own letter to the pope, and the testimony of Phranza (l. 3, c. 28), a refugee in the neighbouring isle of Corfu, demonstrate his last distress, which is awkwardly concealed by Marinus Barletius (l. 10).

\* See the family of the Castriots, in Ducange. (*Fam. Dalmaticæ*, &c. 18, p. 348—350.)

Calabria, and they preserve at this day the language and manners of their ancestors.\*

In the long career of the decline and fall of the Roman empire, I have reached at length the last reign of the princes of Constantinople, who so feebly sustained the name and majesty of the Cæsars. On the decease of John Palæologus, who survived about four years the Hungarian crusade,† the royal family, by the death of Andronicus, and the monastic profession of Isidore, was reduced to three princes, Constantine, Demetrius, and Thomas, the surviving sons of the emperor Manuel. Of these the first and the last were far distant in the Morea; but Demetrius, who possessed the domain of Selybria, was in the suburbs, at the head of a party; his ambition was not chilled by the public distress; and his conspiracy with the Turks and the schismatics had already disturbed the peace of his country. The funeral of the late emperor was accelerated with singular and even suspicious haste: the claim of Demetrius to the vacant throne was justified by a trite and flimsy sophism, that he was born in the purple, the eldest son of his father's reign. But the empress-mother, the senate and

\* This colony of Albanese is mentioned by Mr. Swinburne. (Travels into the Two Sicilies, vol. i. p. 350—354.) [In Canto II. of Childe Harold, stanza 38, Lord Byron celebrates Scanderbeg's "deeds of chivalrous emprise," and in a note delineates the present state of the Albanians. Their "manners and language" prove their Celtic origin, which is also confirmed in Hobhouse's Travels (i. 165) and Leake's Researches in Greece (223—357). They descend from the tribes of that race who in the earliest times peopled the districts south of the Danube, and served as mercenaries in the armies of the kings of Macedonia and Epirus. (Plutarch in Vit. Pyrrhi; Polybius, l. 2, c. 5.) The ancients believed them to be emigrants from Gaul, for wherever they found Galatæ or Galli, they concluded that they must have come from the region between the Rhine and the ocean. Here again, as in many other lands (see vol. i. p. 48; vol. iv. p. 220. 223), the original Celtic population retired before invaders from the East, and maintained a long struggle in their western mountains. The resistance of the Albanians has continued to modern times. When travellers discover in Italy traces of Celtic "manners and language," they too often forget how much of that country was originally held by "Gauls," whose primæval habits have been preserved in secluded spots as among the Welsh, Highlanders, and Irish of our own islands.—ED.]

† The chronology of Phranza is clear and authentic; but instead of four years and seven months, Spondanus (A.D. 1445, No. 7) assigns seven or eight years to the reign of the last Constantine, which he

soldiers, the clergy and people, were unanimous in the cause of the lawful successor; and the despot Thomas, who, ignorant of the change, accidentally returned to the capital, asserted with becoming zeal the interest of his absent brother. An ambassador, the historian Phranza, was immediately dispatched to the court of Adrianople. Amurath received him with honour, and dismissed him with gifts; but the gracious approbation of the Turkish sultan announced his supremacy, and the approaching downfall of the Eastern empire. By the hands of two illustrious deputies, the imperial crown was placed, at Sparta, on the head of Constantine.\* In the spring he sailed from the Morea, escaped the encounter of a Turkish squadron, enjoyed the acclamations of his subjects, celebrated the festival of a new reign, and exhausted by his donatives the treasure, or rather the indigence, of the State. The emperor immediately resigned to his brothers the possession of the Morea; and the brittle friendship of the two princes, Demetrius and Thomas, was confirmed in their mother's presence by the frail security of oaths and embraces. His next occupation was the choice of a consort. A daughter of the doge of Venice had been proposed; but the Byzantine nobles objected the distance between an hereditary monarch and an elective magistrate; and in their subsequent distress, the chief of that powerful republic was not unmindful of the affront. Constantine afterwards hesitated between the royal families of Trebizond and Georgia; and the embassy of Phranza represents in his public and private life the last days of the Byzantine empire.†

The *protovestiare*, or great chamberlain, Phranza, sailed from Constantinople as the minister of a bridegroom; and the relics of wealth and luxury were applied to his pompous appearance. His numerous retinue consisted of nobles and guards, of physicians and monks; he was attended by a

deduces from a spurious epistle of Eugenius IV. to the king of Æthiopia.

\* [The want of uniformity in numbering the Byzantine emperors of this name, has been noticed in vol. v. p. 321, 322, &c. We find the last of them thus variously designated by different writers:—Constantine XI.—(Finlay, ii. 620. Koeppen, p. 206. Oxford Tables. Riddle, Ecc. Chron. p. 313).—XII. (Gibbon. Kruse, Tab. xxiv).—XIII. (Blair's Tables, edit. Ellis).—XIV. (Eckhel, viii. 272).—XV. (Humphreys, p. 659).—ED.]

† Phranza (l. 3, c. 1—6) deserves credit and esteem.

band of music; and the term of his costly embassy was protracted above two years. On his arrival in Georgia or Iberia, the natives from the towns and villages flocked around the strangers; and such was their simplicity, that they were delighted with the effects, without understanding the cause, of musical harmony. Among the crowd was an old man, above a hundred years of age, who had formerly been carried away a captive by the Barbarians,\* and who amused his hearers with a tale of the wonders of India,† from whence he had returned to Portugal by an unknown sea.‡ From this hospitable land Phranza proceeded to the court of Trebizond, where he was informed by the Greek prince of the recent decease of Amurath. Instead of rejoicing in the deliverance, the experienced statesman expressed his apprehension that an ambitious youth would not long adhere to the sage and pacific system of his father. After the sultan's decease, his Christian wife Maria,§ the daughter of the Servian despot, had been honourably restored to her parents; on the fame of her beauty and merit, she was recommended by the ambassador as the most worthy object of the royal choice; and Phranza recapitulates and refutes the specious objections that might be raised against the proposal. The majesty of the purple would ennoble an unequal alliance; the bar of affinity might be removed by liberal alms and the dispensation of the Church;

\* Suppose him to have been captured in 1394, in Timour's first war in Georgia (Sherefeddin, l. 3, c. 50): he might follow his Tartar master into Hindostan in 1398, and from thence sail to the spice islands.

† The happy and pious Indians lived a hundred and fifty years, and enjoyed the most perfect productions of the vegetable and mineral kingdoms. The animals were on a large scale; dragons seventy cubits, ants (the *formica Indica*) nine inches long, sheep like elephants, elephants like sheep. Quidlibet audendi, &c.

‡ He sailed in a country vessel from the spice island to one of the ports of the exterior India; invenitque navem grandem *Ibericam*, quâ in *Portugalliam* est delatus. This passage, composed in 1477 (Phranza, l. 3, c. 30), twenty years before the discovery of the Cape of Good Hope, is spurious or wonderful. But this new geography is sullied by the old and incompatible error, which places the source of the Nile in India.

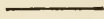
§ Cantemir (p. 83) who styles her the daughter of Lazarus Ogli, and the Helen of the Servians, places her marriage with Amurath in the year 1424. It will not easily be believed, that in six-and-twenty years' cohabitation, the sultan corpus ejus non tetigit. After the taking of Constantinople, she fled to Mahomet II. (Phranza, l. 3, c. 22.)

the disgrace of Turkish nuptials had been repeatedly overlooked; and though the fair Maria was near fifty years of age, she might yet hope to give an heir to the empire. Constantine listened to the advice, which was transmitted in the first ship that sailed from Trebizond; but the factions of the court opposed his marriage; and it was finally prevented by the pious vow of the sultana, who ended her days in the monastic profession. Reduced to the first alternative, the choice of Phranza was decided in favour of a Georgian princess; and the vanity of her father was dazzled by the glorious alliance. Instead of demanding, according to the primitive and national custom, a price for his daughter,\* he offered a portion of fifty-six thousand, with an annual pension of five thousand, ducats; and the services of the ambassador were repaid by an assurance, that, as his son had been adopted in baptism by the emperor, the establishment of his daughter should be the peculiar care of the empress of Constantinople. On the return of Phranza, the treaty was ratified by the Greek monarch, who with his own hand impressed three vermilion crosses on the golden bull, and assured the Georgian envoy, that in the spring his galleys should conduct the bride to her imperial palace. But Constantine embraced his faithful servant, not with the cold approbation of a sovereign, but with the warm confidence of a friend, who, after a long absence is impatient to pour his secrets into the bosom of his friend. "Since the death of my mother and of Cantacuzene, who alone advised me without interest or passion,† I am surrounded (said the emperor) by men whom I can neither love, nor trust, nor esteem. You are not a stranger to Lucas Notaras, the great admiral; obstinately attached to his own sentiments, he declares, both in private and public, that his sentiments are the absolute measure of my thoughts and actions. The rest of the courtiers are swayed by their personal or factious views; and how can I consult the monks on questions of policy and marriage? I have yet

\* The classical reader will recollect the offers of Agamemnon (*Iliad*, l. 5. 144), and the general practice of antiquity.

† Cantacuzene (I am ignorant of his relation to the emperor of that name) was great domestic, a firm assserter of the Greek creed, and a brother of the queen of Servia, whom he visited with the character of ambassador. (*Syropulus*, p. 37, 38. 45.)

much employment for your diligence and fidelity. In the spring you shall engage one of my brothers to solicit the succour of the Western powers; from the Morea you shall sail to Cyprus on a particular commission; and from thence proceed to Georgia, to receive and conduct the future empress." "Your commands (replied Phranza) are irresistible; but deign, great sir, (he added with a serious smile,) to consider, that if I am thus perpetually absent from my family, my wife may be tempted either to seek another husband, or to throw herself into a monastery." After laughing at his apprehensions, the emperor more gravely consoled him, by the pleasing assurance that *this* should be his last service abroad, and that he destined for his son a wealthy and noble heiress; for himself, the important office of great logothete, or principal minister of state. The marriage was immediately stipulated; but the office, however incompatible with his own, had been usurped by the ambition of the admiral. Some delay was requisite to negotiate a consent and an equivalent; and the nomination of Phranza was half declared, and half suppressed, lest it might be displeasing to an insolent and powerful favourite. The winter was spent in the preparations of his embassy; and Phranza had resolved that the youth his son should embrace this opportunity of foreign travel, and be left, on the appearance of danger, with his maternal kindred of the Morea. Such were the private and public designs, which were interrupted by a Turkish war, and finally buried in the ruins of the empire.



CHAPTER LXVIII.—REIGN AND CHARACTER OF MAHOMET THE SECOND.—SIEGE, ASSAULT, AND FINAL CONQUEST, OF CONSTANTINOPLE BY THE TURKS.—DEATH OF CONSTANTINE PALÆOLOGUS.—SERVITUDE OF THE GREEKS.—EXTINCTION OF THE ROMAN EMPIRE IN THE EAST.—CONSTERNATION OF EUROPE.—CONQUESTS AND DEATH OF MAHOMET THE SECOND.

THE siege of Constantinople by the Turks attracts our first attention to the person and character of the great destroyer. Mahomet the Second\* was the son of the

\* For the character of Mahomet II. it is dangerous to trust either the Turks or the Christians. The most moderate picture appears to



second Amurath; and though his mother has been decorated with the titles of Christian and princess, she is more probably confounded with the numerous concubines who peopled from every climate the harem of the sultan. His first education and sentiments were those of a devout Mussulman; and as often as he conversed with an infidel, he purified his hands and face by the legal rites of ablution. Age and empire appeared to have relaxed this narrow bigotry; his aspiring genius disdained to acknowledge a power above his own; and in his looser hours he presumed (it is said) to brand the prophet of Mecca as a robber and impostor. Yet the sultan persevered in a decent reverence for the doctrine and discipline of the Koran;\* his private indiscretion must have been sacred from the vulgar ear; and we should suspect the credulity of strangers and secretaries, so prone to believe that a mind which is hardened against truth, must be armed with superior contempt for absurdity and error. Under the tuition of the most skilful masters, Mahomet advanced with an early and rapid progress in the paths of knowledge; and besides his native tongue, it is affirmed that he spoke or understood five languages,† the Arabic, the Persian, the Chaldean or Hebrew, the Latin, and the Greek. The Persian might indeed contribute to his amusement, and the Arabic to his edification; and such studies are familiar to the Oriental youth. In the intercourse of the Greeks and Turks, a conqueror might wish to converse with the people over whom he was ambitious to reign; his own praises in Latin poetry ‡

be drawn by Phranza (l. 1, c. 33), whose resentment had cooled in age and solitude; see likewise Spondanus (A.D. 1451, No. 11), and the continuator of Fleury (tom. xxii. p. 552), the *Elogia* of Paulus Jovius (l. 3, p. 164—166), and the *Dictionnaire de Bayle* (tom. iii. p. 272—279).

\* Cantemir (p. 115), and the moschs which he founded, attest his public regard for religion. Mahomet freely disputed with the patriarch Gennadius on the two religions. (Spond. A.D. 1453, No. 22.)

† *Quinque linguas præter suam noverat; Græcam, Latinam, Chaldaicam, Persicam.* The Latin translator of Phranza has dropped the Arabic, which the Koran must recommend to every Mussulman. [Gibbon has here correctly supplied the translator's omission. In Phranza's original Greek, the Arabic is the fifth language.—ED.]

‡ Philelphus, by a Latin ode, requested and obtained the liberty of his wife's mother and sisters from the conqueror of Constantinople. It was delivered into the sultan's hands by the envoys of the duke of Milan. Philelphus himself was suspected of a design of retiring to

or prose,\* might find a passage to the royal ear; but what use or merit could recommend to the statesman or the scholar the uncouth dialect of his Hebrew slaves? The history and geography of the world were familiar to his memory; the lives of the heroes of the East, perhaps of the West,† excited his emulation; his skill in astrology is excused by the folly of the times, and supposes some rudiments of mathematical science; and a profane taste for the arts is betrayed in his liberal invitation and reward of the painters of Italy.‡ But the influence of religion and learning was employed without effect on his savage and licentious nature. I will not transcribe, nor do I firmly believe, the stories of his fourteen pages, whose bellies were ripped open in search of a stolen melon; or of the beautiful slave, whose head he severed from her body, to convince the janizaries that their master was not the votary of love. His sobriety is attested by the silence of the Turkish annals, which accuse three, and three only, of the Ottoman line of the vice of drunkenness.§ But it cannot be denied that his passions were at once furious and inexorable; that in the palace, as in the field, a torrent of blood was spilt on the slightest provocation; and that the noblest of the captive youth were often dishonoured by his unnatural lust. In the Albanian war, he studied the lessons, and

Constantinople; yet the orator often sounded the trumpet of holy war. (See his life by M. Lancelot, in the *Mémoires de l'Académie des Inscriptions*, tom. x. p. 718. 724, &c.)

\* Robert Valturio published at Verona, in 1483, his twelve books *de Re Militari*, in which he first mentions the use of bombs. By his patron Sigismund Malatesta, prince of Rimini, it had been addressed with a Latin epistle to Mahomet II.

† According to Phranza, he assiduously studied the lives and actions of Alexander, Augustus, Constantine, and Theodosius. I have read somewhere, that Plutarch's lives were translated by his orders into the Turkish language. If the sultan himself understood Greek, it must have been for the benefit of his subjects. Yet these lives are a school of freedom as well as of valour.

‡ The famous Gentile Bellino, whom he had invited from Venice, was dismissed with a chain and collar of gold, and a purse of three thousand ducats. With Voltaire I laugh at the foolish story of a slave purposely beheaded, to instruct the painter in the action of the muscles.

§ These imperial drunkards were, Soliman I. Selim II. and Amurath IV. (Cantemir, p. 61.) The Sophis of Persia can produce a more regular succession, and in the last age, our European travellers were the witnesses and companions of their revels.

soon surpassed the example, of his father; and the conquest of two empires, twelve kingdoms, and two hundred cities, a vain and flattering account, is ascribed to his invincible sword. He was doubtless a soldier, and possibly a general; Constantinople has sealed his glory; but if we compare the means, the obstacles, and the achievements, Mahomet the Second must blush to sustain a parallel with Alexander or Timour. Under his command, the Ottoman forces were always more numerous than their enemies; yet their progress was bounded by the Euphrates and the Adriatic; and his arms were checked by Huniades and Scanderbeg, by the Rhodian knights, and by the Persian king.

In the reign of Amurath, he twice tasted of royalty, and twice descended from the throne; his tender age was incapable of opposing his father's restoration, but never could he forgive the vizirs who had recommended that salutary measure. His nuptials were celebrated with the daughter of a Turkman emir; and after a festival of two months, he departed from Adrianople with his bride to reside in the government of Magnesia. Before the end of six weeks he was recalled by a sudden message from the divan, which announced the decease of Amurath, and the mutinous spirit of the janizaries. His speed and vigour commanded their obedience; he passed the Hellespont with a chosen guard; and at the distance of a mile from Adrianople, the vizirs and emirs, the inams and cadhis, the soldiers and the people, fell prostrate before the new sultan. They affected to weep, they affected to rejoice; he ascended the throne at the age of twenty-one years, and removed the cause of sedition by the death, the inevitable death, of his infant brothers.\* The ambassadors of Europe and Asia soon appeared to congratulate his accession and solicit his friendship; and to all he spoke the language of moderation and peace. The confidence of the Greek emperor was revived by the solemn oaths and fair assurances with which he sealed the ratification of the treaty; and a rich domain on the banks of the Strymon was assigned for the annual payment of three hundred thousand aspers, the

\* Calapin, one of these royal infants, was saved from his cruel brother, and baptized at Rome under the name of Callistus Othomannus. The emperor Frederic III. presented him with an estate in Austria, where he ended his life; and Cuspinian, who in his youth conversed

pension of an Ottoman prince, who was detained at his request in the Byzantine court. Yet the neighbours of Mahomet might tremble at the severity with which a youthful monarch reformed the pomp of his father's household; the expenses of luxury were applied to those of ambition, and a useless train of seven thousand falconers was either dismissed from his service or enlisted in his troops. In the first summer of his reign, he visited with an army the Asiatic provinces; but after humbling the pride, Mahomet accepted the submission, of the Caramanian, that he might not be diverted by the smallest obstacle from the execution of his great design.\*

The Mahometan, and more especially the Turkish, casuists have pronounced that no promise can bind the faithful against the interest and duty of their religion; and that the sultan may abrogate his own treaties and those of his predecessors. The justice and magnanimity of Amurath had scorned this immoral privilege; but his son, though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart; he incessantly sighed for the possession of Constantinople; and the Greeks, by their own indiscretion, afforded the first pretence of the fatal rupture.† Instead of labouring to be forgotten, their

with the aged prince at Vienna, applauds his piety and wisdom (De Cæsariibus, p. 672, 673.)

\* See the accession of Mahomet II. in Ducas (c. 33), Phranza (l. 1, c. 33; l. 3, c. 2), Chalcocondylas (l. 7, p. 199), and Cantemir (p. 96).

† Before I enter on the siege of Constantinople, I shall observe, that except the short hints of Cantemir and Leunclavius, I have not been able to obtain any Turkish account of this conquest; such an account as we possess of the siege of Rhodes by Soliman II. (*Mémoires de l'Académie des Inscriptions*, tom. xxvi. p. 723—769). I must, therefore, depend on the Greeks, whose prejudices, in some degree, are subdued by their distress. Our standard texts are those of Ducas (c. 34—42), Phranza (l. 3, c. 7—20), Chalcocondylas (l. 8, p. 201—214), and Leonardus Chiensis (*Historia C. P. a Turco expugnatae, Norimberghæ, 1544*, in quarto, twenty leaves.) The last of these narratives is the earliest in date, since it was composed in the isle of Chios, the 16th of August, 1453, only seventy-nine days after the loss of the city, and in the first confusion of ideas and passions. Some hints may be added from an epistle of cardinal Isidore (in *Farragine Rerum Turcicarum, ad calcem Chalcocondyl. Clauseri, Basil. 1556*) to pope Nicholas V. and a tract of Theodosius Zygomale, which he addressed in the year 1581 to Martin Crusius. (*Turco-Græcia*, l. 1, p. 74—98. Basil. 1584.) The

ambassadors pursued his camp, to demand the payment, and even the increase, of their annual stipend; the divan was importuned by their complaints, and the vizir, a secret friend of the Christians, was constrained to deliver the sense of his brethren. "Ye foolish and miserable Romans," said Calil, "we know your devices, and ye are ignorant of your own danger! The scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind, and no obstacles can resist; and if you escape from his hands, give praise to the divine clemency, which yet delays the chastisement of your sins. Why do ye seek to affright us by vain and indirect menaces? Release the fugitive Orchan, crown him sultan of Romania; call the Hungarians from beyond the Danube; arm against us the nations of the West; and be assured that you will only provoke and precipitate your ruin." But, if the fears of the ambassadors were alarmed by the stern language of the vizir, they were soothed by the courteous audience and friendly speeches of the Ottoman prince; and Mahomet assured them that, on his return to Adrianople, he would redress the grievances, and consult the true interest, of the Greeks. No sooner had he repassed the Hellespont, than he issued a mandate to suppress their pension, and to expel their officers from the banks of the Strymon; in this measure he betrayed a hostile mind; and the second order announced, and in some degree commenced, the siege of Constantinople. In the narrow pass of the Bosphorus, an Asiatic fortress had formerly been raised by his grandfather; in the opposite situation, on the European side, he resolved to erect a more formidable castle; and a thousand masons were commanded to assemble in the spring on a spot named Asomaton, about five miles from the Greek metropolis.\* Persuasion is the resource of the feeble; and the feeble can seldom persuade; the ambassadors of

various facts and materials are briefly, though critically, reviewed by Spondanus. (A.D. 1452, No. 1—27.) The hearsay relations of Monstrelet and the distant Latins, I shall take leave to disregard.

\* The situation of the fortress and the topography of the Bosphorus are best learned from Peter Gyllius (*de Bosphoro Thracio*, l. 2, c. 13). Leunclavius (*Pandect.* p. 445), and Tournefort (*Voyage dans le Levant*, tom. ii, lettre 15, p. 443, 444); but I must regret the map, or plan, which Tournefort sent to the French minister of the marine. The reader may turn back to vol. ii. ch. 17, of this history.

the emperor attempted, without success, to divert Mahomet from the execution of his design. They represented that his grandfather had solicited the permission of Manuel to build a castle on his own territories; but that this double fortification which would command the strait, could only tend to violate the alliance of the nations; to intercept the Latins who traded in the Black Sea, and perhaps to annihilate the subsistence of the city. "I form no enterprise," replied the perfidious sultan, "against the city; but the empire of Constantinople is measured by her walls. Have you forgotten the distress to which my father was reduced, when you formed a league with the Hungarians; when they invaded our country by land, and the Hellespont was occupied by the French galleys? Amurath was compelled to force the passage of the Bosphorus; and your strength was not equal to your malevolence. I was then a child at Adrianople; the Moslems trembled; and, for awhile, the gabours \* insulted our disgrace. But when my father had triumphed in the field of Warna, he vowed to erect a fort on the western shore, and that vow it is my duty to accomplish. Have ye the right, have ye the power, to control my actions on my own ground? For that ground *is* my own; as far as the shores of the Bosphorus, Asia is inhabited by the Turks, and Europe is deserted by the Romans. Return, and inform your king, that the present Ottoman is far different from his predecessors; that *his* resolutions surpass *their* wishes; and that *he* performs more than *they* could resolve. Return in safety—but the next who delivers a similar message may expect to be flayed alive." After this declaration, Constantine, the first of the Greeks in spirit as in rank, † had determined to unsheath

\* The opprobrious name which the Turks bestow on the infidels is expressed *Kαῖβουρο* by Ducas, and *giaour* by Leunclavius and the moderns. The former term is derived by Ducange (Gloss. Græc. tom. i. p. 530), from *Kαβουρον*, in vulgar Greek, a tortoise, as denoting a retrograde motion from the faith. But alas? *gabour* is no more than *ghuber*, which was transferred from the Persian to the Turkish language, from the worshippers of fire to those of the crucifix. (D'Herbelot, Bibliot. Orient. p. 375.)

† Phranza does justice to his master's sense and courage; *calliditatem hominis non ignorans imperator prior arma movere constituit*; and stigmatizes the folly of the *cum sacri tum profani proceres*, which he had heard, *amentes esse vana pasci*. Ducas was not a privy-councillor.

the sword, and to resist the approach and establishment of the Turks on the Bosphorus. He was disarmed by the advice of his civil and ecclesiastical ministers, who recommended a system less generous, and even less prudent, than his own, to approve their patience and long-suffering, to brand the Ottoman with the name and guilt of an aggressor, and to depend on chance and time for their own safety, and the destruction of a fort, which could not long be maintained in the neighbourhood of a great and populous city. Amidst hope and fear, the fears of the wise and the hopes of the credulous, the winter rolled away; the proper business of each man, and each hour, was postponed: and the Greeks shut their eyes against the impending danger, till the arrival of the spring and the sultan decided the assurance of their ruin.

Of a master who never forgives, the orders are seldom disobeyed. On the 26th of March, the appointed spot of Asomaton was covered with an active swarm of Turkish artificers; and the materials by sea and land were diligently transported from Europe and Asia.\* The lime had been burnt in Cataphrygia; the timber was cut down in the woods of Heraclea and Nicomedia; and the stones were dug from the Anatolian quarries. Each of the thousand masons was assisted by two workmen; and a measure of two cubits was marked for their daily task. The fortress † was built in a triangular form; each angle was flanked by a strong and massy tower; one on the declivity of the hill, two along the sea-shore; a thickness of twenty-two feet was assigned for the walls, thirty for the towers; and the whole building was covered with a solid platform of lead. Mahomet himself pressed and directed the work with indefatigable ardour; his three vizirs claimed the honour of finishing their respective towers; the zeal of the cadhis emulated that of the janizaries; the meanest labour was ennobled by the service of God and the sultan; and the diligence of the multitude was quickened by the eye of a despot, whose smile was the

\* Instead of this clear and consistent account, the Turkish annals (Cantemir, p. 97) revived the foolish tale of the ox's hide, and Dido's stratagem in the foundation of Carthage. These annals (unless we are swayed by an antichristian prejudice) are far less valuable than the Greek historians.

† In the dimensions of this fortress, the old castle of Europe, Phranza does not exactly agree with

hope of fortune, and whose frown was the messenger of death. The Greek emperor beheld, with terror, the irresistible progress of the work; and vainly strove, by flattery and gifts, to assuage an implacable foe, who sought, and secretly fomented, the slightest occasion of a quarrel. Such occasions must soon and inevitably be found. The ruins of stately churches, and even the marble columns which had had been consecrated to St. Michael the archangel, were employed without scruple by the profane and rapacious Moslems; and some Christians, who presumed to oppose the removal, received from their hands the crown of martyrdom. Constantine had solicited a Turkish guard to protect the fields and harvests of his subjects; the guard was fixed; but their first order was to allow free pasture to the mules and horses of the camp, and to defend their brethren if they should be molested by the natives. The retinue of an Ottoman chief had left their horses to pass the night among the ripe corn; the damage was felt; the insult was resented; and several of both nations were slain in a tumultuous conflict. Mahomet listened with joy to the complaint; and a detachment was commanded to exterminate the guilty village; the guilty had fled; but forty innocent and unsuspecting reapers were massacred by the soldiers. Till this provocation, Constantinople had been open to the visits of commerce and curiosity; on the first alarm, the gates were shut; but the emperor, still anxious for peace, released on the third day his Turkish captives;\* and expressed, in a last message, the firm resignation of a Christian and a soldier. "Since neither oaths, nor treaty, nor submission, can secure peace, pursue" said he to Mahomet, "your impious warfare. My trust is in God alone; if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I submit without a murmur to his holy will. But until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people." The sultan's answer was hostile and decisive; his fortifications were completed; and before his departure for Adrianople he stationed a vigilant aga and

Chalcocondylas, whose description has been verified on the spot by his editor Leunclavius.

\* Among these were some pages of Mahomet, so conscious of his inexorable rigour, that they begged to lose their heads in the city unless they could return before sunset.



four hundred janizaries, to levy a tribute on the ships of every nation that should pass within the reach of their cannon. A Venetian vessel, refusing obedience to the new lords of the Bosphorus, was sunk with a single bullet. The master and thirty sailors escaped in the boat; but they were dragged in chains to the *porte*; the chief was impaled; his companions were beheaded; and the historian Ducas \* beheld, at Demotica, their bodies exposed to the wild beasts. The siege of Constantinople was deferred till the ensuing spring; but an Ottoman army marched into the Morea to divert the force of the brothers of Constantine. At this era of calamity, one of these princes, the despot Thomas, was blessed or afflicted with the birth of a son; "the last heir," says the plaintive Phranza, "of the last spark of the Roman empire.†

The Greeks and the Turks passed an anxious and sleepless winter; the former were kept awake by their fears, the latter by their hopes; both by the preparations of defence and attack; and the two emperors, who had the most to lose or to gain, were the most deeply affected by the national sentiment. In Mahomet, that sentiment was inflamed by the ardour of his youth and temper; he amused his leisure with building at Adrianople‡ the lofty palace of Jehan Numa (the watch-tower of the world); but his serious thoughts were irrevocably bent on the conquest of the city of Cæsar. At the dead of night, about the second watch, he started from his bed, and commanded the instant attendance of his prime vizir. The message, the hour, the prince, and his own situation, alarmed the guilty conscience of Calil Basha, who had possessed the confidence, and advised the restoration, of Amurath. On the accession of the son, the vizir was confirmed in his office and the appearances of favour; but the veteran statesman was not insensible that he trod on a thin and slippery ice, which might break under his footsteps, and plunge him in the abyss. His friendship

\* Ducas, c. 35. Phranza (l. 3, c. 3), who had sailed in his vessel, commemorates the Venetian pilot as a martyr.

† Auctum est Palæologorum genus, et imperii successor, parvæque Romanorum scintillæ hæres natus, Andreas, &c. (Phranza, (l. 3, c. 7.) The strong expression was inspired by his feelings.

‡ Cantemir, p. 97, 98. The sultan was either doubtful of his conquest, or ignorant of the superior merits of Constantinople. A city or

for the Christians, which might be innocent under the late reign, had stigmatized him with the name of Gabour Ortachi, or foster-brother of the infidels ;\* and his avarice entertained a venal and treasonable correspondence, which was detected and punished after the conclusion of the war. On receiving the royal mandate, he embraced, perhaps for the last time, his wife and children ; filled a cup with pieces of gold, hastened to the palace, adored the sultan, and offered, according to the Oriental custom, the slight tribute of his duty and gratitude.† “It is not my wish,” said Mahomet, “to resume my gifts, but rather to heap and multiply them on thy head. In my turn I ask a present far more valuable and important ;—Constantinople.” As soon as the vizir had recovered from his surprise, “The same God,” said he, “who has already given thee so large a portion of the Roman empire, will not deny the remnant, and the capital. His providence, and thy power, assure thy success ; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes.—“Lala,” ‡ (or preceptor) continued the sultan, “do you see this pillow ? all the night, in my agitation, I have pulled it on one side and the other ; I have risen from my bed, again have I lain down ; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans : in arms we are superior ; and with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople.” To sound the disposition of

a kingdom may sometimes be ruined by the imperial fortune of their sovereign.

\* Συνητροφος, by the president Cousin, is translated *pere nourricier*, most correctly indeed from the Latin version ; but in his haste, he has overlooked the note by which Ismael Boillaud (ad Ducam, c. 35), acknowledges and rectifies his own error.

† The Oriental custom of never appearing without gifts before a sovereign or a superior is of high antiquity, and seems analogous with the idea of sacrifice, still more ancient and universal. See the examples of such Persian gifts, Ælian. Hist. Var. l. 1, c. 31—33.

‡ The *Lala* of the Turks (Cantemir, p. 34), and the *Tata* of the Greeks (Ducas, c. 35), are derived from the natural language of children ; and it may be observed, that all such primitive words which denote their parents, are the simple repetition of one syllable, composed of a labial or dental consonant and an open vowel. (Des Brosses, Mécanisme des Langues, tom. i. p. 231—247.) [The first efforts of a child to speak are guttural ; the second, to call for its source of nourishment, which, by the natural closing of the lips, produces the sound of *m*. Hence the use of this letter in every maternal designation. It

his soldiers, he often wandered through the streets alone, and in disguise; and it was fatal to discover the sultan, when he wished to escape from the vulgar eye. His hours were spent in delineating the plan of the hostile city; in debating with his generals and engineers on what spot he should erect his batteries; on which side he should assault the walls; where he should spring his mines; to what place he should apply his scaling-ladders; and the exercises of the day repeated and proved the lucubrations of the night.

Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan.\* Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist. "Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?" "I am not ignorant of their strength; but were they more solid than those of Babylon I could oppose an engine of superior power; the position and management of that engine must be left to your engineers." On this assurance, a foundry was established at Adrianople; the metal was prepared; and at the end of three months, Urban produced a piece of brass ordnance of stupendous, and almost incredible, magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds.†

is not till a later stage, that the father is distinguished and denoted.—  
ED.]

[\* Urban, the engineer, is described by Chalcocondylas (204, edit. Par.) as a Dacian, Δάξ; Finlay (ii. 631) gives him the more modern designation of a Vallachian. Gibbon probably called him a *Dane*, because the Latin writers of that age sometimes used *Dacia* for *Dania* (Denmark). See note ch. lxiv. p. 131. But, as he was not certain that this corruption had reached Constantinople, he added, that Urban might have been a Hungarian. Amurath had used cannon, without effect, when he besieged Constantinople in 1422; his son therefore was bent on providing a more powerful train of artillery. One of extraordinary size had been already placed in the new fort on the Bosphorus, and had carried a ball across the strait.—ED.]

† The Attic talent weighed about sixty minæ, or avoirdupois pounds (see Hooper on Ancient Weights, Measures, &c.); but among the modern Greeks that classic appellation

A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued, that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of gunpowder, was driven above a mile; and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together, and drawn along by a team of sixty oxen; two hundred men on both sides were stationed to poize and support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges; and near two months were employed in a laborious journey of one hundred and fifty miles. A lively philosopher\* derides on this occasion the credulity of the Greeks, and observes, with much reason, that we should always distrust the exaggerations of a vanquished people. He calculates, that a ball, even of two hundred pounds, would require a charge of one hundred and fifty pounds of powder; and that the stroke would be feeble and impotent, since not a fifteenth part of the mass could be inflamed at the same moment. A stranger as I am to the art of destruction, I can discern that the modern improvements of artillery prefer the number of pieces to the weight of metal; the quickness of the fire to the sound, or even the consequence, of a single explosion. Yet I dare not reject the positive and unanimous evidence of contemporary writers; nor can it seem improbable, that the first artists, in their rude and ambitious efforts, should have transgressed the standard of moderation. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles; and if the use be inconvenient, it has been found on a late trial that the effect was far from contemptible. A stone bullet of *eleven* hundred pounds weight was once discharged with three hundred and thirty pounds of powder; at the distance of six hundred yards, it shivered into three rocky

was extended to a weight of one hundred, or one hundred and twenty-five pounds. (Ducange, *τάλαντον*.) Leonardus Chiensis measured the ball or stone of the *second* cannon; Lapidem, qui palmis undecim ex meis ambibat in gyro.

\* See Voltaire, *Hist. Générale*, c. 91, p. 294, 295. He was ambitious of universal monarchy; and

fragments, traversed the strait, and leaving the waters in a foam, again rose and bounded against the opposite hill.\*

While Mahomet threatened the capital of the East, the Greek emperor implored with fervent prayers the assistance of earth and heaven. But the invisible powers were deaf to his supplications; and Christendom beheld with indifference the fall of Constantinople, while she derived at least some promise of supply from the jealous and temporal policy of the sultan of Egypt. Some states were too weak, and others too remote; by some the danger was considered as imaginary, by others as inevitable; the Western princes were involved in their endless and domestic quarrels; and the Roman pontiff was exasperated by the falsehood or obstinacy of the Greeks. Instead of employing in their favour the arms and treasures of Italy, Nicholas the Fifth had foretold their approaching ruin; and his honour was engaged in the accomplishment of his prophecy. Perhaps he was softened by the last extremity of their distress; but his compassion was tardy; his efforts were faint and unavailing; and Constantinople had fallen, before the squadrons of Genoa and Venice could sail from their harbours.† Even the princes of the Morea and of the Greek islands affected a cold neutrality; the Genoese colony of Galata negotiated a private treaty; and the sultan indulged them in the delusive hope, that by his clemency they might survive the ruin of the empire. A plebeian crowd, and some Byzantine nobles, basely withdrew from the danger of their country; and the avarice of the rich denied the emperor, and reserved for the Turks, the secret treasures which might have raised in their defence whole armies of mercenaries.‡ The indigent and

the poet frequently aspires to the name and style of an astronomer, a chymist, &c.

\* The Baron de Tott (tom. iii. p. 85—89), who fortified the Dardanelles against the Russians, describes in a lively, and even comic strain, his own prowess, and the consternation of the Turks. But that adventurous traveller does not possess the art of gaining our confidence.

† Non audivit, indignum ducens, says the honest Antoninus; but as the Roman court was afterwards grieved and ashamed, we find the more courtly expression of Platina, in animo fuisse pontifici juvare Græcos, and the positive assertion of Æneas Sylvus, structam classem, &c. (Spond. A.D. 1453, No. 3.)

‡ Antonin. in Proem.—Epist. Cardinal. Isidor. apud Spondanum; and Dr. Johnson, in the tragedy of Irene, has happily seized this characteristic circumstance:—

solitary prince prepared however to sustain his formidable adversary; but if his courage were equal to the peril, his strength was inadequate to the contest. In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of Constantinople; submission was spared and protected; whatever presumed to resist was exterminated with fire and sword. The Greek places on the Black Sea, Mesembria, Acheloum, and Bizon, surrendered on the first summons; Selybria alone deserved the honours of a siege or blockade; and the bold inhabitants, while they were invested by land, launched their boats, pillaged the opposite coast of Cyzicus, and sold their captives in the public market. But on the approach of Mahomet himself all was silent and prostrate; he first halted at the distance of five miles; and from thence advancing in battle array, planted before the gate of St. Romanus the imperial standard; and, on the sixth day of April, formed the memorable siege of Constantinople.

The troops of Asia and Europe extended on the right and left from the Propontis to the harbour; the janizaries in the front were stationed before the sultan's tent; the Ottoman line was covered by a deep intrenchment; and a subordinate army enclosed the suburb of Galata, and watched the doubtful faith of the Genoese. The inquisitive Philelphus, who resided in Greece about thirty years before the siege, is confident, that all the Turkish forces, of any name or value, could not exceed the number of sixty thousand horse and twenty thousand foot; and he upbraids the pusillanimity of the nations, who had tamely yielded to a handful of Barbarians. Such indeed might be the regular establishment of the *capiculi*,\* the troops of the porte, who marched with the prince, and were paid from his royal treasury. But the bashaws, in their respective governments, maintained or levied a provincial militia; many lands were held by a military tenure; many volunteers were attracted by the

The groaning Greeks dig up the golden caverns,  
 The accumulated wealth of hoarding ages;  
 That wealth which, granted to their weeping prince,  
 Had ranged embattled nations at their gates.

\* The palatine troops are styled *Capiculi*, the provincials, *Scraticuli*; and most of the names and institutions of the Turkish militia existed before the *Canon Namch* of Soliman II. from which and his own

hope of spoil; and the sound of the holy trumpet invited a swarm of hungry and fearless fanatics, who might contribute at least to multiply the terrors, and in a first attack to blunt the swords, of the Christians. The whole mass of the Turkish powers is magnified by Ducas, Chalcocondylas, and Leonard of Chios, to the amount of three or four hundred thousand men; but Phranza was a less remote and more accurate judge; and his precise definition of two hundred and fifty-eight thousand does not exceed the measure of experience and probability.\* The navy of the besiegers was less formidable; the Propontis was overspread with three hundred and twenty sail; but of these no more than eighteen could be rated as galleys of war; and the far greater part must be degraded to the condition of storeships and transports, which poured into the camp fresh supplies of men, ammunition, and provisions. In her last decay, Constantinople was still peopled with more than a hundred thousand inhabitants; but these numbers are found in the accounts, not of war, but of captivity; and they mostly consisted of mechanics, of priests, of women, and of men devoid of that spirit which even women have sometimes exerted for the common safety. I can suppose, I could almost excuse, the reluctance of subjects to serve on a distant frontier, at the will of a tyrant; but the man who dares not expose his life in the defence of his children and his property, has lost in society the first and most active energies of nature. By the emperor's command, a particular inquiry had been made through the streets and houses, how many of the citizens, or even of the monks, were able and willing to bear arms for their country; the lists were intrusted to Phranza;† and, after a diligent addition, he informed his master with grief and surprise, that the national defence was reduced to four

experience, count Marsigli has composed his military state of the Ottoman empire.

\* The observation of Philelphus is approved by Cuspinian in the year 1508 (*De Cæsaribus*, in *Epilog. de Militiâ Turcicâ*, p. 697). Marsigli proves that the effective armies of the Turks are much less numerous than they appear. In the army that besieged Constantinople, Leonardus Chiensis reckons no more than fifteen thousand janizaries.

† *Ego eidem (Imp.) tabellas extribui non absque dolore et mœstitia, mansitque apud nos duos aliis occultus numerus.* (Phranza, l. 3, c. 8.) With some indulgence for national prejudices, we cannot desire a more authentic witness, not only of public facts, but of private counsels.

thousand nine hundred and seventy *Romans*. Between Constantine and his faithful minister, this comfortless secret was preserved; and a sufficient proportion of shields, cross-bows, and muskets, was distributed from the arsenal to the city bands. They derived some accession from a body of two thousand strangers, under the command of John Justiniani, a noble Genoese; a liberal donative was advanced to these auxiliaries; and a princely recompense, the isle of Lemnos, was promised to the valour and victory of their chief.\* A strong chain was drawn across the mouth of the harbour; it was supported by some Greek and Italian vessels of war and merchandise; and the ships of every Christian nation, that successively arrived from Candia and the Black Sea, were detained for the public service. Against the powers of the Ottoman empire, a city of the extent of thirteen, perhaps of sixteen miles, was defended by a scanty garrison of seven or eight thousand soldiers. Europe and Asia were open to the besiegers; but the strength and provisions of the Greeks must sustain a daily decrease; nor could they indulge the expectation of any foreign succour or supply.

The primitive Romans would have drawn their swords in the resolution of death or conquest. The primitive Christians might have embraced each other, and awaited in patience and charity the stroke of martyrdom; but the Greeks of Constantinople were animated only by the spirit of religion, and that spirit was productive only of animosity and discord. Before his death, the emperor John Palæologus had renounced the unpopular measure of a union with the Latins, nor was the idea revived, till the distress of his brother Constantine imposed a last trial of flattery and dissimulation.† With the demand of temporal aid, his ambassadors were instructed to mingle the assurance of spiritual obedience; his neglect of the church was excused by the urgent cares of the state; and his orthodox wishes solicited the presence of a Roman legate. The Vatican had been too often deluded; yet the signs of repentance could

[\* Justiniani was accompanied by Johann Grant, a German officer, the most experienced artilleryman and military engineer among the defenders of Constantinople. Finlay, ii. 628.—ED.]

† In Spondanus, the narrative of the union is not only partial, but imperfect. The bishop of Pamiers died in 1642, and the history of



not decently be overlooked; a legate was more easily granted than an army; and about six months before the final destruction, the cardinal Isidore of Russia appeared in that character with a retinue of priests and soldiers. The emperor saluted him as a friend and father; respectfully listened to his public and private sermons; and, with the most obsequious of the clergy and laymen, subscribed the act of union, as it had been ratified in the council of Florence. On the 12th of December, the two nations, in the church of St. Sophia, joined in the communion of sacrifice and prayer; and the names of the two pontiffs were solemnly commemorated; the names of Nicholas the Fifth, the vicar of Christ, and of the patriarch Gregory, who had been driven into exile by a rebellious people.

But the dress and language of the Latin priest who officiated at the altar were an object of scandal; and it was observed with horror, that he consecrated a cake or wafer of *unleavened* bread, and poured cold water into the cup of the sacrament. A national historian acknowledges, with a blush, that none of his countrymen, not the emperor himself, were sincere in this occasional conformity.\* Their hasty and unconditional submission was palliated by a promise of future revisal; but the best, or the worst, of their excuses was the confession of their own perjury. When they were pressed by the reproaches of their honest brethren, "Have patience (they whispered), have patience till God shall have delivered the city from the great dragon who seeks to devour us. You shall then perceive whether we are truly reconciled with the Azymites." But patience is not the attribute of zeal; nor can the arts of a court be adapted to the freedom and violence of popular enthusiasm. From the dome of St. Sophia, the inhabitants of either sex, and of every degree, rushed in crowds to the cell of the monk Gennadius,† to consult the oracle of the Church.

Ducas, which represents these scenes (c. 36, 37) with such truth and spirit, was not printed till the year 1649.

\* Phranza, one of the conforming Greeks, acknowledges that the measure was adopted only propter spem auxilii: he affirms with pleasure, that those who refused to perform their devotions in St. Sophia, extra culpam et in pace essent. (l. 3, c. 20.)

† His primitive and secular name was George Scholarius, which he changed for that of Gennadius, either when he became a monk or a patriarch. His de-

The holy man was invisible; entranced, as it should seem, in deep meditation or divine rapture; but he had exposed on the door of his cell a speaking tablet; and they successively withdrew, after reading these tremendous words: "O miserable Romans, why will ye abandon the truth; and why, instead of confiding in God, will ye put your trust in the Italians? In losing your faith, you will lose your city. Have mercy on me, O Lord! I protest in thy presence, that I am innocent of the crime. O miserable Romans, consider, pause, and repent. At the same moment that you renounce the religion of your fathers, by embracing impiety, you submit to a foreign servitude." According to the advice of Gennadius, the religious virgins, as pure as angels, and as proud as demons, rejected the act of union, and abjured all communion with the present and future associates of the Latins; and their example was applauded and imitated by the greatest part of the clergy and people. From the monastery, the devout Greeks dispersed themselves in the taverns; drank confusion to the slaves of the pope; emptied their glasses in honour of the image of the holy Virgin; and besought her to defend, against Mahomet, the city which she had formerly saved from Chosroes and the Chagan. In the double intoxication of zeal and wine, they valiantly exclaimed, "What occasion have we for succour, or union, or Latins? far from us be the worship of the Azymites!" During the winter that preceded the Turkish conquest, the nation was distracted by this epidemical frenzy; and the season of Lent, the approach of Easter, instead of breathing charity and love, served only to fortify the obstinacy and influence of the zealots. The confessors scrutinized and alarmed the conscience of their votaries, and a rigorous penance was imposed on those who had received the communion from a priest, who had given an express or tacit consent to the union. His service at the altar propagated the infection to the mute and simple spectators of the ceremony; they forfeited, by the impure spectacle, the virtue of the sacerdotal character;

fence, at Florence, of the same union which he so furiously attacked at Constantinople, has tempted Leo Allatius (*Diatrib. de Georgiis*, in *Fabric. Bibliot. Græc. tom. x. p. 760—786*,) to divide him into two men; but Renaudot (*p. 343—383*,) has restored the identity of his person and the duplicity of his character.

nor was it lawful, even in danger of sudden death, to invoke the assistance of their prayers or absolution. No sooner had the church of St. Sophia been polluted by the Latin sacrifice, than it was deserted as a Jewish synagogue, or a heathen temple, by the clergy and people; and a vast and gloomy silence prevailed in that venerable dome, which had so often smoked with a cloud of incense, blazed with innumerable lights, and resounded with the voice of prayer and thanksgiving. The Latins were the most odious of heretics and infidels; and the first minister of the empire, the great duke, was heard to declare, that he had rather behold in Constantinople the turban of Mahomet, than the pope's tiara or a cardinal's hat.\* A sentiment so unworthy of Christians and patriots, was familiar and fatal to the Greeks; the emperor was deprived of the affection and support of his subjects; and their native cowardice was sanctified by resignation to the divine decree, or the visionary hope of a miraculous deliverance.

Of the triangle which composes the figure of Constantinople, the two sides along the sea were made inaccessible to an enemy; the Propontis by nature, and the harbour by art. Between the two waters the basis of the triangle, the land-side, was protected by a double wall, and a deep ditch of the depth of one hundred feet. Against this line of fortification, which Phranza, an eye-witness, prolongs to the measure of six miles,† the Ottomans directed their principal attack; and the emperor, after distributing the service and command of the most perilous stations, undertook the defence of the external wall. In the first days of the siege, the Greek soldiers descended into the ditch or sallied into the field; but they soon discovered that, in the proportion of their numbers, one Christian was of more value than twenty Turks; and, after these bold preludes, they were prudently content to maintain their rampart with their missile weapons. Nor should this prudence be accused of pusillanimity. The nation was indeed pusil-

\* *Φακιάλιον κάλυπτρα*, may be fairly translated, a cardinal's hat. The difference of the Greek and Latin habits imbittered the schism.

† We are obliged to reduce the Greek miles to the smallest measure which is preserved in the wersts of Russia, of five hundred and forty-seven French *toises*, and of one hundred and four two-fifths to a degree. The six miles of Phranza do not exceed four English miles. (D'Anville, *Mesures Itinéraires*, p. 61—123, &c.)

lanimous and base: but the last Constantine deserves the name of a hero; his noble band of volunteers was inspired with Roman virtue; and the foreign auxiliaries supported the honour of the Western chivalry. The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire, of their musketry and cannon. Their small arms discharged at the same time either five, or even ten, balls of lead, of the size of a walnut; and, according to the closeness of the ranks and the force of the powder, several breastplates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk in trenches, or covered with ruins. Each day added to the science of the Christians; but their inadequate stock of gunpowder was wasted in the operations of each day. Their ordnance was not powerful, either in size or number; and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion.\* The same destructive secret had been revealed to the Moslems; by whom it was employed with the superior energy of zeal, riches, and despotism. The great cannon of Mahomet has been separately noticed; an important and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude;† the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and

\* At indies doctiores nostri facti paravere contra hostes machinamenta, quæ tamen avare dabantur. Pulvis erat nitri modica exigua; tela modica; bombardæ, si aderant, incommoditate loci primum hostes offendere, maceriebus alveisque tectos, non poterant. Nam si quæ magnæ erant, ne murus concuteretur noster, quiescebant. This passage of Leonardus Chiensis is curious and important. ["Our men became daily more expert in contriving the means of defence. But these were nevertheless sparingly supplied. Our stock of gunpowder was very small; we had few darts; if we had cannon, their position was so unfavourable, that they could not annoy the enemy, who were covered by heaps of rubbish, or sheltered in hollows; nor dared we discharge the largest pieces, lest they should shake down our own walls." The substance of this passage is given in the text.—ED.]

† According to Chalcocondylas and Phranza, the great cannon burst; an accident which, according to Ducas, was prevented by the artist's skill. It is evident that they do not speak of the same gun.

thirty guns, or that it discharged one hundred and thirty bullets. Yet, in the power and activity of the sultan, we may discern the infancy of the new science. Under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day.\* The heated metal unfortunately burst: several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident, by pouring oil, after each explosion, into the mouth of the cannon.

The first random shots were productive of more sound than effect; and it was by the advice of a Christian, that the engineers were taught to level their aim against the two opposite sides of the salient angles of a bastion. However imperfect, the weight and repetition of the fire made some impression on the walls; and the Turks, pushing their approaches to the edge of the ditch, attempted to fill the enormous chasm, and to build a road to the assault.† Innumerable fascines, and hogsheads, and trunks of trees, were heaped on each other; and such was the impetuosity of the throng, that the foremost and the weakest were pushed headlong down the precipice, and instantly buried under the accumulated mass. To fill the ditch was the toil of the besiegers; to clear away the rubbish was the safety of the besieged; and, after a long and bloody conflict, the web that had been woven in the day was still unravelled in the night. The next resource of Mahomet was the practice of mines; but the soil was rocky; in every attempt, he was stopped and undermined by the Christian engineers; nor had the art been yet invented of replenishing those subterraneous passages with gunpowder, and blowing whole towers and cities into the air.‡ A circumstance that distinguishes the

\* Near a hundred years after the siege of Constantinople, the French and English fleets in the channel were proud of firing three hundred shot in an engagement of two hours. (*Mémoires de Martin du Bellay*, l. 10, in the *Collection Générale*, tom. xxi. p. 239.)

† I have selected some curious facts, without striving to emulate the bloody and obstinate eloquence of the Abbé de Vertot, in his prolix descriptions of the sieges of Rhodes, Malta, &c. But that agreeable historian had a turn for romance; and, as he wrote to please the order, he has adopted the same spirit of enthusiasm and chivalry.

‡ The first theory of mines with gunpowder appears in 1480, in a MS. of George of Sienna. (*Tiraboschi*, tom. vi. p. 1, p. 324.) They were

siege of Constantinople, is the re-union of the ancient and modern artillery. The cannon were intermingled with the mechanical engines for casting stones and darts; the bullet and the battering-ram were directed against the same walls; nor had the discovery of gunpowder superseded the use of the liquid and unextinguishable fire. A wooden turret of the largest size was advanced on rollers; this portable magazine of ammunition and fascines was protected by a threefold covering of bulls' hides; incessant volleys were securely discharged from the loop-holes; in the front, three doors were contrived for the alternate sally and retreat of the soldiers and workmen. They ascended by a staircase to the upper platform, and as high as the level of that platform, a scaling-ladder could be raised by pulleys to form a bridge, and grapple with the adverse rampart. By these various arts of annoyance, some as new as they were pernicious to the Greeks, the tower of St. Romanus was at length overturned; after a severe struggle, the Turks were repulsed from the breach, and interrupted by darkness; but they trusted, that with the return of light they should renew the attack with fresh vigour and decisive success. Of this pause of action, this interval of hope, each moment was improved by the activity of the emperor and Justiniani, who passed the night on the spot, and urged the labours which involved the safety of the church and city. At the dawn of day, the impatient sultan perceived, with astonishment and grief, that his wooden turret had been reduced to ashes; the ditch was cleared and restored; and the tower of St. Romanus was again strong and entire. He deplored the failure of his design; and uttered a profane exclamation, that the word of the thirty-seven thousand prophets should not have compelled him to believe that such a work, in so short a time, could have been accomplished by the infidels.

first practised at Sarzanella, in 1487; but the honour and improvement, in 1503, is ascribed to Peter of Navarre, who used them with success in the wars of Italy. (Hist. de la Ligue de Cambray, tom. ii. p. 93—97.) [The massive tower (*der dicke Thurm*) of Heidelberg Castle, cleft in twain by its French besiegers in the year 1688, is a permanent monument of this desolating art. Another most formidable effort in which it was employed, was the attempt, made also by the French, to blow up the citadel of Montjuich at Barcelona, during the Spa-

The generosity of the Christian princes was cold and tardy; but in the first apprehension of a siege, Constantine had negotiated, in the isles of the Archipelago, the Morea, and Sicily, the most indispensable supplies. As early as the beginning of April, five\* great ships, equipped for merchandise and war, would have sailed from the harbour of Chios, had not the wind blown obstinately from the north.† One of these ships bore the imperial flag; the remaining four belonged to the Genoese; and they were laden with wheat and barley, with wine, oil, and vegetables, and above all, with soldiers and mariners, for the service of the capital. After a tedious delay, a gentle breeze, and, on the second day, a strong gale from the south, carried them through the Hellespont and the Propontis; but the city was already invested by sea and land; and the Turkish fleet at the entrance of the Bosphorus, was stretched from shore to shore, in the form of a crescent, to intercept, or at least to repel, these bold auxiliaries. The reader who has present to his mind the geographical picture of Constantinople, will conceive and admire the greatness of the spectacle. The five Christian ships continued to advance with joyful shouts, and a full press both of sails and oars, against a hostile fleet of three hundred vessels; and the rampart, the camp, the coasts of Europe and Asia, were lined with innumerable spectators, who anxiously awaited the event of this momentous succour. At the first view that event could not appear doubtful: the superiority of the Moslems was beyond all measure or account; and, in a calm, their numbers and valour must inevitably have prevailed. But their hasty and imperfect navy had been created, not by the genius of the people, but by the will of the sultan; in the height of their

nish war in Queen Anne's reign. The opening and reclosing of the rock is one of the most awful scenes in history.—ED.] \* It is singular

that the Greeks should not agree in the number of these illustrious vessels; the *five* of Ducas, the *four* of Phranza and Leonardus, and the *two* of Chalcocondylas, must be extended to the smaller, or confined to larger, size. Voltaire, in giving one of these ships to Frederic III. confounds the emperors of the East and West. [Finlay (ii. 635) remarks that Phranza and Leonard, who were both present, agree in the number of *four* ships, and that Ducas, whom Gibbon followed, was not an eye-witness.—ED.] † In bold defiance, or rather in gross ignorance,

of language and geography, the President Cousin detains them at Chios with a south, and wafts them to Constantinople with a north, wind.

prosperity, the Turks have acknowledged, that if God had given them the earth, he had left the sea to the infidels;\* and a series of defeats, a rapid progress of decay, has established the truth of their modest confession. Except eighteen galleys of some force, the rest of their fleet consisted of open boats, rudely constructed and awkwardly managed, crowded with troops, and destitute of cannon; and since courage arises in a great measure from the consciousness of strength, the bravest of the janizaries might tremble on a new element. In the Christian squadron, five stout and lofty ships were guided by skilful pilots, and manned with the veterans of Italy and Greece, long practised in the arts and perils of the sea. Their weight was directed to sink or scatter the weak obstacles that impeded their passage; their artillery swept the waters; their liquid fire was poured on the heads of the adversaries, who, with the design of boarding, presumed to approach them; and the winds and waves are always on the side of the ablest navigator. In this conflict, the imperial vessel, which had been almost overpowered, was rescued by the Genoese; but the Turks, in a distant and closer attack, were twice repulsed with considerable loss. Mahomet himself sat on horseback on the beach to encourage their valour by his voice and presence, by the promise of reward, and by fear, more potent than the fear of the enemy. The passions of his soul, and even the gestures of his body,† seemed to imitate the actions of the combatants; and, as if he had been the lord of nature, he spurred his horse with a fearless and impotent effort into the sea. His loud reproaches, and the clamours of the camp, urged the Ottomans to a third attack, more fatal and bloody than the two former; and I must repeat, though I cannot credit, the evidence of Phranza, who affirms from their own mouth, that they lost above twelve thousand men in the slaughter of the day. They fled in disorder to the shores of Europe and Asia, while the

\* The perpetual decay and weakness of the Turkish navy may be observed in Ricaut (*State of the Ottoman Empire*, p. 372—378), Thevenot (*Voyages*, p. 1. p. 229—242), and De Tott (*Mémoires*, tom. iii.); the last of whom is always solicitous to amuse and amaze his reader.

† I must confess, that I have before my eyes the living picture which Thucydides (1. 7, c. 71,) has drawn of the passions and gestures of the Athenians in a naval engagement in the great harbour of Syracuse.



Christian squadron, triumphant and unhurt, steered along the Bosphorus, and securely anchored within the chain of the harbour. In the confidence of victory, they boasted that the whole Turkish power must have yielded to their arms; but the admiral, or captain bashaw, found some consolation for a painful wound in his eye, by representing that accident as the cause of his defeat. Baltha Ogli was a renegade of the race of the Bulgarian princes; his military character was tainted with the unpopular vice of avarice; and under the despotism of the prince or people, misfortune is a sufficient evidence of guilt. His rank and services were annihilated by the displeasure of Mahomet. In the royal presence, the captain bashaw was extended on the ground by four slaves, and received one hundred strokes with a golden rod;\* his death had been pronounced; and he adored the clemency of the sultan, who was satisfied with the milder punishment of confiscation and exile. The introduction of this supply revived the hopes of the Greeks, and accused the supineness of their Western allies. Amidst the deserts of Anatolia and the rocks of Palestine, the millions of the crusades had buried themselves in a voluntary and inevitable grave; but the situation of the imperial city was strong against her enemies, and accessible to her friends; and a rational and moderate armament of the maritime states might have saved the relics of the Roman name, and maintained a Christian fortress in the heart of the Ottoman empire. Yet this was the sole and feeble attempt for the deliverance of Constantinople; the more distant powers were insensible of its danger; and the ambassador of Hungary, or at least of Huniades, resided in the Turkish camp, to remove the fears, and to direct the operations, of the sultan.†

It was difficult for the Greeks to penetrate the secret of the divan; yet the Greeks are persuaded, that a resistance,

\* According to the exaggeration or corrupt text of Ducas (c. 38, this golden bar was of the enormous and incredible weight of five hundred *libre* or pounds. Bouillaud's reading of five hundred drachms, or five pounds, is sufficient to exercise the arm of Mahomet and bruise the back of his admiral.

† Ducas, who confesses himself ill-informed of the affairs of Hungary, assigns a motive of superstition, a fatal belief that Constantinople would be the term of the Turkish conquests. See Phranza (l. 3, c. 20) and Spondanus.

so obstinate and surprising, had fatigued the perseverance of Mahomet. He began to meditate a retreat, and the siege would have been speedily raised, if the ambition and jealousy of the second vizir had not opposed the perfidious advice of Calil Bashaw, who still maintained a secret correspondence with the Byzantine court. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbour as well as from the land; but the harbour was inaccessible: an impenetrable chain was now defended by eight large ships, more than twenty of a smaller size, with several galleys and sloops; and instead of forcing this barrier, the Turks might apprehend a naval sally, and a second encounter in the open sea. In this perplexity, the genius of Mahomet conceived and executed a plan of a bold and marvellous cast, of transporting by land his lighter vessels and military stores from the Bosphorus into the higher part of the harbour. The distance is about ten miles; the ground is uneven, and was overspread with thickets; and, as the road must be opened behind the suburb of Galata, their free passage or total destruction must depend on the option of the Genoese. But these selfish merchants were ambitious of the favour of being the last devoured; and the deficiency of art was supplied by the strength of obedient myriads. A level way was covered with a broad platform of strong and solid planks; and to render them more slippery and smooth, they were anointed with the fat of sheep and oxen. Fourscore light galleys and brigantines of fifty and thirty oars were disembarked on the Bosphorus shore; arranged successively on rollers; and drawn forwards by the power of men and pulleys. Two guides or pilots were stationed at the helm and the prow of each vessel; the sails were unfurled to the winds; and the labour was cheered by song and acclamation. In the course of a single night, this Turkish fleet painfully climbed the hill, steered over the plain, and was launched from the declivity into the shallow waters of the harbour, far above the molestation of the deeper vessels of the Greeks. The real importance of this operation was magnified by the consternation and confidence which it inspired; but the notorious, unquestionable fact was displayed before the eyes, and is recorded by the pens, of the two nations.\*

\* The unanimous testimony of the four Greeks is confirmed by

A similar stratagem had been repeatedly practised by the ancients.\* The Ottoman galleys (I must again repeat) should be considered as large boats; and, if we compare the magnitude and the distance, the obstacles and the means, the boasted miracle † has perhaps been equalled by the industry of our own times. ‡ As soon as Mahomet had occupied the upper harbour with a fleet and army, he constructed, in the narrowest part, a bridge or rather mole, of fifty cubits in breadth, and one hundred in length; it was formed of casks and hogsheads, joined with rafters linked with iron, and covered with a solid floor. On this floating battery he planted one of his largest cannon, while the four-score galleys, with troops and scaling-ladders, approached the most accessible side, which had formerly been stormed by the Latin conquerors. The indolence of the Christians has been accused for not destroying these unfinished works; but their fire, by a superior fire, was controlled and silenced; nor were they wanting in a nocturnal attempt to burn the vessels as well as the bridge of the sultan. His vigilance prevented their approach; their foremost galliots were sunk or taken; forty youths, the bravest of Italy and Greece, were inhumanly massacred at his command; nor could the emperor's grief be assuaged by the just though cruel retaliation, of exposing from the walls the heads of two hundred and sixty Mussulman captives. After a siege of forty days, the fate of Constantinople could no longer be averted. The

Cantemir (p. 96) from the Turkish annals; but I could wish to contract the distance of *ten* miles, and to prolong the term of *one* night.

\* Phranza relates two examples of similar transportation over the six miles of the isthmus of Corinth; the one fabulous, of Augustus after the battle of Actium; the other true, of Nicetas, a Greek general in the tenth century. To these he might have added a bold enterprise of Hannibal, to introduce his vessels into the harbour of Tarentum. (Polybius, l. 8, p. 749, edit. Gronov.) [This was not only a stratagem frequently employed in war, but was also made subservient to commercial convenience in ancient times. See the siege of Nice by the Crusaders (ch. 58 and note, vol. vi. p. 440), also a note on the Isthmus of Corinth and its Diolkos (ch. 66, p. 222).—Ed.]

† A Greek of Candia, who had served the Venetians in a similar undertaking (Spond. A.D. 1438, No. 37), might possibly be the adviser and agent of Mahomet.

‡ I particularly allude to our own embarkations on the lakes of Canada in the years 1776 and 1777, so great in the labour, so fruitless in the event.

diminutive garrison was exhausted by a double attack; the fortifications which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon; many breaches were opened; and near the gate of St. Romanus, four towers had been levelled with the ground. For the payment of his feeble and mutinous troops, Constantine was compelled to despoil the churches, with the promise of a fourfold restitution; and his sacrilege offered a new reproach to the enemies of the union. A spirit of discord impaired the remnant of the Christian strength; the Genoese and Venetian auxiliaries asserted the pre-eminence of their respective service; and Justiniani and the great duke, whose ambition was not extinguished by the common danger, accused each other of treachery and cowardice.

During the siege of Constantinople, the words of peace and capitulation had been sometimes pronounced; and several embassies had passed between the camp and the city.\* The Greek emperor was humbled by adversity; and would have yielded to any terms compatible with religion and royalty. The Turkish sultan was desirous of sparing the blood of his soldiers; still more desirous of securing for his own use the Byzantine treasures; and he accomplished a sacred duty in presenting to the *gabhours*, the choice of circumcision, of tribute, or of death. The avarice of Mahomet might have been satisfied with an annual sum of one hundred thousand ducats; but his ambition grasped the capital of the East; to the prince he offered a rich equivalent, to the people a free toleration, or a safe departure; but after some fruitless treaty, he declared his resolution of finding either a throne, or a grave, under the walls of Constantinople. A sense of honour, and the fear of universal reproach, forbade Palæologus to resign the city into the hands of the Ottomans; and he determined to abide the last extremities of war. Several days were employed by the sultan in the preparations of the assault; and a respite was granted by his favourite science of astrology, which had fixed on the 29th of May, as the fortunate and fatal hour. On the evening of the 27th he issued his final orders; assem-

\* Chalcocondylas and Ducas differ in the time and circumstances of the negotiation; and as it was neither glorious nor salutary, the faithful Phranza spares his prince even the thought of a surrender.

bled in his presence the military chiefs; and dispersed his heralds through the camp to proclaim the duty, and the motives, of the perilous enterprise. Fear is the first principle of a despotic government; and his menaces were expressed in the Oriental style, that the fugitives and deserters, had they the wings of a bird,\* should not escape from his inexorable justice. The greatest part of his bashaws and janizaries were the offspring of Christian parents; but the glories of the Turkish name were perpetuated by successive adoption; and in the gradual change of individuals, the spirit of a legion, a regiment, or an *oda*, is kept alive by imitation and discipline. In this holy warfare, the Moslems were exhorted to purify their minds with prayer, their bodies with seven ablutions; and to abstain from food till the close of the ensuing day. A crowd of dervishes visited the tents, to instil the desire of martyrdom, and the assurance of spending an immortal youth amidst the rivers and gardens of paradise, and in the embraces of the black-eyed virgins. Yet Mahomet principally trusted to the efficacy of temporal and visible rewards. A double pay was promised to the victorious troops; "The city and the buildings," said Mahomet, "are mine; but I resign to your valour the captives

\* These wings (Chalcocondylas, l. 8, p. 208) are no more than an Oriental figure; but in the tragedy of Irene, Mahomet's passion soars above sense and reason:

Should the fierce North, upon his frozen wings,  
Bear him aloft above the wondering clouds,  
And seat him in the Pleiads' golden chariot—  
Thence should my fury drag him down to tortures.

Besides the extravagance of the rant, I must observe, 1. That the operation of the winds must be confined to the lower region of the air. 2. That the name, etymology, and the fable of the Pleiads are purely Greek (Scholiast. ad Homer. Σ. 686; Eudocia in Ionia, p. 339; Apollodor. l. 3, c. 10; Heine, p. 229, not. 682); and had no affinity with the astronomy of the East (Hyde ad Ulugbeg, Tabul. in Syntagma Dissert. tom. i. p. 40. 42; Goguet, Origine des Arts, &c. tom. vi. p. 73—78; Gebelin, Hist. du Calendrier, p. 73), which Mahomet had studied. 3. The golden chariot does not exist either in science or fiction; but I much fear that Dr. Johnson has confounded the Pleiads with the Great Bear or Wagon, the zodiac with a northern constellation:

"Αρκτον θ' ἦν καὶ ἄμαξαν ἐπικλησιν καλέουσι.

[Was not Johnson the Voltaire of England? like him talented, versatile, dogmatical, bigoted to his own opinions, intolerant to those of others, and substantially ill-informed? Gibbon takes pleasure in casting an occasional dart against each of them.—ED.]

and the spoil, the treasures of gold and beauty; be rich and be happy. Many are the provinces of my empire: the intrepid soldier who first ascends the walls of Constantinople, shall be rewarded with the government of the fairest and most wealthy; and my gratitude shall accumulate his honours and fortunes above the measure of his own hopes." Such various and potent motives diffused among the Turks a general ardour, regardless of life, and impatient for action; the camp re-echoed with the Moslem shouts of "God is God, there is but one God, and Mahomet is the apostle of God;"\* and the sea and land, from Galata to the Seven Towers, were illuminated by the blaze of their nocturnal fires.

Far different was the state of the Christians; who, with loud and impotent complaints, deplored the guilt, or the punishment, of their sins. The celestial image of the virgin had been exposed in solemn procession; but their divine patroness was deaf to their entreaties; they accused the obstinacy of the emperor for refusing a timely surrender; anticipated the horrors of their fate; and sighed for the repose and security of Turkish servitude. The noblest of the Greeks, and the bravest of the allies, were summoned to the palace, to prepare them, on the evening of the twenty-eighth, for the duties and dangers of the general assault. The last speech of Palæologus was the funeral oration of the Roman empire: † he promised, he conjured, and he vainly attempted to infuse the hope which was extinguished in his own mind. In this world all was comfortless and gloomy; and neither the gospel nor the church have proposed any conspicuous recompense to the heroes who fall in the service of their country. But the example of their prince, and the confinement of a siege, had armed these warriors with the courage of despair; and the pathetic scene is described by the feelings of the historian Phranza, who was himself present at this mournful assembly. They wept, they embraced; regardless of their families and fortunes, they devoted their lives; and each commander, departing to his station, main-

\* Phranza quarrels with these Moslem acclamations, not for the name of God, but for that of the prophet: the pious zeal of Voltaire is excessive and even ridiculous.

† I am afraid that this discourse was composed by Phranza himself; and it smells so grossly of the sermon and the convent, that I almost doubt whether it was pronounced by Constantine. Leonardus assigns him another

tained all night a vigilant and anxious watch on the rampart. The emperor, and some faithful companions, entered the dome of St. Sophia, which in a few hours was to be converted into a mosch, and devoutly received with tears and prayers, the sacrament of the holy communion. He reposed some moments in the palace, which resounded with cries and lamentations; solicited the pardon of all whom he might have injured;\* and mounted on horseback to visit the guards, and explore the motions of the enemy. The distress and fall of the last Constantine are more glorious than the long prosperity of the Byzantine Cæsars.

In the confusion of darkness, an assailant may sometimes succeed; but in this great and general attack, the military judgment and astrological knowledge of Mahomet advised him to expect the morning, the memorable 29th of May, in the 1453rd year of the Christian era. The preceding night had been strenuously employed; the troops, the cannon, and the fascines, were advanced to the edge of the ditch, which in many parts presented a smooth and level passage to the breach; and his fourscore galleys almost touched with the prows and their scaling-ladders the less defensible walls of the harbour. Under pain of death, silence was enjoined;† but the physical laws of motion and sound are not obedient to discipline or fear; each individual might suppress his voice and measure his footsteps; but the march and labour of thousands must inevitably produce a strange confusion of dissonant clamours, which reached the ears of the watchmen of the towers. At daybreak, without the customary signal of the morning gun, the Turks assaulted the city by sea and land; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack.‡ The foremost ranks

speech, in which he addresses himself more respectfully to the Latin auxiliaries.

\* This abasement, which devotion has sometimes extorted from dying princes, is an improvement of the gospel-doctrine of the forgiveness of injuries; it is more easy to forgive four hundred and ninety-nine times, than once to ask pardon of an inferior.

† [This injunction was very useless, if, as just before stated, "the sea and land, from Galata to the Seven Towers, were illuminated by the blaze of their nocturnal fires." Silence could not conceal what this light must have betrayed.—ED.]

‡ Besides the ten thousand guards, and the sailors and the marines, Ducas numbers in this general assault two hundred and fifty thousand Turks, both horse and foot.

consisted of the refuse of the host, a voluntary crowd, who fought without order or command; of the feebleness of age or childhood, of peasants and vagrants, and of all who had joined the camp in the blind hope of plunder and martyrdom. The common impulse drove them onwards to the wall: the most audacious to climb were instantly precipitated; and not a dart, not a bullet, of the Christians was idly wasted on the accumulated throng. But their strength and ammunition were exhausted in this laborious defence; the ditch was filled with the bodies of the slain; they supported the footsteps of their companions; and of this devoted vanguard, the death was more serviceable than the life. Under their respective bashaws and sanjaks, the troops of Anatolia and Rumania were successively led to the charge; their progress was various and doubtful; but, after a conflict of two hours, the Greeks still maintained and improved their advantage; and the voice of the emperor was heard, encouraging his soldiers to achieve, by a last effort, the deliverance of their country. In that fatal moment, the janizaries arose, fresh, vigorous, and invincible. The sultan himself on horseback, with an iron mace in his hand, was the spectator and judge of their valour; he was surrounded by ten thousand of his domestic troops, whom he reserved for the decisive occasion; and the tide of battle was directed and impelled by his voice and eye. His numerous ministers of justice were posted behind the line, to urge, to restrain, and to punish; and if danger was in the front, shame and inevitable death were in the rear, of the fugitives. The cries of fear and of pain were drowned in the martial music of drums, trumpets, and attaballs; and experience has proved, that the mechanical operation of sounds, by quickening the circulation of the blood and spirits, will act on the human machine more forcibly than the eloquence of reason and honour. From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman empire. The single combats of the heroes of history or fable amuse our fancy and engage our affections; the skilful evolutions of war may inform the mind, and improve a necessary, though pernicious, science; but in the uniform and odious pictures of a general assault,



all is blood, and horror, and confusion; nor shall I strive, at the distance of three centuries and a thousand miles, to delineate a scene of which there could be no spectators, and of which the actors themselves were incapable of forming any just or adequate idea.

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor: "Your wound," exclaimed Palæologus, "is slight; the danger is pressing; your presence is necessary; and whither will you retire?"—"I will retire," said the trembling Genoese, "by the same road which God has opened to the Turks;" and at these words he hastily passed through one of the breaches of the inner wall. By this pusillanimous act, he stained the honours of a military life; and the few days which he survived in Galata, or the isle of Chios, were embittered by his own and the public reproach.\* His example was imitated by the greatest part of the Latin auxiliaries; and the defence began to slacken when the attack was pressed with redoubled vigour. The number of the Ottomans was fifty, perhaps a hundred, times superior to that of the Christians; the double walls were reduced by the cannon to a heap of ruins;

\* In the severe censure of the flight of Justiniani, Phranza expresses his own feelings, and those of the public. For some private reasons, he is treated with more lenity and respect by Ducas; but the words of Leonardus Chiensis express his strong and recent indignation, *gloriæ salutis sui que oblitus*. In the whole series of their Eastern policy, his countrymen, the Genoese, were always suspected, and often guilty. [Justiniani is defended by Finlay on apparently good grounds. He demanded additional guns for the defence of the great breach; these were refused by the Grand Duke Notaras, who had the official control over the artillery, and Constantine was obliged to exert all his authority to prevent the two generals coming to blows. Justiniani's wound must have disabled him; he retired to his ship to have it dressed and it was found to be mortal. His dialogue with Constantine, Finlay says, "is evidently a rhetorical invention." Neither Phranza, nor Leonardus Chiensis, who are his most violent accusers, ventured to approach the ramparts. Greek Empire, ii. 641—647, where the facts are collected from Phranza and Leonardus themselves, as well as from Chalcocondylas and Ducas.—Ed.]

in a circuit of several miles, some places must be found more easy of access, or more feebly guarded; and if the besiegers could penetrate in a single point, the whole city was irrecoverably lost. The first who deserved the sultan's reward, was Hassan the janizary, of gigantic stature and strength. With his scimitar in one hand, and his buckler in the other, he ascended the outward fortification; of the thirty janizaries who were emulous of his valour, eighteen perished in the bold adventure. Hassan and his twelve companions had reached the summit; the giant was precipitated from the rampart; he rose on one knee, and was again oppressed by a shower of darts and stones. But his success had proved that the achievement was possible; the walls and towers were instantly covered with a swarm of Turks; and the Greeks, now driven from the vantage ground, were overwhelmed by increasing multitudes. Amidst these multitudes, the emperor,\* who accomplished all the duties of a general and a soldier, was long seen, and finally lost. The nobles, who fought round his person, sustained, till their last breath, the honourable names of Palæologus and Cantacuzene; his mournful exclamation was heard, "Cannot there be found a Christian to cut off my head?"† and his last fear was that of falling alive into the hands of the infidels.‡ The prudent despair of Constantine cast away the purple; amidst the tumult he fell by an unknown hand, and his body was buried under a mountain of the slain. After his death, resistance and order were no more; the Greeks fled towards the city; and many were pressed and

\* Ducas kills him with two blows of Turkish soldiers; Chalcondylas wounds him in the shoulder, and then tramples him in the gate. The grief of Phranza, carrying him among the enemy, escapes from the precise image of his death; but we may, without flattery, apply these noble lines of Dryden:

As to Sebastian, let them search the field;  
And where they find a mountain of the slain,  
Send one to climb, and looking down beneath,  
There they will find him at his manly length,  
With his face up to heaven, in that red monument  
Which his good sword had digged.

† Spondanus (A.D. 1453, No. 10), who has hopes of his salvation, wishes to absolve this demand from the guilt of suicide.

‡ Leonardus Chiensis very properly observes, that the Turks, had they known the emperor, would have laboured to save and secure a

stified in the narrow pass of the gate of St. Romanus.\* The victorious Turks rushed through the breaches of the inner wall; and as they advanced into the streets they were soon joined by their brethren, who had forced the gate Phenar on the side of the harbour.† In the first heat of the pursuit, about two thousand Christians were put to the sword; but avarice soon prevailed over cruelty; and the victors acknowledged, that they should immediately have given quarter, if the valour of the emperor and his chosen bands had not prepared them for a similar opposition in every part of the capital. It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second. Her empire only had been subverted by the Latins; her religion was trampled in the dust by the Moslem conquerors.‡

The tidings of misfortune fly with a rapid wing; yet such was the extent of Constantinople that the more distant quarters might prolong some moments the happy ignorance of their ruin.§ But in the general consternation, in the feelings of selfish or social anxiety, in the tumult and thunder of the assault, a *sleepless* night and morning must have elapsed: nor can I believe that many Grecian ladies were awakened by the janizaries from a sound and tranquil slumber. On the assurance of the public calamity, the houses and convents were instantly deserted; and the trembling

captive so acceptable to the sultan.

\* [The gate of St. Romanus, is now called by the Turks *Top Kapou*, or Cannon Gate, and that of Charsius, *Egri Kapou*. (Finlay, ii. 633.) The Circus Gate, by which the Turkish cavalry entered, still exists as *Kerkoportu*. (Koeppen, p. 209.) Both these writers had travelled, and often relate what they had seen as well as what they had read.—Ed.]

† Cantemir, p. 96. The Christian ships in the mouth of the harbour had flanked and retarded this naval attack.

‡ Chalcocondylas most absurdly supposes that Constantinople was sacked by the Asiatics, in revenge for the ancient calamities of Troy; and the grammarians of the fifteenth century are happy to melt down the uncouth appellation of Turks into the more classical name of *Teuceri*.

§ When Cyrus surprised Babylon during the celebration of a festival, so vast was the city and so careless were the inhabitants, that much time elapsed before the distant quarters knew that they were captives. Herodotus (lib. 1, c. 191), and Usher (Annal. p. 78), who has quoted from the prophet Jeremiah a passage of similar import.

inhabitants flocked together in the streets, like a herd of timid animals, as if accumulated weakness could be productive of strength, or in the vain hope, that, amid the crowd, each individual might be safe and invisible. From every part of the capital they flowed into the church of St. Sophia; in the space of an hour, the sanctuary, the choir, the nave, the upper and lower galleries, were filled with the multitudes of fathers and husbands, of women and children, of priests, monks, and religious virgins; the doors were barred on the inside, and they sought protection from the sacred dome, which they had so lately abhorred as a profane and polluted edifice. Their confidence was founded on the prophecy of an enthusiast or impostor, that one day the Turks would enter Constantinople, and pursue the Romans as far as the column of Constantine, in the square before St. Sophia; but that this would be the term of their calamities; that an angel would descend from heaven, with a sword in his hand, and would deliver the empire, with that celestial weapon, to a poor man seated at the foot of the column. "Take this sword," would he say, "and avenge the people of the Lord." At these animating words the Turks would instantly fly, and the victorious Romans would drive them from the West, and from all Anatolia, as far as the frontiers of Persia. It is on this occasion, that Ducas, with some fancy and much truth, upbraids the discord and obstinacy of the Greeks. "Had that angel appeared," exclaims the historian, "had he offered to exterminate your foes if you would consent to the union of the Church, even then, in that fatal moment, you would have rejected your safety, or have deceived your God."\*

While they expected the descent of the tardy angel, the doors were broken with axes; and, as the Turks encountered no resistance, their bloodless hands were employed in selecting and securing the multitude of their prisoners. Youth, beauty, and the appearance of wealth, attracted their choice; and the right of property was decided among themselves by a prior seizure, by personal strength, and by the authority

\* This lively description is extracted from Ducas (c. 39), who two years afterwards was sent ambassador from the prince of Lesbos to the sultan (c. 44). Till Lesbos was subdued in 1463 (Phranza, lib. 3, c. 27) that island must have been full of the fugitives of Constantinople, who delighted to repeat, perhaps to adorn, the tale of their misery.

of command. In the space of an hour, the male captives were bound with cords, the females with their veils and girdles. The senators were linked with their slaves; the prelates with the porters of the church; and young men of a plebeian class with noble maids, whose faces had been invisible to the sun and their nearest kindred. In this common captivity, the ranks of society were confounded; the ties of nature were cut asunder; and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children. The loudest in their wailings were the nuns, who were torn from the altar with naked bosoms, outstretched hands, and dishevelled hair; and we should piously believe, that few could be tempted to prefer the vigils of the harem to those of the monastery. Of these unfortunate Greeks, of these domestic animals, whole strings were rudely driven through the streets; and as the conquerors were eager to return for more prey, their trembling pace was quickened with menaces and blows. At the same hour, a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations of the capital; nor could any place, however sacred or sequestered, protect the persons or the property of the Greeks. Above sixty thousand of this devoted people were transported from the city to the camp and fleet; exchanged or sold, according to the caprice or interest of their masters, and dispersed in remote servitude through the provinces of the Ottoman empire. Among these we may notice some remarkable characters. The historian Phranza, first chamberlain and principal secretary, was involved, with his family, in the common lot. After suffering, for months, the hardships of slavery, he recovered his freedom; in the ensuing winter he ventured to Adrianople, and ransomed his wife from the *mir bashi*, or master of horse; but his two children in the flower of youth and beauty, had been seized for the use of Mahomet himself. The daughter of Phranza died in the seraglio, perhaps a virgin; his son, in the fifteenth year of his age, preferred death to infamy, and was stabbed by the hand of the royal lover.\* A deed thus inhuman

\* See Phranza, lib. 3, c. 20, 21. His expressions are positive: Ameras suâ manû jugulavit . . . volebat enim eo turpiter et nefarie abuti. Me miserum et infelicem! Yet he could only learn from report, the bloody or impure scenes that were acted in the dark

cannot surely be expiated by the taste and liberality with which he released a Grecian matron and her two daughters, on receiving a Latin ode from Philelphus, who had chosen a wife in that noble family.\* The pride or cruelty of Mahomet would have been most sensibly gratified by the capture of a Roman legate; but the dexterity of cardinal Isidore eluded the search, and he escaped from Galata in a plebeian habit.† The chain and entrance of the outward harbour was still occupied by the Italian ships of merchandize and war. They had signalized their valour in the siege; they embraced the moment of retreat, while the Turkish mariners were dissipated in the pillage of the city. When they hoisted sail, the beach was covered with a suppliant and lamentable crowd; but the means of transportation were scanty; the Venetians and Genoese selected their countrymen; and, notwithstanding the fairest promises of the sultan, the inhabitants of Galata evacuated their houses, and embarked with their most precious effects.

In the fall and the sack of great cities, an historian is condemned to repeat the tale of uniform calamity; the same effects must be produced by the same passions; and when those passions may be indulged without control, small, alas! is the difference between civilized and savage man. Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of Christian blood; but according to their maxims (the maxims of antiquity) the lives of the vanquished were forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the

recesses of the seraglio.

\* See Tiraboschi (tom. vi. p. 1, p. 290) and Lancelot (*Mém. de l'Académie des Inscriptions*, tom. x. p. 718). I should be curious to learn how he could praise the public enemy whom he so often reviles as the most corrupt and inhuman of tyrants.

† The Commentaries of Pius II. suppose that he craftily placed his cardinal's hat on the head of a corpse, which was cut off and exposed in triumph, while the legate himself was brought and delivered, as a captive of no value. The great Belgic Chronicle adorns his escape with new adventures, which he suppressed (says Spondanus, A.D. 1453, No. 15) in his own letters, lest he should lose the merit and reward of suffering for Christ. [A Genoese of Galata purchased him from his captor, and secured his flight in one of the Italian ships that escaped from the harbour. Phranza, 287, quoted by Finlay, ii. 648.—ED.]

ransom, of his captives of both sexes.\* The wealth of Constantinople had been granted by the sultan to his victorious troops; and the rapine of an hour is more productive than the industry of years. But as no regular division was attempted of the spoil, the respective shares were not determined by merit; and the rewards of valour were stolen away by the followers of the camp, who had declined the toil and danger of the battle. The narrative of their depredations could not afford either amusement or instruction; the total amount, in the last poverty of the empire, has been valued at four millions of ducats;† and of this sum, a small part was the property of the Venetians, the Genoese, the Florentines, and the merchants of Ancona. Of these foreigners, the stock was improved in quick and perpetual circulation; but the riches of the Greeks were displayed in the idle ostentation of palaces and wardrobes, or deeply buried in treasures of ingots and old coin, lest it should be demanded at their hands for the defence of their country. The profanation and plunder of the monasteries and churches excited the most tragic complaints. The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God,‡ was despoiled of the oblations of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvas, or the wood, was torn, or broken, or burnt, or trod under foot, or applied, in the stables or the kitchen, to the vilest uses. The example of sacrilege was imitated, however, from the Latin conquerors of Constantinople; and the treatment which Christ, the Virgin, and the saints, had sustained from the guilty Catholic, might be inflicted by the zealous Mussulman on the monuments of idolatry.

\* Busbequius expatiates, with pleasure and applause, on the rights of war, and the use of slavery, among the ancients and the Turks (de Legat. Turcicâ, epist. 3, p. 161).

† This sum is specified in a marginal note of Leunclavius (Chalcondylas, l. 8, p. 211); but in the distribution to Venice, Genoa, Florence, and Ancona, of 50,000, 30,000, 20,000, and 15,000 ducats, I suspect that a figure has been dropped. Even with the restitution, the foreign property would scarcely exceed one-fourth.

‡ See the enthusiastic praises and lamentations of Phrauzâ (lib. 3,

Perhaps instead of joining the public clamour, a philosopher will observe, that in the decline of the arts the workmanship could not be more valuable than the work, and that a fresh supply of visions and miracles would speedily be renewed by the craft of the priest and the credulity of the people. He will more seriously deplore the loss of the Byzantine libraries, which were destroyed or scattered in the general confusion; one hundred and twenty thousand manuscripts are said to have disappeared;\* ten volumes might be purchased for a single ducat; and the same ignominious price, too high perhaps for a shelf of theology, included the whole works of Aristotle and Homer, the noblest productions of the science and literature of ancient Greece. We may reflect, with pleasure, that an inestimable portion of our classic treasures was safely deposited in Italy; and that the mechanics of a German town had invented an art which derides the havoc of time and barbarism.

From the first hour† of the memorable 29th of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day; when the sultan himself passed in triumph through the gate of St. Romanus. He was attended by his vizirs, bashaws, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dexterous as Apollo, and equal in battle to any ten of the race of ordinary mortals. The conqueror‡ gazed with satisfaction and wonder on the strange though splendid appearance of the domes and palaces, so dissimilar from the style of Oriental architecture. In the hippodrome, or *atmeidan*, his eye was attracted by the twisted column of the three serpents; and, as a trial of his strength, he shattered with his iron mace, or battle-axe, the under-jaw of one of these monsters,§ which, in the eyes of the Turks, were the

c. 17).

\* See Ducas (c. 43) and an epistle, July 15th, 1453, from Laurus Quirinus to pope Nicholas V. (Hody, *De Græcis*, p. 192, from a MS. in the Cotton library).

† The Julian calendar, which reckons the days and hours from midnight, was used at Constantinople. But Ducas seems to understand the natural hours from sunrise. [The Greeks, and nearly all Eastern nations, are included among those who have begun, or begin, the civil day at *sunrise*. Nicolas, *Chronology of History*, p. 191.—Ed.]

‡ See the Turkish Annals, p. 329, and the *Pandects of Leunclavius*, p. 448.

§ I have had occasion (vol. ii. 189, 190) to mention this curious relic



idols or talismans of the city. At the principal door of St. Sophia, he alighted from his horse, and entered the dome; and such was his jealous regard for that monument of his glory, that on observing a zealous Mussulman in the act of breaking the marble pavement, he admonished him with his scimitar, that if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command the metropolis of the Eastern Church was transformed into a mosch; the rich and portable instruments of superstition had been removed; the crosses were thrown down; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the *muezzin*, or crier, ascended the most lofty turret, and proclaimed the *ezan*, or public invitation in the name of God and his prophet; the imam preached; and Mahomet the Second performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cæsars.\* From St. Sophia he proceeded to the august, but desolate mansion of a hundred successors of the great Constantine; but which, in a few hours, had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of

of Grecian antiquity. [Dr. Clarke (Travels, ii. 58) states after Chishull (Travels, p. 40) that this injury was the wanton act of some persons in the suite of a Polish ambassador. Chishull was chaplain to the Turkey company at Smyrna, and passed through Constantinople in 1701. He related faithfully and with much simplicity, what he saw and heard, but he did not always hear well. After the above statement we find, at p. 45, another visit to the Atmeidan, and this subject reverted to in the following words: "Here I was informed that the brass serpentine pillar was erected by the emperor Leo, as a charm against the noisome number of serpents, which in his time infested the city; the same person superstitiously affirming, that since the late defacement of this pillar, by breaking the serpents' heads, the city was again molested." Had Dr. Clarke looked a little farther and read this passage, he would probably have required some better authority for what had been communicated to Mr. Chishull by informants of such a stamp. Finlay says that the three heads have all disappeared, but the column formed by the twisted bodies still remains.—ED.]

\* We are obliged to Cantemir. (p. 102) for the Turkish account of the conversion of St. Sophia, so bitterly deplored by Phranza and Ducas. It is amusing enough to observe in what opposite lights the same object appears to a Mussulman and a Christian eye.

human greatness forced itself on his mind; and he repeated an elegant distich of Persian poetry: "The spider has woven his web in the imperial palace; and the owl hath sung her watch-song on the towers of Afrasiab." \*

Yet his mind was not satisfied, nor did the victory seem complete, till he was informed of the fate of Constantine; whether he had escaped, or been made prisoner, or had fallen in the battle. Two janizaries claimed the honour and reward of his death; the body, under a heap of slain, was discovered by the golden eagles embroidered on his shoes; the Greeks acknowledged with tears the head of their late emperor; and, after exposing the bloody trophy, † Mahomet bestowed on his rival the honours of a decent funeral. After his decease, Lucas Notaras, great duke, ‡ and first minister of the empire, was the most important prisoner. When he offered his person and his treasures at the foot of the throne, "And why," said the indignant sultan, "did you not employ these treasures in the defence of your prince and country?" "They were yours," answered the slave, "God had reserved them for your hands." "If he reserved them for me," replied the despot, "how have you presumed to withhold them so long by a fruitless and fatal resistance?" The great duke alleged the obstinacy of the strangers, and some secret encouragement from the Turkish vizir; and from this perilous interview, he was at length dismissed with the assurance of pardon and protection. Mahomet condescended to visit his wife, a venerable princess oppressed with sickness and grief; and his consolation for

\* This distich, which Cantemir gives in the original, derives new beauties from the application. It was thus that Scipio repeated, in the sack of Carthage, the famous prophecy of Homer. The same generous feeling carried the mind of the conqueror to the past or the future. [Von Hamner's version of this distich of Ferdusi is thus translated by Finlay (ii. 649): "The spider's curtain hangs before the portal of Cæsar's palace; the owl is the sentinel on the watch-tower of Afrasiab." The passage in Homer here referred to is Iliad iv. 165.—ED.]

† I cannot believe with Ducas (see Spondanus, A.D. 1453, No. 13) that Mahomet sent round Persia, Arabia, &c. the head of the Greek emperor: he would surely content himself with a trophy less inhuman.

‡ Phranza was the personal enemy of the Greek duke; nor could time, or death, or his own retreat to a monastery, extort a feeling of sympathy or forgiveness. Ducas is inclined to praise and pity the martyr; Chalcocondylas is neuter, but we are indebted to him for the hint of the Greek conspiracy.

her misfortunes was in the most tender strain of humanity and filial reverence. A similar clemency was extended to the principal officers of state, of whom several were ransomed at his expense; and during some days he declared himself the friend and father of the vanquished people. But the scene was soon changed; and before his departure the hippodrome streamed with the blood of his noblest captives. His perfidious cruelty is execrated by the Christians; they adorn with the colours of heroic martyrdom the execution of the great duke and his two sons; and his death is ascribed to the generous refusal of delivering his children to the tyrant's lust.\* Yet a Byzantine historian has dropped an unguarded word of conspiracy, deliverance, and Italian succour; such treason may be glorious, but the rebel who bravely ventures, has justly forfeited, his life; nor should we blame a conqueror for destroying the enemies whom he can no longer trust. On the 18th of June, the victorious sultan returned to Adrianople; and smiled at the base and hollow embassies of the Christian princes, who viewed their approaching ruin in the fall of the Eastern empire.

Constantinople had been left naked and desolate, without a prince or a people. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune. Boursa and Adrianople, the ancient seats of the Ottomans, sank into provincial towns; and Mahomet the second established his own residence, and that of his successors, on the same commanding spot which had been chosen by Constantine.†

\* [The fate of Notaras and his family is cited by Finlay (ii. 648) as an example of the treatment experienced by Greeks of the highest rank.—ED.]

† For the restitution of Constantinople and the Turkish foundations, see Cantemir (p. 102—109), Ducas (c. 42), with Thevenot, Tournefort, and the rest of our modern travellers. From a gigantic picture of the greatness, population, &c. of Constantinople and the Ottoman empire (*Abregé de l'Histoire Ottomane*, tom. i. p. 16—21), we may learn, that in the year 1586, the Moslems were less numerous in the capital than the Christians, or even the Jews. [The Constantinople of the Greeks disappeared with the last relics of their empire; the present city has a Turkish aspect, and is a monument of Ottoman magnificence. The traveller who now desires to see the vestiges of a Byzantine capital, and the last remnants

The fortifications of Galata, which might afford a shelter to the Latins, were prudently destroyed; but the damage of the Turkish cannon was soon repaired; and before the month of August, great quantities of lime had been burnt for the restoration of the walls of the capital. As the entire property of the soil and buildings, whether public or private, or profane or sacred, was now transferred to the conqueror, he first separated a space of eight furlongs from the point of the triangle for the establishment of his seraglio or palace. It is here, in the bosom of luxury, that the *grand signor* (as he has been emphatically named by the Italians) appears to reign over Europe and Asia; but his person on the shores of the Bosphorus may not always be secure from the insults of a hostile navy. In the new character of a mosch, the cathedral of St. Sophia was endowed with an ample revenue, crowned with lofty minarets, and surrounded with groves and fountains, for the devotion and refreshment of the Moslems. The same model was imitated in the *jami* or royal moschs; and the first of these was built, by Mahomet himself, on the ruins of the church of the holy apostles and the tombs of the Greek emperors. On the third day after the conquest, the grave of Abu Ayub, or Job, who had fallen in the first siege of the Arabs, was revealed in a vision; and it is before the sepulchre of the martyr that the new sultans are girded with the sword of empire.\* Constantinople no longer appertains to the Roman historian; nor shall I enumerate the civil and religious edifices that were profaned or erected by its Turkish masters; the population was speedily renewed; and before the end of September, five thousand families of Anatolia and Romania had obeyed the royal mandate, which enjoined them, under pain of death, to occupy their new habitations in the capital. The throne of Mahomet was guarded by the numbers and fidelity of his Moslem subjects; but his rational policy aspired to collect the remnant of the Greeks; and they returned in crowds as soon as they were assured of their lives, their liberties, and the free exercise of their religion. In the election and investiture of a patriarch, the ceremonial of the Byzantine court was revived and imitated. With a mixture of

of Byzantine architecture and art, must go to Trebizond. Finlay, ii. 652.—ED.]

\* The *Turbé*, or sepulchral monument of Abu Ayub, is described and engraved in the *Tableau Général de l'Empire*

satisfaction and horror, they beheld the sultan on his throne; who delivered into the hands of Gennadius the crosier or pastoral staff, the symbol of his ecclesiastical office; who conducted the patriarch to the gate of the seraglio, presented him with a horse richly caparisoned, and directed the vizirs and bashaws to lead him to the palace which had been allotted for his residence.\* The churches of Constantinople were shared between the two religions; their limits were marked; and, till it was infringed by Selim, the grandson of Mahomet, the Greeks† enjoyed above sixty years the benefit of this equal partition. Encouraged by the ministers of the divan, who wished to elude the fanaticism of the sultan, the Christian advocates presumed to allege that this division had been an act, not of generosity, but of justice; not a concession, but a compact; and that if one half of the city had been taken by storm, the other moiety had surrendered on the faith of a sacred capitulation. The original grant had indeed been consumed by fire; but the loss was supplied by the testimony of three aged janizaries who remembered the transaction; and their venal oaths are of more weight in the opinion of Cantemir, than the positive and unanimous consent of the history of the times.‡

Ottoman (Paris, 1787, in large folio), a work of less use, perhaps, than magnificence (tom. i. p. 305, 306).

\* Phranza (lib. 3, c. 19) relates the ceremony, which has possibly been adorned in the Greek reports to each other, and to the Latins. The fact is confirmed by Emanuel Malaxus, who wrote, in vulgar Greek, the History of the Patriarchs after the taking of Constantinople, inserted in the Turco-Græcia of Crusius (lib. 5, p. 106—184.) But the most patient reader will not believe that Mahomet adopted the Catholic form: "Sancta Trinitas quæ mihi donavit imperium te in patriarcham novæ Romæ deligit."

† From the Turco-Græcia of Crusius, &c. Spondanus (A.D. 1453, No. 21; 1458, No. 16) describes the slavery and domestic quarrels of the Greek Church. The patriarch who succeeded Gennadius threw himself in despair into a well.

‡ Cantemir (p. 101—105) insists on the unanimous consent of the Turkish historians, ancient as well as modern; and argues, that they would not have violated the truth to diminish their national glory, since it is esteemed more honourable to take a city by force than by composition. But, 1. I doubt this consent, since he quotes no particular historian; and the Turkish annals of Leunclavius affirm, without exception, that Mahomet took Constantinople *per vim* (p. 329). 2. The same argument may be turned in favour of the Greeks of the times, who would not have forgotten this honourable and salutary treaty. Voltaire, as usual, prefers the Turks to the Christians.

The remaining fragments of the Greek kingdom in Europe and Asia I shall abandon to the Turkish arms; but the final extinction of the two last dynasties \* which have reigned in Constantinople, should terminate the decline and fall of the Roman empire in the East. The despots of the Morea, Demetrius and Thomas, † the two surviving brothers of the name of PALÆOLOGUS, were astonished by the death of the emperor Constantine, and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their fortune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats; and while his ambition explored the continent and the islands in search of prey, he indulged the Morea in a respite of seven years. But this respite was a period of grief, discord, and misery. The *hexamilion*, the rampart of the isthmus, so often raised and so often subverted, could not long be defended by three hundred Italian archers; the keys of Corinth were seized by the Turks; they returned from their summer excursions with a train of captives and spoil; and the complaints of the injured Greeks were heard with indifference and disdain. The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder; the two despots implored the dangerous and humiliating aid of a neighbouring bashaw; and when he had quelled the revolt, his lessons inculcated the rule of their future conduct. Neither the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile or suspend their domestic quarrels. They ravaged each other's patrimony with fire and sword; the alms and succours of the West were consumed in civil hostility; and their power was only exerted in savage and arbitrary executions. The distress and revenge of the weaker

\* For the genealogy and fall of the Comneni of Trebizond see Ducange (Fam. Byzant. p. 195); for the last Palæologi, the same accurate antiquarian (p. 244, 247, 248). The Palæologi of Montferrat were not extinct till the next century; but they had forgotten their Greek origin and kindred.

† In the worthless story of the disputes and misfortunes of the two brothers, Phranza (l. iii. c. 21—30) is too partial on the side of Thomas; Ducas (c. 44, 45) is too brief, and Chalcocondylas (l. 8, ix. x.) too diffuse and digressive.

rival invoked their supreme lord; and, in the season of maturity and revenge, Mahomet declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had taken possession of Sparta, "You are too weak," said the sultan, "to control this turbulent province; I will take your daughter to my bed; and you shall pass the remainder of your life in security and honour." Demetrius sighed and obeyed; surrendered his daughter and his castles; followed to Adrianople his sovereign and son, and received for his own maintenance, and that of his followers, a city in Thrace, and the adjacent isles of Imbros, Lemnos, and Samothrace. He was joined the next year by a companion of misfortune, the last of the COMNENIAN race, who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black Sea.\* In the progress of his Anatolian conquests Mahomet invested with a fleet and army the capital of David, who presumed to style himself emperor of Trebizond;† and the negotiation was comprised in a short and peremptory question, "Will you secure your life and treasures by resigning your

\* See the loss or conquest of Trebizond in Chalcocondylas (l. 9, p. 263—266), Ducas (c. 45), Phranza (l. 3, c. 27), and Cantemir (p. 107).

† Though Tournefort (tom. iii. lettre 17, p. 179) speaks of Trebizond as *mal peuplée*, Peyssonnel, the latest and most accurate observer, can find one hundred thousand inhabitants. (*Commerce de la Mer Noire*, tom. ii. p. 72, and for the province, p. 53—90.) Its prosperity and trade are perpetually disturbed by the factious quarrels of two *odas* of janizaries, in one of which thirty thousand Lazi are commonly enrolled. (*Mémoires de Tott*, tom. iii. p. 16, 17.) [The present state of Trebizond has been shown in a note, p. 11 and 12, as also its modern historians, who have furnished details from a source unknown in Gibbon's time. The fall of its empire, and the fate of David, are related by Finlay, generally after Professor Fallmerayer, whose authority has been indicated at p. 11. (*Greece and Trebizond*, p. 481—495.) An affecting incident closes his narrative. After a few years' residence at Mavronoros, near Serres, the deposed emperor and his family were removed to Constantinople, where David, his seven sons, and his nephew Alexius, soon perished. Their dead bodies were thrown out unburied beyond the walls. No one ventured to approach them but the empress Helena, who, clad in a humble garb, repaired to the spot with a spade in her hand. During the day she guarded the bodies of her husband and children from the dogs that came to devour them, and in the darkness of the night deposited them in a trench which she dug. Her surviving daughter was lost to her in a Turkish harem. The widowed and childless mourner retired to a solitude, where grief soon conducted her to a refuge in the grave.—ED.]

kingdom? or had you rather forfeit your kingdom, your treasures, and your life?" The feeble Comnenus was subdued by his own fears, and the example of a Mussulman neighbour, the prince of Sinope;\* who, on a similar summons, had yielded a fortified city with four hundred cannon and ten or twelve thousand soldiers. The capitulation of Trebizond was faithfully performed; and the emperor, with his family, was transported to a castle in Rumania; but on a slight suspicion of corresponding with the Persian king, David, and the whole Comnenian race, were sacrificed to the jealousy or avarice of the conqueror. Nor could the name of father long protect the unfortunate Demetrius from exile and confiscation; his abject submission moved the pity and contempt of the sultan; his followers were transplanted to Constantinople; and his poverty was alleviated by a pension of fifty thousand aspers, till a monastic habit and a tardy death released Palæologus from an earthly master. It is not easy to pronounce whether the servitude of Demetrius, or the exile of his brother Thomas,† be the most inglorious. On the conquest of the Morea, the despot escaped to Corfu, and from thence to Italy, with some naked adherents; his name, his sufferings, and the head of the apostle St. Andrew, entitled him to the hospitality of the Vatican; and his misery was prolonged by a pension of six thousand ducats from the pope and cardinals. His two sons, Andrew

\* Ismael Beg, prince of Sinope or Sinople, was possessed (chiefly from his copper mines) of a revenue of two hundred thousand ducats. (Chalcocond. l. 9, p. 258, 259.) Peyssonnel (*Commerce de la Mer Noire*, tom. ii. p. 100) ascribes to the modern city sixty thousand inhabitants. This account seems enormous; yet it is by trading with a people that we become acquainted with their wealth and numbers. [Sinope, of late so calamitously notorious, is called by the Turks Sinub or Sinoup. The natural advantages which raised it to so high a degree of prosperity in ancient times, have been neutralized by the indolence of its modern occupants. Its population is reduced to five thousand. A small export trade in rice, fruit, and hides, enlivens the Greek quarter, rising on the peninsula that overlooks its valuable port. Reichard, tab. v. Finlay, *Greece and Trebizond*, p. 488. Malte Brun and Balbi, p. 650.—Ed.]

† Spondanus (from Gobelin, *Comment. Pii II.* l. 5) relates the arrival and reception of the despot Thomas at Rome (A.D. 1461, No. 3). [In the eighteenth vol. of the *Archæologia*, the Rev. F. Vyvyan Jago, rector of Landulph in Cornwall, gives an account of a Palæologus, buried in his parish-church, who, without sufficient authority, is said to have been a descendant of the despot Thomas.—Ed.]



and Manuel, were educated in Italy; but the eldest, contemptible to his enemies and burdensome to his friends, was degraded by the baseness of his life and marriage. A title was his sole inheritance; and that inheritance he successively sold to the kings of France and Arragon.\* During his transient prosperity, Charles the Eighth was ambitious of joining the empire of the East with the kingdom of Naples; in a public festival, he assumed the appellation and the purple of *Augustus*; the Greeks rejoiced, and the Ottoman already trembled at the approach of the French chivalry.† Manuel Palæologus, the second son, was tempted to revisit his native country; his return might be grateful, and could not be dangerous, to the Porte; he was maintained at Constantinople in safety and ease; and an honourable train of Christians and Moslems attended him to the grave. If there be some animals of so generous a nature that they refuse to propagate in a domestic sate, the last of the imperial race must be ascribed to an inferior kind; he accepted from the sultan's liberality two beautiful females; and his

\* By an act, dated A.D. 1494, Sept. 6, and lately transmitted from the archives of the Capitol to the royal library of Paris, the despot Andrew Palæologus, reserving the Morea, and stipulating some private advantages, conveys to Charles VIII. king of France, the empires of Constantinople and Trebizond. (Spondanus, A.D. 1495, No. 2.) M. de Foncemagne (*Mém. de l'Académie des Inscriptions*, tom. xvii. p. 539—578) has bestowed a Dissertation on this national title, of which he had obtained a copy from Rome. [Ducange (*Fam. Byzant.* 248) says, that the despot Thomas died in 1465; and that his son Andrew, who married a woman from the streets of Rome, dying childless in 1502, bequeathed to Ferdinand and Isabella of Spain, the empire of the East, of which he imagined himself to be the heir. Further particulars respecting the conquest of the Morea, are given by Finlay (*Greece and Trebizond*, p. 310—319). Deserted or sold by their despots, the inhabitants of Monemvasia and other fortresses, defended their independence and invited the assistance of the Venetians, who thus obtained possession of many important posts in the peninsula, and were involved in long contests with the Turks. They held Coron and Modon till the year 1500, and it was not till 1540 that, by the loss of Nauplia and Monemvasia, they were finally driven out of the Peloponnesus. Montfaucon (*Palæographia Græca*. p. 79) notices some Greek MSS., written in the Morea at this time; but they are monuments of mental dotage, and throw no historical light on the age.—ED.]

† See Philippe de Comines (l. 7, c. 14), who reckons with pleasure the number of Greeks who were prepared to rise, sixty miles of an easy navigation, eighteen days' journey from Valona to Constantinople, &c. On this occasion the Turkish empire was saved by the policy of Venice.

surviving son was lost in the habit and religion of a Turkish slave.

The importance of Constantinople was felt and magnified in its loss ; the pontificate of Nicholas the Fifth, however peaceful and prosperous, was dishonoured by the fall of the Eastern empire ; and the grief and terror of the Latins revived, or seemed to revive, the old enthusiasm of the crusades. In one of the most distant countries of the West, Philip duke of Burgundy entertained, at Lisle in Flanders, an assembly of his nobles ; and the pompous pageants of the feast were skilfully adapted to their fancy and feelings.\* In the midst of the banquet, a gigantic Saracen entered the hall, leading a fictitious elephant with a castle on his back ; a matron in a mourning robe, the symbol of religion, was seen to issue from the castle ; she deplored her oppression, and accused the slowness of her champions ; the principal herald of the golden fleece advanced, bearing on his fist a live pheasant, which, according to the rites of chivalry, he presented to the duke. At this extraordinary summons, Philip, a wise and aged prince, engaged his person and powers in the holy war against the Turks ; his example was imitated by the barons and knights of the assembly : they swore to God, the Virgin, the ladies, and the *pheasant* ; and their particular vows were not less extravagant than the general sanction of their oath. But the performance was made to depend on some future and foreign contingency ; and, during twelve years, till the last hour of his life, the duke of Burgundy might be scrupulously, and perhaps sincerely, on the eve of his departure. Had every breast glowed with the same ardour ; had the union of the Christians corresponded with their bravery ; had every country, from Sweden† to Naples, supplied a just proportion of cavalry and infantry, of men and money, it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates. But the secretary of the emperor,

\* See the original feast in Oliver de la Marche (Mémoires, p. 1, c. 29, 30), with the abstract and observations of M. de Ste. Palaye (Mémoires sur la Chevalerie, tom. i. p. 3, p. 182—185). The peacock and the pheasant were distinguished as royal birds.

† It was found by an actual enumeration, that Sweden, Gothland, and Finland, contained one million eight hundred thousand fighting men, and consequently were far more populous than at present.

who composed every epistle, and attended every meeting, Æneas Sylvius,\* a statesman and orator, describes from his own experience the repugnant state and spirit of Christendom. "It is a body," says he, "without a head; a republic without laws or magistrates. The pope and the emperor may shine as lofty titles, as splendid images; but *they* are unable to command, and none are willing to obey; every state has a separate prince, and every prince has a separate interest. What eloquence could unite so many discordant and hostile powers under the same standard? Could they be assembled in arms, who would dare to assume the office of general? What order could be maintained?—what military discipline? Who would undertake to feed such an enormous multitude? Who would understand their various languages, or direct their stranger and incompatible manners? What mortal could reconcile the English with the French, Genoa with Arragon, the Germans with the natives of Hungary and Bohemia? If a small number enlisted in the holy war, they must be overthrown by the infidels; if many, by their own weight and confusion." Yet the same Æneas, when he was raised to the papal throne, under the name of Pius the Second, devoted his life to the prosecution of the Turkish war. In the council of Mantua, he excited some sparks of a false or feeble enthusiasm; but when the pontiff appeared at Ancona, to embark in person with the troops, engagements vanished in excuses; a precise day was adjourned to an indefinite term; and his effective army consisted of some German pilgrims, whom he was obliged to disband with indulgences and alms. Regardless of futurity, his successors and the powers of Italy were involved in the schemes of present and domestic ambition; and the distance or proximity of each object determined, in their eyes, its apparent magnitude. A more enlarged view of their interest would have taught them to maintain a defensive and naval war against the common enemy; and the support of Scanderbeg and his brave Albanians might have prevented the subsequent invasion of the kingdom of Naples. The siege

\* In the year 1454, Spondanus has given, from Æneas Sylvius, a view of the state of Europe, enriched with his own observations. That valuable annalist, and the Italian Muratori, will continue the series of events from the year 1453 to 1481, the end of Mahomet's life, and of this chapter.

and sack of Otranto by the Turks diffused a general consternation; and pope Sixtus was preparing to fly beyond the Alps, when the storm was instantly dispelled by the death of Mahomet the Second, in the fifty-first year of his age.\* His lofty genius aspired to the conquest of Italy:† he was possessed of a strong city and a capacious harbour; and the same reign might have been decorated with the trophies of the *New* and the *Ancient Rome*.‡

\* Besides the two annalists, the reader may consult Giannone (*Istoria Civile*, tom. iii. p. 449—455) for the Turkish invasion of the kingdom of Naples. For the reign and conquests of Mahomet II. I have occasionally used the *Memorie Istoriche de' Monarchi Ottomanni di Giovanni Sagredo*. (Venezia, 1677, in 4to.) In peace and war, the Turks have ever engaged the attention of the republic of Venice. All her despatches and archives were open to a procurator of St. Mark, and Sagredo is not contemptible either in sense or style. Yet he, too, bitterly hates the infidels: he is ignorant of their language and manners; and his narrative, which allows only seventy pages to Mahomet II. (p. 69—140), becomes more copious and authentic as he approaches the years 1640 and 1644, the term of the historic labours of John Sagredo.

† [When Gibbon wrote, the Turkish empire, though sinking, was still powerful. Since that time, its decadence has been rapid. Without "hating the infidels," we may regret the supineness of a race so incapable of assisting the course of human improvement. In the fair regions which they misuse, the profusion of nature's beauties and bounties once nurtured the faculties of mind to a noble growth; while history discloses the influences which have blighted and withered, it ought also to teach us those which can revive and restore.—ED.]

‡ As I am now taking an everlasting farewell of the Greek empire, I shall briefly mention the great collection of Byzantine writers, whose names and testimonies have been successively repeated in this work. The Greek presses of Aldus and the Italians were confined to the classics of a better age: and the first rude editions of Procopius, Agathias, Cedrenus, Zonaras, &c. were published by the learned diligence of the Germans. The whole Byzantine series (thirty-six volumes in folio) has gradually issued (A.D. 1648, &c.) from the royal press of the Louvre, with some collateral aid from Rome and Leipsic; but the Venetian edition (A.D. 1729), though cheaper and more copious, is not less inferior in correctness than in magnificence to that of Paris. The merits of the French editors are various; but the value of Anna Comnena, Cinnamus, Villehardouin, &c. is enhanced by the historical notes of Charles du Fresne du Cange. His supplemental works, the Greek Glossary, the Constantinopolis Christiana, the *Familie Byzantine*, diffuse a steady light over the darkness of the lower empire. [The Bonn edition of these writers, commenced by M. Niebuhr, and completed by his coadjutors, Bekker, Schopen, and others, presents them to us in a more convenient form. It would have been still more

CHAPTER LXIX.—STATE OF ROME FROM THE TWELFTH CENTURY.—TEMPORAL DOMINION OF THE POPES.—SEDITIONS OF THE CITY.—POLITICAL HERESY OF ARNOLD OF BRESCIA.—RESTORATION OF THE REPUBLIC.—THE SENATORS.—PRIDE OF THE ROMANS.—THEIR WARS.—THEY ARE DEPRIVED OF THE ELECTION AND PRESENCE OF THE POPES, WHO RETIRE TO AVIGNON.—THE JUBILEE.—NOBLE FAMILIES OF ROME.—FEUD OF THE COLONNA AND URSINI.

IN the first ages of the decline and fall of the Roman empire, our eye is invariably fixed on the royal city, which had given laws to the fairest portion of the globe. We contemplate her fortunes, at first with admiration, at length with pity, always with attention; and when that attention is diverted from the Capitol to the provinces, they are considered as so many branches which have been successively severed from the imperial trunk. The foundation of a second Rome on the shores of the Bosphorus has compelled the historian to follow the successors of Constantine; and our curiosity has been tempted to visit the most remote countries of Europe and Asia, to explore the causes and the authors of the long decay of the Byzantine monarchy. By the conquests of Justinian, we have been recalled to the banks of the Tiber, to the deliverance of the ancient metropolis; but that deliverance was a change, or perhaps an aggravation, of servitude. Rome had been already stripped of her trophies, her gods, and her Cæsars; nor was the Gothic dominion more inglorious and oppressive than the tyranny of the Greeks. In the eighth century of the Christian era, a religious quarrel, the worship of images, provoked the Romans to assert their independence; their bishop became the temporal, as well as the spiritual, father of a free people; and of the Western empire, which was restored by Charlemagne, the title and image still decorate the singular constitution of modern Germany. The name of Rome must yet command our involuntary respect; the climate

acceptable, if a sufficiency of notes had been added, by the appliances of modern learning to elucidate the obscurities and correct the historical and geographical errors which are often found in these pages. Such might have been supplied by the able chief of the undertaking, and by some of his colleagues or successors. The newly-discovered works which are added to the series, do not furnish much important information.—ED.]

(whatsoever may be its influence) was no longer the same; \* the purity of blood had been contaminated through a thousand channels; but the venerable aspect of her ruins, and the memory of past greatness, rekindled a spark of the national character. The darkness of the middle ages exhibits some scenes not unworthy of our notice. Nor shall I dismiss the present work till I have reviewed the state and revolutions of the ROMAN CITY, which acquiesced under the absolute dominion of the popes, about the same time that Constantinople was enslaved by the Turkish arms.

In the beginning of the twelfth century, † the era of the first crusade, Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor; who, from the eternal city, derived their title, their honours, and the right or exercise of temporal dominion. After so long an interruption, it may not be useless to repeat that the successors of Charlemagne and the Othos were chosen beyond the Rhine in a national diet; but that these princes were content with the humble names of kings of Germany and Italy, till they had passed the Alps and the Apennine, to seek their imperial crown on the banks of the Tiber. ‡ At some distance from the city, their approach

\* The Abbé Dubos, who, with less genius than his successor Montesquieu, has asserted and magnified the influence of climate, objects to himself the degeneracy of the Romans and Batavians. To the first of these examples, he replies, 1. That the change is less real than apparent, and that the modern Romans prudently conceal in themselves the virtues of their ancestors. 2. That the air, the soil, and the climate, of Rome, have suffered a great and visible alteration (*Réflexions sur la Poésie et sur la Peinture*, part 2, sec. 16.) [The student will have read to little advantage the pages of this History, if he has failed to discover the causes of these changes. Not so much are the faculties of man influenced by the air which he breathes or the institutions which govern him, as by the quietly insinuated impulse of education. Where this is neglected, repressed, or perverted, enslaved mind has no energy. Marshes are left undrained, wastes uncleared, and fields uncultivated; climate deteriorates; the very aspect of nature is darkened, and unresisted tyranny despoils its passive victims. Physical and moral improvement can be effected only by freely active intellect.—ED.] † The reader has

been so long absent from Rome, that I would advise him to recollect or review the forty-ninth chapter, in the fifth volume of this history.

‡ The coronation of the German emperors at Rome, more especially in the eleventh century, is best represented from the original monuments by Muratori (*Antiquitat. Italiæ mediæ Ævi*, tom. i. dissertat. 2,

was saluted by a long procession of the clergy and people with palms and crosses; and the terrific emblems of wolves and lions, of dragons and eagles, that floated in the military banners, represented the departed legions and cohorts of the republic. The royal oath to maintain the liberties of Rome was thrice reiterated, at the bridge, the gate, and on the stairs of the Vatican; and the distribution of a customary donative feebly imitated the magnificence of the first Cæsars. In the church of St. Peter, the coronation was performed by his successor; the voice of God was confounded with that of the people; and the public consent was declared in the acclamations of, "Long life and victory to our lord the pope! Long life and victory to our lord the emperor! Long life and victory to the Roman and Teutonic armies!"\* The names of Cæsar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors; their title and image were engraved on the papal coins;† and their jurisdiction was marked by the sword of justice, which they delivered to the prefect of the city. But every Roman prejudice was awakened by the name, the language, and the manners of a Barbarian lord. The Cæsars of Saxony or Franconia were the chiefs of a feudal aristocracy; nor could they exercise the discipline of civil and military power, which alone secures the obedience of a distant people, impatient of servitude, though perhaps incapable of freedom. Once, and once only, in his life, each emperor,

p. 99, &c.) and Cenni (*Monument. Domin. Pontif. tom. ii. diss. 6, p. 261*), the latter of whom I only know from the copious extract of Schmidt. (*Hist. des Allemands, tom. iii. p. 255—266.*)

\* *Exercitui Romano et Teutonico!* The latter was both seen and felt; but the former was no more than *magni nominis umbra*.

† Muratori has given the series of the papal coins. (*Antiquitat. tom. ii. diss. 27, p. 548—554.*) He finds only two more early than the year 800: fifty are still extant from Leo III. to Leo IX. with addition of the reigning emperor: none remain of Gregory VII. or Urban II. but in those of Paschal II. he seems to have renounced this badge of dependence. [Charlemagne accorded to Adrian I. (772—795) the privilege of coining. This pontiff, and his successors, during the next two centuries, issued a series of silver pennies, which have generally the name of the reigning pope on one side, sometimes with a rude portrait, and on the other side *SCUS. PETRUS*. After 975 the only papal coins, now known, are those of Leo IX., 1048—1054. Humphreys, *Coin Collector's Manual*, p. 514, edit. Bohn. The later

with an army of Teutonic vassals, descended from the Alps. I have described the peaceful order of his entry and coronation; but that order was commonly disturbed by the clamour and sedition of the Romans, who encountered their sovereign as a foreign invader; his departure was always speedy, and often shameful; and, in the absence of a long reign, his authority was insulted and his name was forgotten. The progress of independence in Germany and Italy undermined the foundations of the imperial sovereignty, and the triumph of the popes was the deliverance of Rome.

Of her two sovereigns, the emperor had precariously reigned by the right of conquest; but the authority of the pope was founded on the soft, though more solid, basis of opinion and habit. The removal of a foreign influence restored and endeared the shepherd to his flock.\* Instead of the arbitrary or venal nomination of a German court, the vicar of Christ was freely chosen by the college of cardinals, most of whom were either natives or inhabitants of the city. The applause of the magistrates and people confirmed his election; and the ecclesiastical power that was obeyed in Sweden and Britain had been ultimately derived from the suffrage of the Romans. The same suffrage gave a prince, as well as a pontiff, to the capital. It was universally believed, that Constantine had invested the popes with a temporal dominion of Rome; and the boldest civilians, the most profane sceptics, were satisfied with disputing the right of the emperor and the validity of his gift. The truth of the fact, the authenticity of his donation, was deeply rooted in the ignorance and tradition of four centuries; and the fabulous origin was lost in the real

coinage of Rome will be noticed in a subsequent part of this chapter.—ED.]

\* [This "removal of a foreign influence" tended in no wise to the welfare of the Romans; it only made heavier their yoke of spiritual servitude, and led to its wider and more aggravated extension over the rest of Europe. If the college of Cardinals had been a popularly elected body, there might have been some show of freedom and independence. But appointed by one pope to choose his successor out of their own number, a more pernicious system of self-election could not well be devised. Strange, too, were the proofs of affection for their sovereign, which the Romans afforded, by the frequent tumults and insurrections, which placed his life in jeopardy and drove a succession of popes to other cities in Italy, before they at last repaired for seventy years to the distant security of Avignon.—ED.]



and permanent effects. The name of *dominus*, or lord, was inscribed on the coin of the bishops; their title was acknowledged by acclamations and oaths of allegiance; and with the free, or reluctant consent of the German Cæsars, they had long exercised a supreme or subordinate jurisdiction over the city and patrimony of St. Peter. The reign of the popes, which gratified the prejudices, was not incompatible with the liberties, of Rome; and a more critical inquiry would have revealed a still nobler source of their power; the gratitude of a nation, whom they had rescued from the heresy and oppression of the Greek tyrant. In an age of superstition, it should seem that the union of the royal and sacerdotal characters would mutually fortify each other; and that the keys of paradise would be the surest pledge of earthly obedience. The sanctity of the office might indeed be degraded by the personal vices of the man; but the scandals of the tenth century were obliterated by the austere and more dangerous virtues of Gregory the Seventh and his successors; and in the ambitious contests which they maintained for the rights of the church, their sufferings or their success must equally tend to increase the popular veneration. They sometimes wandered in poverty and exile, the victims of persecution; and the apostolic zeal with which they offered themselves to martyrdom must engage the favour and sympathy of every Catholic breast. And sometimes, thundering from the Vatican, they created, judged, and deposed, the kings of the world; nor could the proudest Roman be disgraced by submitting to a priest, whose feet were kissed, and whose stirrup was held, by the successors of Charlemagne.\* Even the temporal interest of the city should have protected in peace and honour the residence of the popes, from whence a vain and lazy people derived the greatest part of their subsistence and riches. The fixed revenue of the popes was probably impaired; many of the old patrimonial estates, both in Italy and the provinces, had been invaded by sacrilegious hands; nor could the loss be compensated by the claim, rather than the possession, of the more ample

\* See Ducange, *Gloss. mediæ et infimæ Latinitat.* tom. vi. p. 364, 365. *Staffa*. This homage was paid by kings to archbishops, and by vassals to their lords (Schmidt, tom. iii. p. 262); and it was the nicest policy of Rome to confound the marks of filial and of feudal subjection.

gifts of Pepin and his descendants. But the Vatican and Capitol were nourished by the incessant and increasing swarms of pilgrims and suppliants; the pale of Christianity was enlarged, and the pope and cardinals were overwhelmed by the judgment of ecclesiastical and secular causes. A new jurisprudence had established in the Latin church the right and practice of appeals;\* and, from the north and west, the bishops and abbots were invited or summoned to solicit, to complain, to accuse, or to justify, before the threshold of the apostles. A rare prodigy is once recorded, that two horses, belonging to the archbishops of Mentz and Cologne, repassed the Alps, yet laden with gold and silver;† but it was soon understood, that the success, both of the pilgrims and clients, depended much less on the justice of their cause than on the value of their offering. The wealth and piety of these strangers were ostentatiously displayed; and their expenses, sacred or profane, circulated in various channels for the emolument of the Romans.

Such powerful motives should have firmly attached the voluntary and pious obedience of the Roman people to their spiritual and temporal father. But the operation of prejudice and interest is often disturbed by the sallies of ungovernable passion. The Indian who fells the tree that he may gather the fruit,‡ and the Arab who plunders the

\* The appeals from all the churches to the Roman pontiff are deplored by the zeal of St. Bernard (*de Consideratione*, l. 3, tom. ii. p. 431—442. edit. Mabillon. Venet. 1750), and the judgment of Fleury (*Discours sur l'Hist. Ecclésiastique*, 4, and 7). But the saint, who believed in the false decretals, condemns only the abuse of these appeals; the more enlightened historian investigates the origin, and rejects the principles, of this new jurisprudence. [See Hallam (2. 230—236) and Schmidt (*Geschichte der Deutschen*. 2. 249) for the origin of the appellate jurisdiction of Rome, the false decretals, and the extension of papal power and wealth, effected by such means. If superstitious ages accepted, with wonderful blindness, the gross forgeries on which this fabric of dominion and supremacy was founded, not less wonderful is the supineness of those, who submit still to an ascendancy, acquired by "impostures too palpable for any but the most ignorant ages to credit."—ED.]

† Germanici . . . summarii non levatis sarcinis onusti nihilominus repatriant inviti. Nova res! quando hactenus aurum Roma refudit? Et nunc Romanorum consilio id usurpatum non credimus (Bernard, *de Consideratione*, l. 3, c. 3, p. 437). The first words of the passage are obscure, and probably corrupt.

‡ Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied et cueil-

caravans of commerce, are actuated by the same impulse of savage nature, which overlooks the future in the present, and relinquishes for momentary rapine the long and secure possession of the most important blessings. And it was thus that the shrine of St. Peter was profaned by the thoughtless Romans; who pillaged the offerings, and wounded the pilgrims, without computing the number and value of similar visits, which they prevented by their inhospitable sacrilege. Even the influence of superstition is fluctuating and precarious; and the slave, whose reason is subdued, will often be delivered by his avarice or pride. A credulous devotion for the fables and oracles of the priesthood most powerfully acts on the mind of a Barbarian; yet such a mind is the least capable of preferring imagination to sense, of sacrificing to a distant motive, to an invisible, perhaps an ideal object, the appetites and interests of the present world. In the vigour of health and youth, his practice will perpetually contradict his belief; till the pressure of age, or sickness, or calamity, awakens his terrors, and compels him to satisfy the double debt of piety and remorse. I have already observed, that the modern times of religious indifference are the most favourable to the peace and security of the clergy. Under the reign of superstition, they had much to hope from the ignorance, and much to fear from the violence, of mankind. The wealth, whose constant increase must have rendered them the sole proprietors of the earth, was alternately bestowed by the repentant father, and plundered by the rapacious son; their persons were adored or violated; and the same idol, by the hands of the same votaries, was placed on the altar or trampled in the dust. In the feudal system of Europe, arms were the title of distinction and the measure of allegiance; and amidst their tumult, the still voice of law and reason was seldom heard or obeyed. The turbulent Romans disdained the yoke, and insulted the impotence, of their bishop;\* nor would his education or character allow him to

lent le fruit. Voila le gouvernement despotique (Esprit des Loix, l. 5, c. 13); and passion and ignorance are always despotie.

\* In a free conversation with his countryman Adrian IV. John of Salisbury accuses the avarice of the pope and clergy. *Provinciarum deripiunt spolia, ac si thesaurus Cræsi studeant reparare. Sed recte cum eis agit altissimus, quoniam et ipsi aliis et sæpe vilissimis homi-*

exercise, with decency or effect, the power of the sword. The motives of his election and the frailties of his life were exposed to their familiar observation; and proximity must diminish the reverence which his name and his decrees impressed on a barbarous world. This difference has not escaped the notice of our philosophic historian: "Though the name and authority of the court of Rome were so terrible in the remote countries of Europe, which were sunk in profound ignorance, and were entirely unacquainted with its character and conduct, the pope was so little revered at home, that his inveterate enemies surrounded the gates of Rome itself, and even controlled his government in that city; and the ambassadors, who, from a distant extremity of Europe, carried to him the humble, or rather abject, submissions of the greatest potentate of the age, found the utmost difficulty to make their way to him, and to throw themselves at his feet."\*

Since the primitive times, the wealth of the popes was exposed to envy, their power to opposition, and their persons to violence. But the long hostility of the mitre and the crown increased the numbers, and inflamed the passions, of their enemies. The deadly factions of the Guelphs and Ghibellines, so fatal to Italy, could never be embraced with truth or constancy by the Romans, the subjects and adversaries, both of the bishop and emperor; but their support was solicited by both parties; and they alternately displayed in their banners the keys of St. Peter and the German eagle. Gregory the Seventh, who may be adored or detested as the founder of the papal monarchy, was driven from Rome, and died in exile at Salerno.

nibus dati sunt in direptionem (de Nugis Curialium, l. 6, c. 24, p. 387). In the next page, he blames the rashness and infidelity of the Romans, whom their bishops vainly strove to conciliate by gifts, instead of virtues. It is pity that this miscellaneous writer has not given us less morality and erudition, and more pictures of himself and the times.

\* Hume's history of England, vol. i. p. 419. The same writer has given us, from Fitz-Stephen, a singular act of cruelty perpetrated on the clergy by Geoffrey, the father of Henry II. "When he was master of Normandy, the chapter of Seez presumed, without his consent, to proceed to the election of a bishop; upon which he ordered all of them, with the bishop elect, to be castrated, and made all their testicles be brought him in a platter." Of the pain and danger they might justly complain; yet, since they had vowed chastity, he deprived

Six-and-thirty of his successors,\* till their retreat to Avignon, maintained an unequal contest with the Romans; their age and dignity were often violated; and the churches, in the solemn rites of religion, were polluted with sedition and murder. A repetition† of such capricious brutality, without connection or design, would be tedious and disgusting; and I shall content myself with some events of the twelfth century, which represent the state of the popes and the city. On Holy Thursday, while Paschal officiated before the altar, he was interrupted by the clamours of the multitude, who imperiously demanded the confirmation of a favourite magistrate. His silence exasperated their fury; his pious refusal to mingle the affairs of earth and heaven was encountered with menaces and oaths, that he should be the cause and the witness of the public ruin. During the festival of Easter, while the bishop and the clergy, barefoot and in procession, visited the tombs of the martyrs, they were twice assaulted, at the bridge of St. Angelo and before the Capitol, with volleys of stones and darts. The houses of his adherents were levelled with the ground; Paschal escaped with difficulty and danger; he levied an army in the patrimony of St. Peter; and his last days were embittered by suffering and inflicting the calamities of civil war. The scenes that followed the election of his successor, Gelasius the Second, were still more scandalous to the church and city. Cencio Frangipani,‡ a potent and

them of a superfluous treasure.

\* From Leo IX. and

Gregory VII. an authentic and contemporary series of the lives of the popes by the cardinal of Aragon, Pandulphus Pisanus, Bernard Guido, &c., is inserted in the Italian Historians of Muratori (tom. iii. p. 1, p. 277—685), and has been always before my eyes.

† The dates of years may throughout this chapter be understood as tacit references to the annals of Muratori, my ordinary and excellent guide. He uses, and indeed quotes, with the freedom of a master, his great Collection of the Italian Historians, in twenty-eight volumes; and as that treasure is in my library, I have thought it an amusement, if not a duty, to consult the originals.

‡ I cannot refrain from transcribing the high-coloured words of Pandulphus Pisanus (p. 384): Hoc audiens inimicus pacis atque turbator jam fatus Centius Frajapane, more draconis immanissimi sibilans, et ab imis pectoribus trahens longa suspiria, accinctus retro gladio sine more cucurrit, valvas ac fores confregit. Ecclesiam furibundus intravit, inde custode remoto papam per gulam accepit, distraxit, pugnis calcibusque percussit, et tanquam brutum animal intra limen ecclesie

facious baron, burst into the assembly, furious and in arms; the cardinals were stripped, beaten, and trampled under foot; and he seized, without pity or respect, the vicar of Christ by the throat. Gelasius was dragged by his hair along the ground, buffeted with blows, wounded with spurs, and bound with an iron chain in the house of his brutal tyrant. An insurrection of the people delivered their bishop; the rival families opposed the violence of the Frangipani; and Cencio, who sued for pardon, repented of the failure, rather than of the guilt, of his enterprise. Not many days had elapsed, when the pope was again assaulted at the altar. While his friends and enemies were engaged in a bloody contest, he escaped in his sacerdotal garments. In this unworthy flight, which excited the compassion of the Roman matrons, his attendants were scattered or unhorsed; and, in the fields behind the church of St. Peter, his successor was found alone and half-dead with fear and fatigue. Shaking the dust from his feet, the *apostle* withdrew from a city in which his dignity was insulted and his person was endangered; and the vanity of sacerdotal ambition is revealed in the involuntary confession, that one emperor was more tolerable than twenty.\* These examples might suffice; but I cannot forget the sufferings of two pontiffs of the same age, the second and third of the name of Lucius. The former, as he ascended in battle-array to assault the Capitol, was struck on the temple by a stone, and expired in a few days. The latter was severely wounded in the persons of his servants. In a civil commotion, several of his priests had been made prisoners; and the inhuman Romans, reserving one as a guide for his brethren, put out their eyes, crowned them with ludicrous mitres, mounted them on asses with their faces to the tail, and extorted an oath, that, in this wretched condition, they should offer themselves as a lesson to the head

acriter calcaribus cruentavit; et latro tantum dominum per capillos et brachia, Jesu bono interim dormiente, detraxit ad domum, usque deduxit, inibi catenavit et inclusit.

\* Ego coram Deo et ecclesia dico, si unquam possibile esset, mallem unum imperatorem quam tot dominos. (Vit. Gelas. II. p. 398.) [Such was the "affection" of the Roman people for their sovereign pontiff! This domestic disrespect exposes the real impotence of those spiritual arms, before which distant nations crouched in terror. (See p. 344. 348.)—ED.]

of the church. Hope or fear, lassitude or remorse, the characters of the men, and the circumstances of the times, might sometimes obtain an interval of peace and obedience; and the pope was restored with joyful acclamations to the Lateran or Vatican, from whence he had been driven with threats and violence. But the root of mischief was deep and perennial; and a momentary calm was preceded and followed by such tempests as had almost sunk the bark of St. Peter. Rome continually presented the aspect of war and discord; the churches and palaces were fortified and assaulted by the factions and families; and, after giving peace to Europe, Calistus the Second alone had resolution and power to prohibit the use of private arms in the metropolis. Among the nations who revered the apostolic throne, the tumults of Rome provoked a general indignation; and, in a letter to his disciple, Eugenius the Third, St. Bernard, with the sharpness of his wit and zeal, has stigmatized the vices of the rebellious people.\* “Who is ignorant,” says the monk of Clairvaux, “of the vanity and arrogance of the Romans? a nation nursed in sedition, cruel, untractable, and scorning to obey, unless they are too feeble to resist. When they promise to serve, they aspire to reign; if they swear allegiance, they watch the opportunity of revolt; yet they vent their discontent in loud clamours, if your doors or your councils are shut against them. Dexterous in mischief, they have never learnt the science of doing good. Odious to earth and heaven, impious to God, seditious among themselves, jealous of their neighbours, inhuman to strangers, they love no one, by no one they are beloved; and while they wish to inspire fear, they live in base and continual apprehension. They will not submit; they know not how to govern; faithless to their superiors, intolerable to their equals, ungrateful to their benefactors, and alike impudent in their demands and their refusals. Lofty in promise, poor in execution; adulation and calumny, perfidy and treason, are the familiar arts of their policy.” Surely this dark

\* Quid tam notum seculis quam protervia et cervicositas Romanorum? Gens insueta paci, tumultui assueta, gens immitis et intracabilis usque adhuc, subdi nescia, nisi cum non valet resistere. (De Considerat. l. 4, c. 2, p. 441.) The saint takes breath, and then

portrait is not coloured by the pencil of Christian charity;\* yet the features, however harsh and ugly, express a lively resemblance of the Romans of the twelfth century.†

The Jews had rejected the Christ when he appeared among them in a plebeian character; and the Romans might plead their ignorance of his vicar when he assumed the pomp and pride of a temporal sovereign. In the busy age of the crusades, some sparks of curiosity and reason were rekindled in the Western world; the heresy of Bulgaria, the Paulician sect, was successfully transplanted into the soil of Italy and France; the Gnostic visions were mingled with the simplicity of the Gospel; and the enemies of the clergy reconciled their passions with their conscience, the desire of freedom with the profession of piety.‡ The trumpet of Roman liberty was first sounded by Arnold of Brescia,§ whose promotion in the Church was confined to the lowest rank, and who wore the monastic habit rather as a garb of poverty than as a uniform of obedience. His adversaries could not deny the wit and eloquence which they severely felt; they confess with reluctance the specious purity of his morals; and his errors were recommended to the public by a mixture of important and beneficial truths. In his theological studies, he had been the disciple of the famous and unfortunate Abelard,¶ who was likewise involved in the sus-

begins again: Hi, invisi terræ et cœlo, utrique injecere manus, &c. (p. 443.)

\* As a Roman citizen, Petrarch takes leave to observe, that Bernard, though a saint, was a man; that he might be provoked by resentment, and possibly repent of his hasty passion, &c. (Mémoires sur la Vie de Petrarque, tom. i. p. 330.)

† Baronius, in his index to the twelfth volume of his Annals, has found a fair and easy excuse. He makes two heads, of *Romani Catholici* and *Schismatici*: to the former he applies all the good, to the latter all the evil, that is told of the city.

‡ The heresies of the twelfth century may be found in Mosheim (Institut. Hist. Eccles. p. 419—427), who entertains a favourable opinion of Arnold of Brescia. In the sixth volume I have described the sect of the Paulicians, and followed their migration from Armenia to Thrace and Bulgaria, Italy and France.

§ The original pictures of Arnold of Brescia are drawn by Otho bishop of Frisingen (Chron. l. 7, c. 31, de Gestis Frederici I. l. 1, c. 27; l. 2, c. 21), and in the third book of the *Ligurinus*, a poem of Gunther, who flourished A.D. 1200, in the monastery of Paris near Basil. (Fabric. Bibliot. Latin. med. et infimæ Ætatis, tom. iii. p. 174, 175.) The long passage that relates to Arnold is produced by Guilliman (de Rebus Helveticis, l. 3, c. 5, p. 108).

¶ The wicked wit of Bayle was amused in composing, with much



picion of heresy; but the lover of Eloisa was of a soft and flexible nature; and his ecclesiastical judges were edified and disarmed by the humility of his repentance. From this master, Arnold most probably imbibed some metaphysical definitions of the Trinity, repugnant to the taste of the times; his ideas of baptism and the eucharist are loosely censured; but a *political* heresy was the source of his fame and misfortunes. He presumed to quote the declaration of Christ, that His kingdom is not of this world; he boldly maintained, that the sword and the sceptre were intrusted to the civil magistrate; that temporal honours and possessions were lawfully vested in secular persons; that the abbots, the bishops, and the pope himself must renounce either their state or their salvation; and that after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice, not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labours. During a short time, the preacher was revered as a patriot; and the discontent, or revolt, of Brescia against her bishop was the first-fruits of his dangerous lessons. But the favour of the people is less permanent than the resentment of the priest; and after the heresy of Arnold had been condemned by Innocent the Second,\* in the general council of the Lateran, the magistrates themselves were urged by prejudice and fear to execute the sentence of the church. Italy could no

levity and learning, the articles of ABELARD, FOULQUES, HELOISE, in his Dictionnaire Critique. The dispute of Abélard and St. Bernard, of scholastic and positive divinity, is well understood by Mosheim. (Institut. Hist. Eccles. p. 412—415.) [Abélard and Arnold were symptoms of the ferment that was working in the mass of society. The rising agitation had been perceived by Gregory VII. and Urban II.; and by turning it off to expend itself on the East, they averted the present danger. Fifty years had passed since that great effort, when the daring heresies of Arnold of Brescia warned Innocent II. that the spirit was not extinct, but proclaiming itself with more animation and boldness than ever. On this the monk Bernard was immediately employed to preach up a second crusade, which was synchronous with Arnold's ascendancy at Rome. Succeeding popes did not forget the lesson. See notes, ch. 58, 59, and 61.—ED.]

\* ——— Damnatu ab illo

Præsule, qui numeros vetitum contingere nostros  
Nomen ab *innocua* ducit laudabile vitâ.

We may applaud the dexterity and correctness of Liguinus, who turns the unpoetical name of Innocent II. into a compliment.

longer afford a refuge, and the disciple of Abelard escaped beyond the Alps, till he found a safe and hospitable shelter in Zurich, now the first of the Swiss cantons. From a Roman station,\* a royal villa, a chapter of noble virgins, Zurich had gradually increased to a free and flourishing city; where the appeals of the Milanese were sometimes tried by the imperial commissaries.† In an age less ripe for reformation, the precursor of Zuinglius was heard with applause; a brave and simple people imbibed and long retained the colour of his opinions; and his art, or merit, seduced the bishop of Constance, and even the pope's legate, who forgot, for his sake, the interest of their master and their order. Their tardy zeal was quickened by the fierce exhortations of St. Bernard;‡ and the enemy of the

\* A Roman inscription of *Statio Turicensis* has been found at Zurich (D'Anville, *Notice de l'Ancienne Gaule*, p. 642—644); but it is without sufficient warrant, that the city and canton have usurped, and even monopolised, the names of *Tigurum* and *Pagus Tigurinus*. [An equal right having been claimed for Uri and Zug to deduce their names and descent from the *Tigurini* of old, the citizens of Zürich invented for themselves a marvellously fabulous antiquity, which dated the origin of their city 2060 B.C. and the tale was repeated till it was believed. When the rational began to doubt, Scaliger appropriated even the inscription *GENIO PAG. TIGOR.* to *Wittisburg* or *Avenches*, the ancient *Aventicum*, near *Lake Morat*, where it was discovered. The Zürichers should be satisfied with going back to their Gothic ancestors. All ancient accounts represent the *Tigurini* as a Celtic tribe, and this appears probable from their having joined the great *Cymri* against Rome (*Eutropius*, l. 5. *Niebuhr*, *Lectures*, ii. 324). In *Cæsar's* time, some *Suevi* became masters of the country, which however retained its name; they built the town, those of the *Tigurini* having been all destroyed. (*Cæsar de Bell. Gall.* l. 5.) Other *Allemannic* tribes afterwards came in. The peasantry are, therefore, a mixed race, as their language proves. (*Malte Brun*, tom. vii. p. 567.) The three smaller cantons that had founded the Swiss confederation in 1308, awarded precedence to Zürich by a formal act, to mark their sense of so important an accession to their league in 1351.—ED.]

† *Guilliman* (*de Rebus Helveticis*, l. 3. c. 5, p. 106) recapitulates the donation (A.D. 833) of the emperor *Lewis the Pious* to his daughter the abbess *Hildegardis*. *Curtim nostram Turegum in ducatu Alamanniæ in pago Durgaugensi*, with villages, woods, meadows, waters, slaves, churches, &c. a noble gift. *Charles the Bold* gave the *jus monetæ*; the city was walled under *Otho I.*; and the line of the bishop of *Frisingen*,

*Nobile Turegum multarum copia rerum.*

is repeated with pleasure by the antiquaries of Zurich.

‡ *Bernard*. *Epistol*, 195, 196, tom. i. p. 187—190. Amidst his

church was driven, by persecution, to the desperate measure of erecting his standard in Rome itself, in the face of the successor of St. Peter.

Yet the courage of Arnold was not devoid of discretion; he was protected, and had perhaps been invited, by the nobles and people; and in the service of freedom, his eloquence thundered over the seven hills. Blending in the same discourse the texts of Livy and St. Paul, uniting the motives of gospel, and of classic, enthusiasm, he admonished the Romans, how strangely their patience and the vices of the clergy had degenerated from the primitive times of the church and the city. He exhorted them to assert the inalienable rights of men and Christians; to restore the laws and magistrates of the republic; to respect the *name* of the emperor; but to confine their shepherd to the spiritual government of his flock.\* Nor could his spiritual government escape the censure and control of the reformer; and the inferior clergy were taught, by his lessons, to resist the cardinals, who had usurped a despotic command over the twenty-eight regions, or parishes of Rome.† The revolution was not accomplished without rapine and violence, the effusion of blood, and the demolition of houses; the victorious faction was enriched with the spoils of the clergy and the adverse nobles. Arnold of Brescia enjoyed, or deplored, the effects of his mission; his reign continued above ten years, while two popes, Innocent the Second and Anastasius the Fourth, either trembled in the Vatican, or wandered as exiles in the adjacent cities. They were succeeded by a more vigorous and fortunate pontiff, Adrian the

invectives he drops a precious acknowledgment, *qui, utinam quam sanæ esset doctrinæ quam districtæ est vitæ*. He owns that Arnold would be a valuable acquisition for the church. [He said that Arnold's words were honey, but his doctrine poison.—ED.]

\* He advised the Romans,

Consiliis armisque suis moderamina summa  
Arbitrio tractare suo: nil juris in hâc re  
Pontifici summo, modicum concedere regi  
Suadebat populo. Sic læsâ stultus utrâque  
Majestate, reum geminæ se fecerat aulæ.

Nor is the poetry of Gunther different from the prose of Otho.

† See Baronius (A.D. 1148, No. 38, 39) from the Vatican MSS. He loudly condemns Arnold (A.D. 1141, No. 3) as the father of the political heretics, whose influence then hurt him in France.

Fourth,\* the only Englishman who has ascended the throne of St. Peter; and whose merit emerged from the mean condition of a monk, and almost a beggar, in the monastery of St. Alban's. On the first provocation, of a cardinal killed or wounded in the streets, he cast an interdict on the guilty people; and, from Christmas to Easter, Rome was deprived of the real or imaginary comforts of religious worship. The Romans had despised their temporal prince; they submitted, with grief and terror, to the censures of their spiritual father; their guilt was expiated by penance, and the banishment of the seditious preacher was the price of their absolution.† But the revenge of Adrian was yet unsatisfied, and the approaching coronation of Frederic Barbarossa was fatal to the bold reformer, who had offended, though not in an equal degree, the heads of the church and state. In their interview at Viterbo, the pope represented to the emperor the furious ungovernable spirit of the Romans; the insults, the injuries, the fears, to which his person and his clergy were continually exposed; and the pernicious tendency of the heresy of Arnold, which must subvert the principles of civil, as well as ecclesiastical, subordination. Frederic was convinced by these arguments, or tempted by the desire of the imperial crown; in the balance of ambition, the innocence or life of an individual is of small account; and their common enemy was sacrificed to a moment of political concord. After his retreat from Rome, Arnold had been protected by the viscounts of Campania, from whom he was extorted by the power of Cæsar; the prefect of the city pronounced his sentence; the martyr of freedom was burnt alive in the presence of a careless and ungrateful people; and his ashes were cast into the Tiber, lest the heretics should collect and worship the relics of their master.‡ The clergy triumphed in his death; with

\* The English reader may consult the *Biographia Britannica*, ADRIAN IV. but our own writers have added nothing to the fame or merits of their countryman.

† [The evanescence of popular enthusiasm, already noticed (vol. vi. p. 484), is seen here under another aspect. Even in their own cause, the fickle multitude are wearied by excitement, and forsake their leaders.—ED.]

‡ Besides the historian and poet already quoted, the last adventures of Arnold are related by the biographer of Adrian IV. (*Muratori, Script. Rerum. Ital. tom. iii. p. 1, p. 441, 442.*) [The people were not quite so "careless and ungrateful." Arnold was led forth from his

his ashes, his sect was dispersed; his memory still lived in the minds of the Romans. From his school they had probably derived a new article of faith, that the metropolis of the Catholic church is exempt from the penalties of excommunication and interdict. Their bishops might argue, that the supreme jurisdiction, which they exercised over kings and nations, more especially embraced the city and diocese of the prince of the apostles. But they preached to the winds, and the same principle that weakened the effect, must temper the abuse, of the thunders of the Vatican.

The love of ancient freedom has encouraged a belief, that as early as the tenth century, in their first struggles against the Saxon Othos, the commonwealth was vindicated and restored by the senate and people of Rome; that two consuls were annually elected among the nobles, and that ten or twelve plebeian magistrates revived the name and office of the tribunes of the commons.\* But this venerable structure disappears before the light of criticism. In the darkness of the middle ages, the appellations of senators, of consuls, of the sons of consuls, may sometimes be discovered.† They were bestowed by the emperors, or assumed by the most powerful citizens, to denote their rank, their honours,‡

prison and bound to the stake at a very early hour, while they yet slept. When they were awakened by the intelligence, they rushed to rescue him, but were repulsed by an overwhelming military force. —ED.]

\* Ducange (*Gloss. Latinitatis mediæ et infimæ ætatis*, *DECARCHONES*, tom. ii. p. 726) gives me a quotation from Blondus (*decad. 2, l. 2*); *Duo consules ex nobilitate quotannis fiebant, qui ad vetustum consulum exemplar summæ rerum præessent*. And in Sigonius (*de Regno Italiæ*, l. 6, opp. tom. ii. p. 400) I read of the consuls and tribunes of the tenth century. Both Blondus, and even Sigonius, too freely copied the classic method of supplying, from reason or fancy, the deficiency of records.

† In the panegyric of Berengarius (*Muratori, Script. Rer. Ital.* tom. ii. p. 1, p. 408) a Roman is mentioned as *consulis natus* in the beginning of the tenth century. Muratori (*dissert. 5*) discovers in the year 952 and 956, Gratianus in *Dei nomine consul et dux*, Georgius *consul et dux*; and in 1015, Romanus, brother of Gregory VIII. proudly, but vaguely, styles himself *consul et dux, et omnium Romanorum senator*. [Gibbon is here in error: Gregory VIII. was not pope till 1187, and Romanus was not his brother, but brother of Benedict VIII., and afterwards pope John XIX., so notorious for simony, that Baronius wished to exclude him from his list of popes. Muratori, *Annal.* xiii. 407; xiv. 3. The revival of these titles by Alberic in 932, has been already noticed by Gibbon, vol. v. p. 423.—ED.]

‡ As late as the tenth century, the Greek emperors conferred on the dukes of Venice, Naples, Amalphi,

and perhaps the claim of a pure and patrician descent; but they float on the surface, without a series or a substance; the titles of men, not the orders of government;\* and it is only from the year of Christ 1144, that the establishment of the senate is dated, as a glorious era, in the acts of the city. A new constitution was hastily framed by private ambition, or popular enthusiasm; nor could Rome, in the twelfth century, produce an antiquary to explain, or a legislator to restore, the harmony and proportions of the ancient model. The assembly of a free, of an armed, people will ever speak in loud and weighty acclamations. But the regular distribution of the thirty-five tribes, the nice balance of the wealth and numbers of the centuries, the debates of the adverse orators, and the slow operation of votes and ballots, could not easily be adapted by a blind multitude, ignorant of the arts, and insensible of the benefits, of legal government. It was proposed by Arnold to revive and discriminate the equestrian order; but what could be the motive or measure of such distinction? † The pecuniary qualification of the knights must have been reduced to the poverty of the times; those times no longer required their civil functions of judges and farmers of the revenue; and their primitive duty, their military service on horseback, was more nobly supplied by feudal tenures and the spirit of chivalry. The jurisprudence of the republic was useless and

&c. the title of *ὑπατος*, or consul (see Chron. Sagornini, *passim*); and the successors of Charlemagne would not abdicate any of their prerogative. But, in general, the names of *consul* and *senator*, which may be found among the French and Germans, signify no more than count and lord. (*Signeur*, Ducange, Glossar.) The monkish writers are often ambitious of fine classic words. [The mayors, aldermen, and councillors of our ancient municipalities, were styled "Prætor et Senatores" by Latin orators. Those institutions, in their best days, were nurseries of a freedom better than Rome ever possessed. It is remarkable that *priest*, *signor*, and *alderman*, are all derived originally from the same idea expressed in different languages.—ED.]

\* The most constitutional form is a diploma of Otho III. (A.D. 998) *Consulibus senatûs populique Romani*; but the act is probably spurious. At the coronation of Henry I. A.D. 1014, the historian Dithmar (apud Muratori, *dissert.* 23) describes him, a *senatoribus duodecim vallatum, quorum sex rasi barbâ, alii prolixâ, mystice incedebant cum baculis*. The senate is mentioned in the panegyric of Berengarius (p. 406).

† In ancient Rome, the equestrian order was not ranked with the senate and people as a third branch of the republic till the consulship of Cicero, who assumes the

unknown; the nations and families of Italy, who lived under the Roman and Barbaric laws, were insensibly mingled in a common mass; and some faint tradition, some imperfect fragments, preserved the memory of the code and pandects of Justinian. With their liberty, the Romans might doubtless have restored the appellation and office of consuls; had they not disdained a title so promiscuously adopted in the Italian cities, that it has finally settled on the humble station of the agents of commerce in a foreign land.\* But the rights of the tribunes, the formidable word that arrested the public counsels, suppose or must produce a legitimate democracy. The old patricians were the subjects, the modern barons the tyrants, of the state; nor would the enemies of peace and order, who insulted the vicar of Christ, have long respected the unarmed sanctity of a plebeian magistrate.†

In the revolution of the twelfth century, which gave a new existence and era to Rome, we may observe the real and important events that marked or confirmed her political independence. I. The Capitoline hill, one of her seven eminences,‡ is about four hundred yards in length, and two

merit of the establishment. (Plin. Hist. Natur. 33. 3. Beaufort, République Romaine, tom. i. p. 144—155.)

\* [The first commercial *consuls* were appointed by the great trading cities of Italy, to protect their interests at Constantinople and rule their countrymen who frequented the great market of the East. They were magistrates, armed with the full powers of the chiefs of their respective states, "exceptis tamen majoribus criminibus." (Ducange, l. 1008.) They were elected annually, and were termed consuls after the magistrates whom they represented. The Venetians called them *bajuli*, or bailiffs. (Pachymer de Mich. Palæol. l. 2, c. 32.) As international law became more explicit and effective, their powers were restricted and their dignity lowered; but the name of consul still records what they once were.—ED.]

† The republican plan of Arnold of Brescia is thus stated by Gunther :

Quin etiam titulos urbis renovare vetustos;  
 Nomine plebeio secernere nomen equestre,  
 Jura tribunorum, sanctum reparare senatum,  
 Et senio fessas mutasque reponere leges.  
 Lapsa ruinosis, et adhuc pendentia muris  
 Reddere primævo Capitolia prisca nitore.

But of these reformations, some were no more than ideas, others no more than words.

‡ After many disputes among the antiquaries of Rome, it seems determined, that the summit of the Capitoline hill next the river is strictly the Mons Tarpeius, the Arx; and that on the other summit, the church and convent of Ara Cœli, the

hundred in breadth. A flight of a hundred steps led to the summit of the Tarpeian rock; and far steeper was the ascent before the declivities had been smoothed, and the precipices filled by the ruins of fallen edifices. From the earliest ages, the Capitol had been used as a temple in peace, a fortress in war: after the loss of the city, it maintained a siege against the victorious Gauls; and the sanctuary of empire was occupied, assaulted and burnt, in the civil wars of Vitellius and Vespasian.\* The temples of Jupiter and his kindred deities had crumbled into dust; their place was supplied by monasteries and houses; and the solid walls, the long and shelving porticoes, were decayed or ruined by the lapse of time. It was the first act of the Romans, an act of freedom, to restore the strength, though not the beauty, of the Capitol; to fortify the seat of their arms and counsels; and as often as they ascended the hill, the coldest minds must have glowed with the remembrance of their ancestors. II. The first Cæsars had been invested with the exclusive coinage of the gold and silver; to the senate they abandoned the baser metal of bronze or copper.† The emblems and legends were inscribed on a more ample field by the genius of flattery; and the prince was relieved from the care of celebrating his own virtues. The successors of Diocletian despised even the flattery of the senate; their royal officers at Rome, and in the provinces, assumed the sole direction of the mint; and the same prerogative was inherited by the Gothic kings of Italy, and the long series of

barefoot friars of St. Francis occupy the temple of Jupiter. (Nardini, *Roma Antica*, l. 5, c. 11—16.) [See note at the second page of ch. 71.—ED.]

\* Tacit. Hist. 3. 69, 70.

† This partition of the noble and baser metals between the emperor and senate must however be adopted, not as a positive fact, but as the probable opinion of the best antiquaries. (See the *Science des Medailles* of the Père Joubert, tom. ii. p. 208—211, in the improved and scarce edition of the Baron de la Bastie.) [The baser metal was here the most important. From the earliest ages of Rome, the copper coinage was the national standard of value; no transfer of property, except the most trifling, was valid, unless the agreed number of *Ase*s were weighed and delivered in the presence of witnesses. (See Notes, ch. 44. vol. v. p. 64 and 93.) This national coinage the emperors wisely left under the care of the Senate; it bore the letters *s. c.* to denote that it was issued and regulated *ex Senatûs Consulto*; and it was often used as a public record of victories gained and countries conquered by the Roman arms. Humphreys, *Coin Coll. Man.* 250—312, and Addison's Works, vol. i. p. 263. Bohn's editions.—ED.]



the Greek, the French, and the German dynasties. After an abdication of eight hundred years, the Roman senate asserted this honourable and lucrative privilege; which was tacitly renounced by the popes, from Paschal the Second to the establishment of their residence beyond the Alps. Some of these republican coins of the twelfth and thirteenth centuries are shewn in the cabinets of the curious. On one of these, a gold medal, Christ is depicted holding in his left hand a book with this inscription: "THE VOW OF THE ROMAN SENATE AND PEOPLE: ROME THE CAPITAL OF THE WORLD;" on the reverse, St. Peter delivering a banner to a kneeling senator in his cap and gown, with the name and arms of his family impressed on a shield.\* III. With the empire, the prefect of the city had declined to a municipal officer; yet he still exercised in the last appeal the civil and criminal jurisdiction; and a drawn sword, which he received from the successors of Otho, was the mode of his investiture and the emblem of his functions.† The dignity was confined to the noble families of Rome; the choice of the people was ratified by the pope; but a triple oath of fidelity must have often em-

\* In his twenty-seventh dissertation on the Antiquities of Italy (tom. ii. p. 559—569), Muratori exhibits a series of the senatorian coins, which bore the obscure names of *Affortiatii*, *Infortiatii*, *Provisini*, *Paparini*. During this period, all the popes, without excepting Boniface VIII. abstained from the right of coining, which was resumed by his successor Benedict XI. and regularly exercised in the court of Avignon. [The privilege granted by Charlemagne to Adrian I. (see note, p. 343) does not appear to have been revoked by any succeeding emperors. From 1199 to 1303 the popes had no authority in Rome; the coins of that period are inscribed *Senat. Popul. Q. R.*, accompanied by the name of the Senator who was at the time governor of the city. Their names are generally obscure; but among them is seen, in 1253, that of Brancaloneo; and after him, in the time of Charles of Anjou, the Roman coins have on one side a lion and fleur-de-lys, with the inscription *CAROLUS REX. SENATOR URBS*; and on the other a crowned female figure holding a globe and palm-branch, surrounded by the legend, *ROMA CAPUT MUNDI S. P. Q. R.* The series of papal coins recommences with Clement V. Humphreys, p. 514.—ED.]

† A German historian, Gerard of Reichersperg (in Baluz. Miscell. tom. v. p. 64, apud Schmidt, Hist. des Allemands, tom. iii. p. 265), thus describes the constitution of Rome in the eleventh century: *Grandiora urbis et orbis negotia spectant ad Romanum pontificem itemque ad Romanum imperatorem; sive illius vicarium urbis prefectum, qui de sua dignitate respicit utrumque, videlicet dominum papam cui facit hominum, et dominum imperatorem a quo accipit sue potestatis insigne, scilicet gladium exertum.*

barrassed the prefect in the conflict of adverse duties.\* A servant, in whom they possessed but a third share, was dismissed by the independent Romans; in his place they elected a patrician; but this title, which Charlemagne had not disdained, was too lofty for a citizen or a subject; and, after the first fervour of rebellion, they consented without reluctance to the restoration of the prefect. About fifty years after this event, Innocent the Third, the most ambitious, or at least the most fortunate, of the pontiffs, delivered the Romans and himself from this badge of foreign dominion; he invested the prefect with a banner instead of a sword, and absolved him from all dependence of oaths or service to the German emperors.† In his place an ecclesiastic, a present or future cardinal, was named by the pope to the civil government of Rome; but his jurisdiction has been reduced to a narrow compass; and in the days of freedom, the right or exercise was derived from the senate and people. IV. After the revival of the senate,‡ the conscript fathers (if I may use the expression) were invested with the legislative and executive power; but their views seldom reached beyond the present day; and that day was most frequently disturbed by violence and tumult. In its utmost plenitude, the order or assembly consisted of fifty-six senators,§ the most eminent of whom were distinguished by the title of counsellors: they were nominated, perhaps annually, by the people; and a previous choice of their electors, ten persons in each region, or parish, might afford a basis for a free and permanent constitution. The popes, who in this

\* The words of a contemporary writer (Pandulph. Pisan. in Vit. Paschal. II. p. 357, 358) describe the election and oath of the prefect in 1118, *inconsultis patribus . . . . . loca præfectoria . . . . . Laudes præfectoriæ . . . . . comitorum applausum . . . . . juraturum populo in ambonem sublevant . . . . . confirmari eum in urbe præfectum petunt.*

† *Urbs præfectum ad ligiam fidelitatem recepit, et per mantum quod illi donavit de præfecturâ eum publice investivit, qui usque ad id tempus juramento fidelitatis imperatori fuit obligatus, et ab eo præfecturæ tenuit honorem.* (Gesta Innocent. III. in Muratori, tom. iii. p. 1, p. 487.)

‡ See Otho. Frising. Chron. 7. 31, de Gest. Frederic. I. l. 1, c. 27. [Muratori (Annal. xiii. 408) makes it appear that the functions of the revived senate were very limited. Quoting more fully the passage in Gerard of Reichersperg (see preceding page), he includes words omitted by Gibbon: speaking of the senate that writer says: "Grandiora urbis et orbis negotia longe superexcedunt eorum judicia."—ED.]

§ Our countryman, Roger Hoveden, speaks of the single senators,

tempest submitted rather to bend than to break, confirmed, by treaty, the establishment and privileges of the senate, and expected from time, peace, and religion, the restoration of their government. The motives of public and private interest might sometimes draw from the Romans an occasional and temporary sacrifice of their claims; and they renewed their oath of allegiance to the successor of St. Peter and Constantine, the lawful head of the church and the republic.\*

The union and vigour of a public council was dissolved in a lawless city; and the Romans soon adopted a more strong and simple mode of administration. They condensed the name and authority of the senate in a single magistrate, or two colleagues; and as they were changed at the end of a year, or of six months, the greatness of the trust was compensated by the shortness of the term. But in this transient reign, the senators of Rome indulged their avarice and ambition; their justice was perverted by the interest of their family and faction; and as they punished only their enemies, they were obeyed only by their adherents. Anarchy, no longer tempered by the pastoral care of their bishop, admonished the Romans that they were incapable of governing themselves; and they sought abroad those blessings which they were hopeless of finding at home. In the same age, and from the same motives, most of the Italian republics were prompted to embrace a measure, which, however strange it may seem, was adapted to their situation, and productive of the most salutary effects.† They chose in some foreign but friendly city, an impartial magistrate of noble birth and unblemished character, a soldier and a statesman, recommended by the voice of fame and his country, to whom they

of the *Capuzzi* family &c. quorum temporibus melius regebatur Roma quam nunc (A.D. 1194) est temporibus lvi. senatorum. (Ducange, Gloss. tom. vi. p. 191. SENATORES.) \* Muratori (Dissert. 42, tom. iii. p. 785—788) has published an original treaty: Concordia inter D. nostrum papam Clementem III. et senatores populi Romani super regalibus et aliis dignitatibus urbis, &c. anno 44<sup>o</sup> senatûs. The senate speaks, and speaks with authority: Redimus ad præsens . . . . habebimus . . . . dabitur presbyteria . . . . jurabimus pacem et fidelitatem, &c. A chartula de Tenementis Tusculani, dated in the forty-seventh year of the same era, and confirmed decreto amplissimi ordinis senatûs, acclamatione P. R. publice Capitolio consistentis. It is there we find the difference of senatores consiliarii and simple senators. Muratori, dissert. 42, tom. iii. p. 787—789.)

† Muratori (dissert. 45, tom. iv. p. 64—92) has fully explained this

delegated, for a time, the supreme administration of peace and war. The compact between the governor and the governed was sealed with oaths and subscriptions; and the duration of his power, the measure of his stipend, the nature of their mutual obligations, were defined with scrupulous precision. They swore to obey him as their lawful superior; he pledged his faith to unite the indifference of a stranger with the zeal of a patriot. At his choice, four or six knights and civilians, his assessors in arms and justice, attended the *podesta*,\* who maintained, at his own expense, a decent retinue of servants and horses; his wife, his son, his brother, who might bias the affections of the judge, were left behind; during the exercise of his office, he was not permitted to purchase land, to contract an alliance, or even to accept an invitation in the house of a citizen; nor could he honourably depart till he had satisfied the complaints that might be urged against his government.

It was thus, about the middle of the thirteenth century; that the Romans called from Bologna the senator Branca-leone,† whose fame and merit have been rescued from oblivion by the pen of an English historian. A just anxiety for his reputation, a clear foresight of the difficulties of the

mode of government; and the *Oculus Pastoralis*, which he has given at the end, is a treatise or sermon on the duties of these foreign magistrates.

\* In the Latin writers, at least of the silver age, the title of *potestas* was transferred from the office to the magistrate:

Hujus qui trahitur prætextam sumere mavis;  
An Fidenarum Gabiorumque esse *potestas*.

(Juvenal. Satir. 10. 99.)

[The *podesta* was a magistrate introduced by the emperor Frederic Barbarossa after the diet of Roncaglia, to control the consuls of the municipal cities. When the treaty of Constance had restored the independence of those republics, they continued to appoint for themselves an officer, so requisite to curb their domestic factions, and administer justice with impartiality and firmness. For full particulars respecting his origin, duties, responsibilities, and honours, see Hallam's Middle Ages, i. 349. 386—388. This form of Italian local government is also noticed by Pachymer, de Mich. Palæol. 2. 32. But he did not clearly understand it.—ED.]

† See the life and death of Brancaleone, in the *Historia Major* of Matthew Paris, p. 741. 757. 792. 797. 799. 810. 823. 833. 836. 840. The multitude of pilgrims and suitors connected Rome and St. Albans; and the resentment of the English clergy prompted them to rejoice whenever the popes were humbled and oppressed. [The passages in which Matthew Paris relates the history of Brancaleone, are to be found in Bohn's Translation, vol. iii. p. 167—308.—ED.]

task, had engaged him to refuse the honour of their choice ; the statutes of Rome were suspended, and his office prolonged to the term of three years. By the guilty and licentious he was accused as cruel ; by the clergy he was suspected as partial ; but the friends of peace and order applauded the firm and upright magistrate by whom those blessings were restored ; no criminals were so powerful as to brave, so obscure as to elude, the justice of the senator. By his sentence, two nobles of the Annibaldi family were executed on a gibbet ; and he inexorably demolished, in the city and neighbourhood, one hundred and forty towers, the strong shelters of rapine and mischief. The bishop, as a simple bishop, was compelled to reside in his diocese ; and the standard of Brancaleone was displayed in the field with terror and effect. His services were repaid by the ingratitude of a people unworthy of the happiness which they enjoyed. By the public robbers, whom he had provoked for their sake, the Romans were excited to depose and imprison their benefactor ; nor would his life have been spared, if Bologna had not possessed a pledge for his safety. Before his departure, the prudent senator had required the exchange of thirty hostages of the noblest families of Rome ; on the news of his danger, and at the prayer of his wife, they were more strictly guarded ; and Bologna, in the cause of honour, sustained the thunders of a papal interdict. This generous resistance allowed the Romans to compare the present with the past ; and Brancaleone was conducted from the prison to the Capitol amidst the acclamations of a repentant people. The remainder of his government was firm and fortunate ; and as soon as envy was appeased by death, his head, enclosed in a precious vase, was deposited on a lofty column of marble.\*

The impotence of reason and virtue recommended in Italy a more effectual choice ; instead of a private citizen,

\* Matthew Paris thus ends his account : *Caput vero ipsius Brancaleonis in vase pretioso super marmoream columnam collocatum, in signum sui valoris et probitatis, quasi reliquias, superstitione nimis et pompose sustulerunt. Fuerat enim superbiorum potentium et malefactorum urbis malleus et exstirpator, et populi protector et defensor, veritatis et justitiæ imitator et amator* (p. 840). A biographer of Innocent IV. (Muratori, *Script.* tom. iii. p. 1, p. 591, 592) draws a less favourable portrait of this Ghibeline senator.

to whom they yielded a voluntary and precarious obedience, the Romans elected for their senator some prince of independent power, who could defend them from their enemies and themselves. Charles of Anjou and Provence, the most ambitious and warlike monarch of the age, accepted at the same time the kingdom of Naples from the pope, and the office of senator from the Roman people.\* As he passed through the city, in his road to victory, he received their oath of allegiance, lodged in the Lateran palace, and smoothed in a short visit the harsh features of his despotic character. Yet even Charles was exposed to the inconstancy of the people, who saluted with the same acclamations the passage of his rival, the unfortunate Conradin; and a powerful avenger, who reigned in the Capitol, alarmed the fears and jealousy of the popes. The absolute term of his life was superseded by a renewal every third year; and the enmity of Nicholas the Third obliged the Sicilian king to abdicate the government of Rome. In his Bull, a perpetual law, the imperious pontiff asserts the truth, validity, and use, of the donation of Constantine, not less essential to the peace of the city than to the independence of the church; establishes the annual election of the senator; and formally disqualifies all emperors, kings, princes, and persons of an eminent and conspicuous rank.† This prohibitory clause was repealed in his own behalf by Martin the Fourth, who humbly solicited the suffrage of the Romans. In the presence, and by the authority of the people, two electors conferred, not on the pope, but on the noble and faithful Martin, the dignity of senator, and the supreme administration of the republic,‡ to hold during his natural life, and to exercise at pleasure by himself or his deputies.

\* The election of Charles of Anjou to the office of perpetual senator of Rome is mentioned by the historians in the eighth volume of the collection of Muratori, by Nicholas de Jamsilla (p. 592), the monk of Padua (p. 724), Sabas Malaspina (l. 2, c. 9, p. 808), and Ricordano Malespini (c. 177, p. 999).

† The high-sounding Bull of Nicholas III. which founds his temporal sovereignty on the donation of Constantine, is still extant; and as it has been inserted by Boniface VIII. in the *Sexte* of the Decretals, it must be received by the Catholics, or at least by the Papists, as a sacred and perpetual law.

‡ I am indebted to Fleury (Hist. Ecclés. tom. xviii. p. 306) for an extract of this Roman act, which he has taken from the Ecclesiastical Annals of Odericus Raynaldus, A.D. 1281, No. 14, 15.

About fifty years afterwards, the same title was granted to the emperor Lewis of Bavaria; and the liberty of Rome was acknowledged by her two sovereigns, who accepted a municipal office in the government of their own metropolis.

In the first moments of rebellion, when Arnold of Brescia had inflamed their minds against the church, the Romans artfully laboured to conciliate the favour of the empire, and to recommend their merit and services in the cause of Cæsar. The style of their ambassadors to Conrad the Third and Frederic the First, is a mixture of flattery and pride, the tradition and the ignorance of their own history.\* After some complaint of his silence and neglect, they exhort the former of these princes to pass the Alps, and assume from their hands the imperial crown. "We beseech your majesty, not to disdain the humility of your sons and vassals, not to listen to the accusations of our common enemies, who calumniate the senate as hostile to your throne, who sow the seeds of discord, that they may reap the harvest of destruction. The pope and the *Sicilian* are united in an impious league to oppose *our* liberty and *your* coronation. With the blessing of God, our zeal and courage has hitherto defeated their attempts. Of their powerful and factious adherents, more especially the Frangipani, we have taken by assault the houses and turrets; some of these are occupied by our troops, and some are levelled with the ground. The Milvian bridge, which they had broken, is restored and fortified for your safe passage; and your army may enter the city without being annoyed from the castle of St. Angelo. All that we have done, and all that we design, is for your honour and service, in the loyal hope, that you will speedily appear in person, to vindicate those rights which have been invaded by the clergy, to revive the dignity of the empire, and to surpass the fame and glory of your predecessors. May you fix your residence in Rome, the capital of the world; give laws to Italy

\* These letters and speeches are preserved by Otho, bishop of Frisingen (Fabric. Bibliot. Lat. med. et infim. tom. v. p. 186, 187), perhaps the noblest of historians: he was son of Leopold, marquis of Austria; his mother Agnes was daughter of the emperor Henry IV., and he was half-brother and uncle to Conrad III. and Frederic I. He has left, in seven books, a Chronicle of the Times: in two, the *Gesta Frederici I.*

and the Teutonic kingdom; and imitate the example of Constantine and Justinian,\* who, by the vigour of the senate and people, obtained the sceptre of the earth.”† But these splendid and fallacious wishes were not cherished by Conrad the Franconian, whose eyes were fixed on the Holy Land, and who died without visiting Rome, soon after his return from the Holy Land.

His nephew and successor, Frederic Barbarossa, was more ambitious of the imperial crown; nor had any of the successors of Otho acquired such absolute sway over the kingdom of Italy. Surrounded by his ecclesiastical and secular princes, he gave audience in his camp at Sutri to the ambassadors of Rome, who thus addressed him in a free and florid oration: “Incline your ear to the queen of cities; approach with a peaceful and friendly mind the precincts of Rome, which has cast away the yoke of the clergy, and is impatient to crown her legitimate emperor. Under your auspicious influence, may the primitive times be restored. Assert the prerogatives of the eternal city, and reduce under her monarchy the insolence of the world. You are not ignorant, that, in former ages, by the wisdom of the senate, by the valour and discipline of the equestrian order, she extended her victorious arms to the East and West, beyond the Alps, and over the islands of the ocean. By our sins, in the absence of our princes, the noble institution of the senate has sunk in oblivion; and with our prudence, our strength has likewise decreased. We have revived the senate and the equestrian order; the counsels of the one, the arms of the other, will be devoted to your person and the service of the empire. Do you not hear the language of the Roman matron? You were a guest, I have adopted you as a citizen; a Transalpine stranger, I have elected you for my sovereign;‡ and given you myself and all that is mine. Your first and most sacred duty is to swear and subscribe that you will shed your blood for the

the last of which is inserted in the sixth volume of Muratori's historians.

\* We desire (said the ignorant Romans) to restore the empire in eum statum quo fuit tempore Constantini et Justiniani, qui totum orbem vigore senatus et populi Romani suis tenuere manibus.

† Otho Frising. de Gestis Frederici I. l. 1, c. 28, p. 662—664.

‡ Hospes eras, civem feci. Advena fuisti ex Transalpinis partibus; principem constitui.



republic; that you will maintain in peace and justice the laws of the city, and the charters of your predecessors; and that you will reward with five thousand pounds of silver, the faithful senators who shall proclaim your titles in the Capitol. With the name, assume the character of Augustus." The flowers of Latin rhetoric were not yet exhausted; but Frederic, impatient of their vanity, interrupted the orators in the high tone of royalty and conquest. "Famous indeed have been the fortitude and wisdom of the ancient Romans; but your speech is not seasoned with wisdom, and I could wish that fortitude were conspicuous in your actions. Like all sublunary things, Rome has felt the vicissitudes of time and fortune. Your noblest families were translated to the East, to the royal city of Constantine; and the remains of your strength and freedom have long since been exhausted by the Greeks and Franks. Are you desirous of beholding the ancient glory of Rome, the gravity of the senate, the spirit of the knights, the discipline of the camp, the valour of the legions? you will find them in the German republic. It is not empire, naked and alone; the ornaments and virtues of empire have likewise migrated beyond the Alps to a more deserving people.\* They will be employed in your defence, but they claim your obedience. You pretend that myself or my predecessors have been invited by the Romans; you mistake the word; they were not invited; they were implored. From its foreign and domestic tyrants, the city was rescued by Charlemagne and Otho, whose ashes repose in our country; and their dominion was the price of your deliverance. Under that dominion your ancestors lived and died. I claim by the right of inheritance and possession, and who shall dare to extort you from my hands? Is the hand of the Franks † and Germans enfeebled by age? Am I van-

\* Non cessit nobis nudum imperium, virtute sua amictum venit, ornamenta sua secum traxit. Penes nos sunt consules tui, &c. Cicero or Livy would not have rejected these images, the eloquence of a Barbarian, born and educated in the Hercynian forest.

† Otho of Frisingen, who surely understood the language of the court and diet of Germany, speaks of the Franks in the twelfth century as the reigning nation (Proceres Franci, equites Franci, manus Francorum); he adds, however, the epithet of *Teutonici*. [The Franks who conquered Gaul were but a small portion of that people. The main body remained in Germany, and occupied extensive territories,

quished? Am I a captive? Am I not encompassed with the banners of a potent and invincible army? You impose conditions on your master; you require oaths; if the conditions are just, an oath is superfluous; if unjust, it is criminal. Can you doubt my equity? It is extended to the meanest of my subjects. Will not my sword be unsheathed in the defence of the Capitol? By that sword the northern kingdom of Denmark has been restored to the Roman empire. You prescribe the measure and the objects of my bounty, which flows in a copious but a voluntary stream. All will be given to patient merit; all will be denied to rude importunity.”\* Neither the emperor nor the senate could maintain these lofty pretensions of dominion and liberty. United with the pope, and suspicious of the Romans, Frederic continued his march to the Vatican; his coronation was disturbed by a sally from the Capitol; and if the numbers and valour of the Germans prevailed in the bloody conflict, he could not safely encamp in the presence of a city of which he styled himself the sovereign. About twelve years afterwards, he besieged Rome, to seat an anti-pope in the chair of St. Peter; and twelve Pisan galleys were introduced into the Tiber; but the senate and people were saved by the arts of negotiation and the progress of disease; nor did Frederic or his successors reiterate the hostile attempt. Their laborious reigns were exercised by the popes, the crusades, and the independence of Lombardy and Germany; they courted the alliance of the Romans; and Frederic the Second offered in the Capitol

(See note, p. 94.) These were in time distinguished from their great Western colony by the designation of *Ost Franken*, Eastern Franks, and after the breaking up of Charlemagne's empire, gave their name (latinized into Austrasia) to the Germanic portion, which was allotted to his grandson Louis. In the subsequent partitions of this kingdom, the *Ost Franken* continued to be prominent actors; their wars with the Saxons, Thuringians, &c. and their other transactions, are recorded in the Chronicles of Engelhuis and Botho (Leibnitz, Script. Brun. i. 1093; and iii. 368). In A.D. 912 they constituted, under Eberhard, the duchy of *Franken* or Franconia, which from A.D. 1024 to 1138, gave to Germany a dynasty of emperors. Barbarossa and his historian might, therefore, very appropriately set forth the courage and pre-eminence of the German Franks.—ED.]

\* Otho Frising. de Gestis Frederici I. l. 2, c. 22, p. 720—723. These original and authentic acts I have translated and abridged with freedom, yet with fidelity.

the great standard, the *Caroccio* of Milan.\* After the extinction of the house of Swabia, they were banished beyond the Alps; and their last coronations betrayed the impotence and poverty of the Teutonic Cæsars.†

Under the reign of Adrian, when the empire extended from the Euphrates to the ocean, from mount Atlas to the Grampian hills, a fanciful historian‡ amused the Romans with the picture of their infant wars. "There was a time," says Florus, "when Tibur and Præneste, our summer retreats, were the objects of hostile vows in the Capitol, when

\* From the chronicles of Ricobaldo and Francis Pipin, Muratori (dissert. 26, tom. ii. p. 492) has transcribed this curious fact, with the doggerel verses that accompanied the gift.

Urbs, decus orbis, ave! victus tibi destinor, ave!  
 Currus ab Augusto Frederico Cæsare justo.  
 Fle, Mediolanum! jam sentis spernere vanum  
 Imperii vires, proprias tibi tollere vires.  
 Ergo triumphorum potes, urbs, memor esse priorum  
 Quos tibi mittebant reges qui bella gerebant.

Ne si dee tacere (I now use the Italian Dissertations, tom. i. p. 444) che nell' anno 1727, una copia desso Caroccio in marmo dianzi ignoto si scopri nel Campidoglio, presso alle carcere di quel luogo, dove Sisto V. l'avea fatto rinchiudere. — Stava esso posto sopra quatro colonne di marmo fino colla sequente iscrizione, &c. to the same purpose as the old inscription. [The *Caroccio* was the car on which, adhering to the ancient custom of their Lombard forefathers, the Milanese raised and transported their standard. Refer to Gibbon's note (ch. 49, vol. v. p. 427), which elucidates what is here obscurely expressed. The other Lombard cities used the same. The Caroccium is described by Muratori (Ant. Ital. 2. 489), as drawn by yokes of oxen, with housings of scarlet cloth, and surmounted by a "vexillum longissimum et rubeum," or "igneum." This again explains the application of the term *flamma* to standards. See note, ch. 59, vol. vi. p. 480.—ED.]

† The decline of the imperial arms and authority in Italy is related with impartial learning in the Annals of Muratori (tom. x.—xii.); and the reader may compare his narrative with the *Histoire des Allemands* (tom. iii. iv.), by Schmidt, who has deserved the esteem of his countrymen. [Gibbon has here very justly acknowledged his obligations to Schmidt, from whose history Mr. Hallam has also derived great advantage. It ought to be studied by all who wish to obtain clear conceptions of the struggles which prepared Germany to be what it is now becoming. For the transactions of the sixteenth and seventeenth centuries, Ranke's *History of the Popes* (3 vols. Bohn, 1853-4) is the best authority.—ED.]

‡ Tibur nunc suburbanum, et æstivæ Præueste deliciæ, nuncupatis in capitolio votis petebantur. The whole passage of Florus (l. 1, c. 11) may be read with pleasure, and has deserved the praise of a man of genius. (*Cœuvres de Montesquieu*, tom. iii. p. 634, 635, quarto edition.)

we dreaded the shades of the Arician groves, when we could triumph without a blush over the nameless villages of the Sabines and Latins, and even Corioli could afford a title not unworthy of a victorious general." The pride of his contemporaries was gratified by the contrast of the past and the present; they would have been humbled by the prospect of futurity; by the prediction, that after a thousand years, Rome, despoiled of empire, and contracted to her primæval limits, would renew the same hostilities on the same ground which was then decorated with her villas and gardens. The adjacent territory on either side of the Tiber was always claimed, and sometimes possessed, as the patrimony of St. Peter; but the barons assumed a lawless independence, and the cities too faithfully copied the revolt and discord of the metropolis. In the twelfth and thirteenth centuries the Romans incessantly laboured to reduce or destroy the contumacious vassals of the Church and senate; and if their headstrong and selfish ambition was moderated by the pope, he often encouraged their zeal by the alliance of his spiritual arms. Their warfare was that of the first consuls and dictators, who were taken from the plough. They assembled in arms at the foot of the Capitol; sallied from the gates, plundered or burnt the harvests of their neighbours, engaged in tumultuary conflict, and returned home after an expedition of fifteen or twenty days. Their sieges were tedious and unskilful; in the use of victory, they indulged the meaner passions of jealousy and revenge; and instead of adopting the valour, they trampled on the misfortunes, of their adversaries. The captives, in their shirts, with a rope round their necks, solicited their pardon; the fortifications, and even the buildings, of the rival cities, were demolished, and the inhabitants were scattered in the adjacent villages. It was thus that the seats of the cardinal bishops, Porto, Ostia, Albanum, Tusculum, Præneste, and Tibur or Tivoli, were successively overthrown by the ferocious hostility of the Romans.\* Of these,† Porto and Ostia, the two keys of

\* Ne a feritate Romanorum sicut fuerant Hostienses, Portuenses, Tusculanenses, Albanenses, Labicenses, et nuper Tiburtini, destruerentur. (Matthew Paris, p. 757.) These events are marked in the Annals and Index (the eighteenth volume) of Muratori.

† For the state or ruin of these suburban cities, the banks of the Tiber, &c. see the lively picture of the P. Labat (Voyage en Espagne et en Italie), who had long resided in the neighbourhood of Rome;

the Tiber, are still vacant and desolate; the marshy and unwholesome banks are peopled with herds of buffaloes, and the river is lost to every purpose of navigation and trade. The hills, which afford a shady retirement from the autumnal heats, have again smiled with the blessings of peace; Frascati has arisen near the ruins of Tusculum; Tibur or Tivoli has resumed the honours of a city,\* and the meaner towns of Albano and Palestrina are decorated with the villas of the cardinals and princes of Rome. In the work of destruction, the ambition of the Romans was often checked and repulsed by the neighbouring cities and their allies; in the first siege of Tibur, they were driven from their camp; and the battles of Tusculum,† and Viterbo ‡ might be compared, in their relative state, to the memorable fields of Thrasymene and Cannæ. In the first of these petty wars, thirty thousand Romans were overthrown by a thousand German horse, whom Frederic Barbarossa had detached to the relief of Tusculum; and if we number the slain at three, the prisoners at two, thousand, we shall embrace the most authentic and moderate account. Sixty-eight years afterwards they marched against Viterbo in the ecclesiastical

and the more accurate description of which P. Eschinard (Roma, 1750, in octavo) has added to the topographical map of Cingolani. [The present state of these cities may be seen in Bohn's enlarged edition (1846) of Sir W. Gell's Topography of Rome and its Vicinity; Albano, p. 36—39; Ostia, p. 336—338; Porto, p. 361—364; Præneste (now Palestrina), p. 364—367; Tibur or Tivoli, with a list of its ancient villas, p. 415—420; and Tusculum, p. 424—433. See also Lord Byron's note (Childe Harold, Canto iv. stanza 174) on the site of Horace's Sabine farm near Tibur.—ED.]

\* Labat (tom. iii. p. 233) mentions a recent decree of the Roman government, which has severely mortified the pride and poverty of Tivoli: in civitate Tiburtina non vivitur civiliter.

† I depart from my usual method, of quoting only by the date the Annals of Muratori, in consideration of the critical balance in which he has weighed nine contemporary writers, who mention the battle of Tusculum (tom. x. p. 42—44).

‡ Matthew Paris, p. 345. This bishop of Winchester was Peter de Rupibus, who occupied the see thirty-two years (A.D. 1206—1238), and is described, by the English historian, as a soldier and a statesman—(p. 178. 399). [This prelate is generally known in English history as Peter des Roches. On the death of the earl of Pembroke in 1219, he became, with Hubert de Burg, joint guardian of Henry III., and regent. He was a native of Poitou, and brought over so many of his countrymen, to whom he gave offices and preferments, that he offended the people of England, and was banished in 1234, when Gregory IX. employed him to defend Viterbo. But Muratori (Annal. xvii. 80 says

State, with the whole force of the city; by a rare coalition the Teutonic eagle was blended, in the adverse banners, with the keys of St. Peter; and the pope's auxiliaries were commanded by a count of Thoulouse and a bishop of Winchester. The Romans were discomfited with shame and slaughter; but the English prelate must have indulged the vanity of a pilgrim, if he multiplied their numbers to one hundred, and their loss in the field to thirty, thousand men. Had the policy of the senate, and the discipline of the legions, been restored with the Capitol, the divided condition of Italy would have offered the fairest opportunity of a second conquest. But in arms, the modern Romans were not *above*, and in arts they were far *below*, the common level of the neighbouring republics. Nor was their warlike spirit of any long continuance; after some irregular sallies, they subsided in the national apathy, in the neglect of military institutions, and in the disgraceful and dangerous use of foreign mercenaries.

Ambition is a weed of quick and early vegetation in the vineyard of Christ. Under the first Christian princes, the chair of St. Peter was disputed by the votes, the venality, the violence, of a popular election; the sanctuaries of Rome were polluted with blood; and, from the third to the twelfth century, the church was distracted by the mischief of frequent schisms. As long as the final appeal was determined by the civil magistrate, these mischiefs were transient and local; the merits were tried by equity or favour; nor could the unsuccessful competitor long disturb the triumph of his rival. But after the emperors had been divested of their prerogatives, after a maxim had been established, that the vicar of Christ is amenable to no earthly tribunal, each vacancy of the holy see might involve Christendom in controversy and war. The claims of the cardinals and inferior clergy, of the nobles and people, were vague and litigious; the freedom of choice was overruled by the tumults of a city that no longer owned or obeyed a superior. On the decease of a pope, two factions proceeded in different churches to a double election; the number and weight of votes, the priority of time, the merit of the candidates,

that Matthew Paris greatly exaggerated that battle and victory. The pilgrims, from whom he received his information (see Gibbon's note, p. 364), were very unsafe authorities.—ED.]

might balance each other; the most respectable of the clergy were divided; and the distant princes who bowed before the spiritual throne, could not distinguish the spurious, from the legitimate, idol. The emperors were often the authors of the schism, from the political motive of opposing a friendly to a hostile pontiff; and each of the competitors was reduced to suffer the insults of his enemies, who were not awed by conscience; and to purchase the support of his adherents, who were instigated by avarice or ambition. A peaceful and perpetual succession was ascertained by Alexander the Third,\* who finally abolished the tumultuary votes of the clergy and people, and defined the right of election in the sole college of cardinals.† The three orders of bishops, priests, and deacons, were assimilated to each other by this important privilege; the parochial clergy of Rome obtained the first rank in the hierarchy; they were indifferently chosen among the nations of Christendom; and the possession of the richest benefices, of the most important bishoprics, was not incompatible with their title and office. The senators of the Catholic Church, the coadjutors and legates of the supreme pontiff, were robed in purple, the symbol of martyrdom or royalty; they claimed a proud equality with kings; and their dignity was enhanced by the smallness of their number, which, till the reign of Leo the Tenth, seldom exceeded twenty or twenty-five persons. By this wise regulation, all doubt and scandal were removed, and the root of schism was so effectually destroyed, that in a period of six hundred years a double choice has only once divided the unity of the sacred college.‡ But as the concurrence of two-thirds of the votes had been made necessary, the election was often delayed by the private interest and passions of the car-

\* See Mosheim, *Institut. Hist. Ecclesiast.* p. 401. 403. Alexander himself had nearly been the victim of a contested election; and the doubtful merits of Innocent had only preponderated by the weight of genius and learning which St. Bernard cast into the scale. (See his life and writings.)

† The origin, titles, importance, dress, precedency, &c. of the Roman cardinals, are very ably discussed by Thomassin (*Discipline de l'Eglise*, tom. i. p. 1262—1287); but their purple is now much faded. The sacred college was raised to the definite number of seventy-two, to represent, under his vicar, the disciples of Christ.

‡ [But that schism lasted fifty-one years, from the double election of Urban VI. and Clement VII. in 1378, to the abdication of Clement VIII. in 1429. During that period seven successive popes had to contend with anti-popes; and in 1409 three rivals all

dinals; and while they prolonged their independent reign, the Christian world was left destitute of a head. A vacancy of almost three years had preceded the elevation of Gregory the Tenth, who resolved to prevent the future abuse; and his Bull after some opposition, has been consecrated in the code of the canon law.\* Nine days are allowed for the obsequies of the deceased pope, and the arrival of the absent cardinals; on the tenth, they are imprisoned, each with one domestic, in a common apartment, or *conclave*, without any separation of walls or curtains; a small window is reserved for the introduction of necessaries; but the door is locked on both sides, and guarded by the magistrates of the city, to seclude them from all correspondence with the world. If the election be not consummated in three days, the luxury of their table is contracted to a single dish at dinner and supper; and after the eighth day they are reduced to a scanty allowance of bread, water, and wine. During the vacancy of the holy see, the cardinals are prohibited from touching the revenues, or assuming, unless in some rare emergency, the government of the Church; all agreements and promises among the electors are formally annulled; and their integrity is fortified by their solemn oath, and the prayers of the Catholics. Some articles of inconvenient or superfluous rigour have been gradually relaxed, but the principle of confinement is vigorous and entire; they are still urged, by the personal motives of health and freedom, to accelerate the moment of their deliverance; and the improvement of ballot or secret votes has wrapped the struggles of the conclave † in the silky veil of charity and politeness.‡ By these institutions, the Romans

claimed the papal chair. (Riddle. Ecclesiastical Chronology, p. 296—309). See also Gibbon's next chapter.—Ed.] \* See the Bull of Gregory X. *approbante sacro concilio*, in the *Sexte* of the Canon Law (l. 1, tit. 6, c. 3), a supplement to the Decretals, which Boniface VIII. promulgated at Rome in 1298, and addressed to all the universities of Europe.

† The genius of Cardinal de Retz had a right to paint a conclave (of 1665), in which he was a spectator and an actor (Memoirs, tom. iv. p. 15—57); but I am at a loss to appreciate the knowledge or authority of an anonymous Italian, whose history (*Conclavi de' Pontifici Romani*, in quarto, 1667) has been continued since the reign of Alexander VII. The accidental form of the work furnishes a lesson, though not an antidote, to ambition. From a labyrinth of intrigues, we emerge to the adoration of the successful candidate; but the next page opens with his funeral.

‡ The expressions of cardinal de Retz are positive and picturesque. *On y vécut toujours ensemble avec le même respect, et la même civilité que l'on observe dans le*



were excluded from the election of their prince and bishop ; and in the fever of wild and precarious liberty, they seemed insensible of the loss of this inestimable privilege. The emperor Lewis of Bavaria revived the example of the great Otho. After some negotiation with the magistrates, the Roman people were assembled\* in the square before St. Peter's ; the pope of Avignon, John the Twenty-second, was deposed ; the choice of his successor was ratified by their consent and applause. They freely voted for a new law, that their bishop should never be absent more than three months in the year, and two days' journey from the city ; and that if he neglected to return on the third summons, the public servant should be degraded and dismissed.† But Lewis forgot his own debility and the prejudices of the times ; beyond the precincts of a German camp, his useless phantom was rejected ; the Romans despised their own workmanship ; the anti-pope implored the mercy of his lawful sovereign ;‡ and the exclusive right of the cardinals was more firmly established by this unseasonable attack.

Had the election been always held in the Vatican, the rights of the senate and people would not have been violated with impunity. But the Romans forgot, and were forgotten, in the absence of the successors of Gregory the Seventh, who did not keep as a divine precept their ordinary residence in the city and diocese. The care of that diocese was less important than the government of the universal church ; nor could the popes delight in a city in which their authority was always opposed, and their person was often endangered.

cabinet des rois, avec la même politesse qu'on avoit dans la cour de Henri III., avec la même familiarité que l'on voit dans les colléges ; avec la même modestie qui se remarque dans les noviciats ; et avec la même charité, du moins en apparence, qui pourroit être entre des frères parfaitement unis.

\* Richiesti per bando (says John Villani) senatori di Roma, e 52 del popolo, e capitani de' 25 e consoli (*consoli* ?), e 13 buoni huomini, uno per rione. Our knowledge is too imperfect to pronounce how much of this constitution was temporary, and how much ordinary and permanent. Yet it is faintly illustrated by the ancient statutes of Rome.

† Villani (l. 10, c. 68—71, in Muratori, Script. tom. xiii. p. 641—645) relates this law, and the whole transaction, with much less abhorrence than the prudent Muratori. Any one conversant with the darker ages must have observed how much the sense (I mean the nonsense) of superstition is fluctuating and inconsistent.

‡ In the first volume of the Popes of Avignon, see the second original Life of John XXII. p. 142—145, the confession of the anti-pope, p. 145—152, and the laborious notes of Baluze, p. 714, 715.

From the persecution of the emperors, and the wars of Italy, they escaped beyond the Alps into the hospitable bosom of France; from the tumults of Rome they prudently withdrew to live and die in the more tranquil stations of Anagni, Perugia, Viterbo, and the adjacent cities. When the flock was offended or impoverished by the absence of the shepherd, they were recalled by a stern admonition, that St. Peter had fixed his chair, not in an obscure village, but in the capital of the world; by a ferocious menace, that the Romans would march in arms to destroy the place and people that should dare to afford them a retreat. They returned with timorous obedience; and were saluted with the account of a heavy debt, of all the losses which their desertion had occasioned, the hire of lodgings, the sale of provisions, and the various expenses of servants and strangers who attended the court.\* After a short interval of peace, and perhaps of authority, they were again banished by new tumults, and again summoned by the imperious or respectful invitation of the senate. In these occasional retreats, the exiles and fugitives of the Vatican were seldom long, or far, distant from the metropolis; but in the beginning of the fourteenth century, the apostolic throne was transported, as it might seem, for ever from the Tiber to the Rhone; and the cause of the transmigration may be deduced from the furious contest between Boniface the Eighth and the king of France.† The spiritual arms of excommunication and interdict were repulsed by the union of the three estates, and the privileges of the Gallican church; but the pope was not prepared against the carnal weapons which Philip the Fair had courage to employ. As the pope resided at Anagni, without the suspicion of danger, his palace and person were assaulted by

\* *Romani autem non valentes nec volentes ultra suam celare cupiditatem gravissimam contra papam, movere cœperunt questionem, exigentes ab eo urgentissime omnia quæ subierant per ejus absentiam damna et jacturas, videlicet in hospitibus locandis, in mercimoniis, in usuris, in redditibus, in provisionibus, et in aliis modis innumerabilibus. Quod cum audisset papa, præcordialiter ingemuit, et se comperiens *muscipulatum*, &c. Matt. Paris, p. 757.* For the ordinary history of the popes, their life and death, their residence and absence, it is enough to refer to the ecclesiastical annalists, Spondanus and Fleury.

† Besides the general historians of the church of Italy and of France, we possess a valuable treatise composed by a learned friend of Thuanus, which his last and best editors have published in the appendix. (*Histoire particulière du grand*

three hundred horse, who had been secretly levied by William of Nogaret, a French minister, and Sciarra Colonna, of a noble but hostile family of Rome. The cardinals fled; the inhabitants of Anagni were seduced from their allegiance and gratitude; but the dauntless Boniface, unarmed and alone, seated himself in his chair, and awaited, like the conscript fathers of old, the swords of the Gauls. Nogaret, a foreign adversary, was content to execute the orders of his master: by the domestic enmity of Colonna, he was insulted with words and blows; and during a confinement of three days, his life was threatened by the hardships which they inflicted on the obstinacy which they provoked. Their strange delay gave time and courage to the adherents of the church, who rescued him from sacrilegious violence; but his imperious soul was wounded in a vital part; and Boniface expired at Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honours of a saint; a magnanimous sinner (say the chronicles of the times), who entered like a fox, reigned like a lion, and died like a dog. He was succeeded by Benedict the Eleventh, the mildest of mankind; yet he excommunicated the impious emissaries of Philip, and devoted the city and people of Anagni by a tremendous curse, whose effects are still visible to the eyes of superstition.\*

After his decease, the tedious and equal suspense of the conclave was fixed by the dexterity of the French faction. A specious offer was made and accepted, that, in the term of forty days, they would elect one of the three candidates who should be named by their opponents. The archbishop of Bordeaux, a furious enemy of his king and country, was the first on the list; but his ambition was known; and his conscience obeyed the calls of fortune and the commands of a benefactor, who had been informed by a swift messenger that the choice of a pope was now in his hands. The terms were regulated in a private interview; and with such speed

*différend entre Boniface VIII. et Philippe le Bel, par Pierre du Puis, tom. vii. p. 11, p. 61—82.)*

\* It is difficult to know whether Labat (tom. iv. p. 53—57) be in jest or in earnest, when he supposes that Anagni still feels the weight of this curse, and that the corn-fields, or vineyards, or olive-trees, are annually blasted by nature, the obsequious handmaid of the popes.

and secrecy was the business transacted, that the unanimous conclave applauded the elevation of Clement the Fifth.\* The cardinals of both parties were soon astonished by a summons to attend him beyond the Alps; from whence, as they soon discovered, they must never hope to return. He was engaged, by promise and affection, to prefer the residence of France; and, after dragging his court through Poitou and Gascony, and devouring, by his expense, the cities and convents on the road, he finally reposed at Avignon,† which flourished above seventy years‡ the seat of the Roman pontiff, and the metropolis of Christendom. By land, by sea, by the Rhone, the position of Avignon was on all sides accessible; the southern provinces of France do not yield to Italy itself; new palaces arose for the accommodation of the pope and cardinals; and the arts of luxury were soon attracted by the treasures of the church. They were already possessed of the adjacent territory, the Venaissin county,§

\* See in the Chronicle of Giovanni Villani (l. 8, c. 63. 64, 80, in Muratori, tom. xiii,) the imprisonment of Boniface VIII. and the election of Clement V. the last of which, like most anecdotes, is embarrassed with some difficulties.

† The original lives of the eight popes of Avignon, Clement V. John XXII. Benedict XII. Clement VI. Innocent VI. Urban V. Gregory XI. and Clement VII. are published by Stephen Baluze, (*Vitæ Papatum Avenionensium*, Paris, 1693, 2 vols. in 4to), with copious and elaborate notes, and a second volume of acts and documents. With the true zeal of an editor and a patriot, he devoutly justifies or excuses the characters of his countrymen.

‡ The exile of Avignon is compared by the Italians with Babylon and the Babylonish captivity. Such furious metaphors, more suitable to the ardour of Petrarch than to the judgment of Muratori, are gravely refuted in Baluze's preface. The Abbé de Sade is distracted between the love of Petrarch and of his country. Yet he modestly pleads, that many of the local inconveniences of Avignon are now removed; and many of the vices against which the poet declaims had been imported with the Roman court by the strangers of Italy. (tom. i. p. 23—28.)

§ The comtat Venaissin was ceded to the popes in 1273, by Philip III. king of France, after he had inherited the dominions of the count of Thoulouse. Forty years before, the heresy of count Raymond had given them a pretence of seizure, and they derived some obscure claim from the eleventh century to some lands *citra Rhodanum*. (*Valesii Notitia Galliarum*, p. 459. 610. Longuerue, *Description de la France*. tom. i. p. 376—381.) [This was the pope's share of the spoils acquired by the crusade, which Innocent III. instigated in 1208 against the Albigenses. After a persecuting war of more than twenty years, Raymond VII. was compelled in 1229, to submit to the council

a populous and fertile spot; and the sovereignty of Avignon was afterwards purchased from the youth and distress of Jane the First, queen of Naples and countess of Provence, for the inadequate price of fourscore thousand florins.\* Under the shadow of the French monarchy, amidst an obedient people, the popes enjoyed an honourable and tranquil state, to which they long had been strangers; but Italy deplored their absence; and Rome, in solitude and poverty, might repent of the ungovernable freedom which had driven from the Vatican the successor of St. Peter. Her repentance was tardy and fruitless; after the death of the old members, the sacred college was filled with French cardinals,† who beheld Rome and Italy with abhorrence and contempt, and perpetuated a series of national, and even provincial popes, attached by the most indissoluble ties to their native country.

The progress of industry had produced and enriched the Italian republics; the era of their liberty is the most flourishing period of population and agriculture, of manufactures and commerce; and their mechanic labours were gradually refined into the arts of elegance and genius. But the position of Rome was less favourable, the territory less fruitful; the character of the inhabitants was debased by indolence and elated by pride; and they fondly conceived that the tribute of subjects must for ever nourish the metropolis

of Thoulouse, and sign the treaty of Paris, by which he at once ceded to Louis IX. all his lands west of the Rhone, and prepared the surrender of the rest by the marriage of his only daughter, Joanna, to the king's brother, Alfonso, count of Poitiers. This couple, leaving no issue, their nephew, Philip III., became their heir. Upon which Gregory X. claimed and obtained the Comté Venaissin, in virtue of an alleged treaty with Louis IX. Avignon (anciently Avenio) and Venaissin (Comitatus Vendascensis), were named from the *Waterlanders* of the Rhone, as Venice from those of the Po. (See ch. 35, vol. iv. p. 28.—ED.]

\* If a possession of four centuries were not itself a title, such objections might annul the bargain; but the purchase-money must be refunded, for indeed it was paid. Civitatem Avenionem emit . . . . per ejusmodi venditionem pecuniâ redundantes, &c. (2da Vita Clement. VI. in Baluz. tom. i. p. 272. Muratori, Script. tom. iii. p. 2, p. 565.) The only temptation for Jane and her second husband was ready money, and without it they could not have returned to the throne of Naples.

† Clement V. immediately promoted ten cardinals, nine French and one English. (Vita 4ta, p. 63, et Baluz. p. 625, &c.) In 1331, the pope refused two candidates recommended by the king of France, quod xx. Cardinales, de quibus xvii. de Regno Franciæ originem

of the Church and empire. This prejudice was encouraged in some degree by the resort of pilgrims to the shrines of the apostles; and the last legacy of the popes, the institution of the HOLY YEAR,\* was not less beneficial to the people than to the clergy. Since the loss of Palestine, the gift of plenary indulgences, which had been applied to the crusades, remained without an object; and the most valuable treasure of the Church was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface the Eighth, who reconciled the vices of ambition and avarice; and the pope had sufficient learning to recollect and revive the secular games which were celebrated in Rome at the conclusion of every century. To sound without danger the depth of popular credulity, a sermon was seasonably pronounced, a report was artfully scattered, some aged witnesses were produced; and on the 1st of January of the year 1300, the church of St. Peter was crowded with the faithful, who demanded the *customary* indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon persuaded by ancient testimony of the justice of their claim; and he proclaimed a plenary absolution to all Catholics who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated through Christendom; and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims who sought to expiate their sins in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many persons were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy nor accurate; and they have probably been magnified by a dexterous clergy, well

traxisse noscuntur in memorato collegio existant. (Thomassin, Discipline de l'Eglise, tom. i. p. 1281.)

\* Our primitive account is from Cardinal James Caietan (Maxima Bibliot. Patrum, tom. xxv.); and I am at a loss to determine whether the nephew of Boniface VIII. be a fool or a knave: the uncle is a much clearer character.

apprized of the contagion of example; yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood night and day with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul.\* It was fortunately a season of peace and plenty; and if forage was scarce, if inns and lodgings were extravagantly dear, an inexhaustible supply of bread and wine, of meat and fish, was provided by the policy of Boniface and the venal hospitality of the Romans. From a city without trade or industry, all casual riches will speedily evaporate; but the avarice and envy of the next generation solicited Clement the Sixth† to anticipate the distant period of the century. The gracious pontiff complied with their wishes; afforded Rome this poor consolation for his loss; and justified the change by the name and practice of the Mosaic jubilee ‡ His summons was obeyed; and the number, zeal, and liberality, of the pilgrims did not yield to the primitive festival. But they encountered the triple scourge of war, pestilence and famine; many wives and virgins were violated in the castles of Italy; and many strangers were pillaged or murdered by the savage Romans, no longer moderated by the presence of their bishop.§ To the impatience of the popes we may ascribe the successive reduction to fifty, thirty-three, and twenty-five years; although the second of these terms is commensurate with the life of Christ. The

\* See John Villani (l. 8, c. 36) in the twelfth, and the Chronicon Astense, in the eleventh, volume (p. 191, 192) of Muratori's Collection. Papa innumerabilem pecuniam ab eisdem accepit, nam duo clerici, cum rastris, &c.

† The two Bulls of Boniface VIII. and Clement VI. are inserted in the Corpus Juris Canonici. (Extravagant. Commun. l. 5, tit. 9, c. 1, 2.)

‡ The Sabbatic years and jubilees of the Mosaic law (Car. Sigon. de Republicâ Hebræorum, Opp. tom. iv. l. 3, c. 14, 15, p. 151, 152), the suspension of all care and labour, the periodical release of lands, debts, servitude, &c. may seem a noble idea; but the execution would be impracticable in a *profane* republic; and I should be glad to learn that this ruinous festival was observed by the Jewish people.

§ See the Chronicle of Matteo Villani (l. 1, c. 56) in the fourteenth

profusion of indulgences, the revolt of the Protestants, and the decline of superstition, have much diminished the value of the jubilee; yet even the nineteenth and last festival was a year of pleasure and profit to the Romans; and a philosophic smile will not disturb the triumph of the priest or the happiness of the people.\*

In the beginning of the eleventh century, Italy was exposed to the feudal tyranny, alike oppressive to the sovereign and the people. The rights of human nature were vindicated by her numerous republics, who soon extended their liberty and dominion from the city to the adjacent country. The sword of the nobles was broken; their slaves were enfranchised; their castles were demolished; they assumed the habits of society and obedience; their ambition was confined to municipal honours, and in the proudest aristocracy of Venice or Genoa, each patrician was subject to the laws.† But the feeble and disorderly government of Rome was unequal to the task of curbing her rebellious sons, who scorned the authority of the magistrate within and without the walls. It was no longer a civil contention between the nobles and plebeians for the government of the state; the barons asserted, in arms, their personal independence; their palaces and castles were fortified against a siege; and their private quarrels were maintained by the numbers of their vassals and retainers. In origin and affection, they were aliens to their country;‡ and a genuine Roman, could such have been produced, might have renounced these haughty strangers, who disdained the appellation of citizens, and proudly styled themselves the princes of Rome.§ After a dark series of revolutions, all records

volume of Muratori, and the *Mémoires sur la Vie de Petrarque*, tom. iii. p. 75—89.

\* The subject is exhausted by M. Chais, a French minister at the Hague, in his *Lettres Historiques et Dogmatiques, sur les Jubilés et les Indulgences*; La Haye, 1751, three vols. in 12mo.; an elaborate and pleasing work, had not the author preferred the character of a polemic to that of a philosopher.

† Muratori (dissert. 47) alleges the Annals of Florence, Padua, Genoa, &c. the analogy of the rest, the evidence of Otho of Frisingen (*de Gest. Fred. I. l. 2, c. 13*), and the submission of the marquis of Este.

‡ As early as the year 824, the emperor Lothaire I. found it expedient to interrogate the Roman people, to learn from each individual by what national law he chose to be governed. (Muratori, dissert. 22.) [See note, vol. iv. p. 185, 186.—ED.]

§ Petrarch attacks these foreigners, the tyrants of Rome, in a



of pedigree were lost; the distinction of surnames was abolished; the blood of the nations was mingled in a thousand channels; and the Goths and Lombards, the Greeks and Franks, the Germans and Normans, had obtained the fairest possessions by royal bounty or the prerogative of valour. These examples might be readily presumed; but the elevation of a Hebrew race to the rank of senators and consuls is an event without a parallel in the long captivity of these miserable exiles.\* In the time of Leo the Ninth, a wealthy and learned Jew was converted to Christianity, and honoured at his baptism with the name of his godfather, the reigning pope. The zeal and courage of Peter the son of Leo were signalized in the cause of Gregory the Seventh, who intrusted his faithful adherent with the government of Adrian's mole, the tower of Crescentius, or, as it is now called, the castle of St. Angelo. Both the father and the son were the parents of a numerous progeny; their riches, the fruits of usury, were shared with the noblest families of the city; and so extensive was their alliance, that the grandson of the proselyte was exalted by the weight of his kindred to the throne of St. Peter. A majority of the clergy and people supported his cause; he reigned several years in the Vatican, and it is only the eloquence of St. Bernard, and the final triumph of Innocent the Second, that has branded Anacletus with the epithet of anti-pope. After his defeat and death, the posterity of Leo is no longer conspicuous; and none will be found of the modern nobles ambitious of descending from a Jewish stock. It is not my design to enumerate the Roman families which have failed at different periods, or those which are continued in different degrees of splendour to the present time.† The old consular line of the *Frangipani* discover their name in the

declamation or epistle, full of bold truths and absurd pedantry, in which he applie sthe maxims, and even prejudices, of the old republic to the state of the fourteenth century. (Mémoires, tom. iii. p. 157—169.)

\* The origin and adventures of this Jewish family are noticed by Pagi (Critica, tom. iv. p. 435, A.D. 1124, No. 3, 4), who draws his information from the Chronographus Maurigniacensis, and Arnulphus Sagiensis, De Schismate. (In Muratori, Script. Ital. tom. iii. p. 1, p. 423—432.) The fact must in some degree be true; yet I could wish that it had been coolly related, before it was turned into a reproach against the antipope.

† Muratori has given two dissertations (41 and 42) to the names, surnames, and

generous act of *breaking* or dividing bread in a time of famine; and such benevolence is more truly glorious than to have enclosed, with their allies the *Corsi*, a spacious quarter of the city in the chains of their fortifications; the *Savelli*, as it should seem, a Sabine race, have maintained their original dignity; the obsolete surname of the *Capi-zucchi* is inscribed on the coins of the first senators; the *Conti* preserve the honour, without the estate, of the counts of Signia; and the *Annibaldi* must have been very ignorant, or very modest, if they had not descended from the Carthaginian hero.\*

But among, perhaps above, the peers and princes of the city, I distinguish the rival houses of COLONNA and URSINI, whose private story is an essential part of the annals of modern Rome. I. The name and arms of Colonna† have been the theme of much doubtful etymology; nor have the orators and antiquarians overlooked either Trajan's pillar, or the columns of Hercules, or the pillar of Christ's flagellation, or the luminous column that guided the Israelites in

families of Italy. Some nobles, who glory in their domestic fables, may be offended with his firm and temperate criticism; yet surely some ounces of pure gold are of more value than many pounds of base metal.

\* The cardinal of St. George, in his poetical, or rather metrical, history of the election and coronation of Boniface VIII. (Muratori, Script. Ital. tom. iii. p. 1, p. 641, &c.) describes the state and families of Rome at the coronation of Boniface VIII. (A.D. 1295).

Interea, titulis redimiti sanguine et armis,  
 Illustresque viri Romanâ a stirpe trahentes  
 Nomen, in emeritos tantæ virtutis honores,  
 Intulerant sese medios, festumque colebant,  
 Aurata fulgente toga, sociante catervâ.  
 Ex ipsis devota domus præstantis ab *Ursa*  
 Ecclesiæ, vultumque gerens demissius altum  
 Festa *Columnna* jocis, necnon *Sabellia* mitis;  
 Stephanides senior, *Comites Anibalica* proles,  
 Præfectusque urbis magnum sine viribus nomen.

(Lib. 2, c. 5. 100, p. 647, 648.)

The ancient statutes of Rome (l. 3, c. 59, p. 174, 175) distinguish eleven families of barons, who are obliged to swear in concilio communi, before the senator, that they would not harbour or protect any malefactors, outlaws, &c.—a feeble security.

† It is pity that the Colonna themselves have not favoured the world with a complete and critical history of their illustrious house. I adhere to Muratori. Dissert. 42, tom. iii. p. 647, 648.)

the desert. Their first historical appearance in the year 1104, attests the power and antiquity, while it explains the simple meaning, of the name. By the usurpation of Cavæ, the Colonna provoked the arms of Paschal the Second; but they lawfully held, in the Campagna of Rome, the hereditary fiefs of Zagarola and *Colonna*; and the latter of these towns was probably adorned with some lofty pillar, the relic of a villa or temple.\* They likewise possessed one moiety of the neighbouring city of Tusculum; a strong presumption of their descent from the counts of Tusculum, who in the tenth century were the tyrants of the apostolic see. According to their own and the public opinion, the primitive and remote source was derived from the banks of the Rhine;† and the sovereigns of Germany were not ashamed of a real or fabulous affinity with a noble race, which in the revolutions of seven hundred years has been often illustrated by merit, and always by fortune.‡ About the end of the thirteenth century, the most powerful branch was composed of an uncle and six brothers, all conspicuous in arms, or in the honours of the church. Of these, Peter was elected senator of Rome, introduced to the Capitol in a triumphant car, and hailed in some vain acclamations with the title of Cæsar; while John and Stephen were declared marquis of Ancona and count of Romagna by Nicholas the Fourth, a patron so partial to their family, that he has been delineated, in satirical portraits, imprisoned as it were in a hollow pillar.§ After

\* Pandulph. Pisan. in Vit. Paschal II. in Muratori, Script. Ital. tom. iii. p. 1, p. 335. The family has still great possessions in the Campagna of Rome; but they have alienated to the Rospigliosi this original fief of *Colonna*. (Eschinard, p. 258, 259.)

† *Te longinqua dedit tellus et pascua Rheni*, says Petrarch; and, in 1417, a duke of Guelders and Juliers acknowledges (Lenfant, Hist. du Concile de Constance, tom. ii. p. 539) his descent from the ancestors of Martin V. (Otho Colonna; but the royal author of the Memoirs of Brandenburg observes, that the sceptre in his arms has been confounded with the column. To maintain the Roman origin of the Colonna, it was ingeniously supposed (Diario di Monaldeschi, in the Script. Ital. tom. xii. p. 533), that a cousin of the emperor Nero escaped from the city, and founded Mentz in Germany.

‡ I cannot overlook the Roman triumph or ovation of Marco Antonio Colonna, who had commanded the pope's galleys at the naval victory of Lepanto. (Thuan. Hist. l. 7, tom. iii. p. 55, 56. Muret. Oratio 10; Opp. tom. i. p. 180—190.)

§ Muratori, Annali d'Italia, tom. x. p. 216. 220.

his decease, their haughty behaviour provoked the displeasure of the most implacable of mankind. The two cardinals, the uncle and the nephew, denied the election of Boniface the Eighth; and the Colonna were oppressed for a moment by his temporal and spiritual arms.\* He proclaimed a crusade against his personal enemies; their estates were confiscated; their fortresses on either side of the Tiber were besieged by the troops of St. Peter and those of the rival nobles; and after the ruin of Palestrina or Præneste, their principal seat, the ground was marked with a ploughshare, the emblem of perpetual desolation. Degraded, banished, proscribed, the six brothers, in disguise and danger, wandered over Europe without renouncing the hope of deliverance and revenge. In this double hope, the French court was their surest asylum; they prompted and directed the enterprize of Philip; and I should praise their magnanimity, had they respected the misfortune and courage of the captive tyrant. His civil acts were annulled by the Roman people, who restored the honours and possessions of the Colonna; and some estimate may be formed of their wealth by their losses, of their losses by the damages of one hundred thousand gold florins which were granted them against the accomplices and heirs of the deceased pope. All the spiritual censures and disqualifications were abolished† by his prudent successors; and the fortune of the house was more firmly established by this transient hurricane. The boldness of Sciarra Colonna was signalized in the captivity of Boniface, and long afterwards in the coronation of Lewis of Bavaria; and by the gratitude of the emperor, the pillar in their arms was encircled with a royal crown. But the

\* Petrarch's attachment to the Colonna has authorized the Abbé de Sade to expatiate on the state of the family in the fourteenth century, the persecution of Boniface VIII. the character of Stephen and his sons, their quarrels with the Ursini, &c. (*Mémoires sur Petrarque*, tom. i. p. 98—110. 146—148. 174—176. 222—230. 275—280). His criticism often rectifies the hearsay stories of Villani, and the errors of the less diligent moderns. I understand the branch of Stephen to be now extinct.

† Alexander III. had declared the Colonna who adhered to the emperor Frederic I. incapable of holding any ecclesiastical benefice (Villani, l. 5, c. 1); and the last stains of annual excommunication were purified by Sixtus V. (*Vita di Sisto V.* tom. iii. p. 416). Treason, sacrilege, and proscription, are often the best titles of ancient nobility.

first of the family in fame and merit was the elder Stephen, whom Petrarch loved and esteemed as a hero superior to his own times, and not unworthy of ancient Rome. Persecution and exile displayed to the nations his abilities in peace and war; in his distress, he was an object, not of pity, but of reverence; the aspect of danger provoked him to avow his name and country: and when he was asked, "Where is now your fortress?" he laid his hand on his heart, and answered, "Here." He supported, with the same virtue, the return of prosperity: and till the ruin of his declining age, the ancestors, the character, and the children of Stephen Colonna, exalted his dignity in the Roman republic and at the court of Avignon. II. The Ursini migrated from Spoleto:\* the sons of Ursus, as they are styled in the twelfth century, from some eminent person, who is only known as the father of their race. But they were soon distinguished among the nobles of Rome, by the number and bravery of their kinsmen, the strength of their towers, the honours of the senate and sacred college, and the elevation of two popes, Celestin the Third and Nicholas the Third, of their name and lineage.† Their riches may be accused as an early abuse of nepotism; the estates of St. Peter were alienated in their favour by the liberal Celestin;‡ and Nicholas was

\* ——— Vallis te proxima misit,  
Appenninigenæ quâ prata virentia sylvæ  
Spoletana metunt armenta gregesque protervi.

Monaldeschi (tom. xii. Script. Ital. p. 533) gives the Ursini a French origin, which may be remotely true.

† In the metrical life of Celestin V. by the cardinal of St. George (Muratori, tom. iii. p. 1, p. 613, &c.), we find a luminous, and not inelegant, passage (l. 1, c. 3, p. 203, &c.):

————— genuit quem nobilis Ursæ (*Ursi?*)  
Progenies, Romana domus, veterataque magnis  
Fascibus in clero, pompasque experta senatûs,  
Bellorumque manu grandi stipata parentum  
Cardineos apices, necnon fastigia dudum  
Papatûs iterata tenens.

Muratori (dissert. 42, tom. iii.) observes, that the first Ursini pontificate of Celestin III. was unknown: he is inclined to read *Ursi* progenies.

‡ Filii Ursi, quondam Cœlestini papæ nepotes, de bonis ecclesiæ Romanæ ditati. (Vit. Innocent. III. in Muratori, Script. tom. iii. p. 1.) The partial prodigality of Nicholas III. is more conspicuous in Villani and Muratori. Yet the Ursini would disdain the nephews of a *modern* pope.

ambitious for their sake to solicit the alliance of monarchs; to found new kingdoms in Lombardy and Tuscany; and to invest them with the perpetual office of senators of Rome. All that has been observed of the greatness of the Colonna, will likewise redound to the glory of the Ursini, their constant and equal antagonists in the long hereditary feud, which distracted above two hundred and fifty years the ecclesiastical state. The jealousy of pre-eminence and power was the true ground of their quarrel; but as a specious badge of distinction, the Colonna embraced the name of Ghibelines and the party of the empire; the Ursini espoused the title of Guelphs and the cause of the Church. The eagle and the keys were displayed in their adverse banners; and the two factions of Italy most furiously raged when the origin and nature of the dispute were long since forgotten.\* After the retreat of the popes to Avignon, they disputed in arms the vacant republic; and the mischiefs of discord were perpetuated by the wretched compromise of electing each year two rival senators. By their private hostilities, the city and country were desolated, and the fluctuating balance inclined with their alternate success. But none of either family had fallen by the sword, till the most renowned champion of the Ursini was surprised and slain by the younger Stephen Colonna.† His triumph is stained with the reproach of violating the truce; their defeat was basely avenged by the assassination, before the church-door, of an innocent boy and his two servants. Yet the victorious Colonna, with an annual colleague, was declared senator of Rome during the term of five years. And the muse of

\* In his fifty-first Dissertation on the Italian Antiquities, Muratori explains the factions of the Guelphs and Ghibelines. [For the origin of the house of Guelph, see Notes, vol. v. p. 428, and vol. vi. p. 475. The contest for the crown of Germany and duchy of Bavaria in 1138, between this family and Conrad of Hohenstaufen, was the origin of long wars. The party of the latter, from his paternal castle of Wiblingen (in the present Neckar circle of Wirtemberg) took the name of Ghibelines, which they retained in their subsequent Italian struggles. The papal faction and the free cities of Northern Italy, from their alliance with the Guelphs, were designated after them. See also Muratori, *Annali d'Italia*, anno 1138, tom. xv. p. 308, Venezia, 1790.—Ed.]

† Petrarch (tom. i. p. 222—230) has celebrated this victory according to the Colonna; but two contemporaries, a Florentine (Giovanni Villani, l. 10, c. 220), and a Roman (Ludovico Monaldeschi, p. 533, 534), are less favourable to their arms.

Petrarch inspired a wish, a hope, a prediction, that the generous youth, the son of his venerable hero, would restore Rome and Italy to their pristine glory; that his justice would extirpate the wolves and lions, the serpents and *bears*, who laboured to subvert the eternal basis of the marble COLUMN.\*

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CHAPTER LXX.—CHARACTER AND CORONATION OF PETRARCH.—RESTORATION OF THE FREEDOM AND GOVERNMENT OF ROME BY THE TRIBUNE RIENZI.—HIS VIRTUES AND VICES, HIS EXPULSION AND DEATH.—RETURN OF THE POPES FROM AVIGNON.—GREAT SCHISM OF THE WEST.—REUNION OF THE LATIN CHURCH.—LAST STRUGGLES OF ROMAN LIBERTY.—STATUTES OF ROME.—FINAL SETTLEMENT OF THE ECCLESIASTICAL STATE.

IN the apprehension of modern times, Petrarch† is the Italian songster of Laura and love. In the harmony of his Tuscan rhymes, Italy applauds, or rather adores, the father

\* The Abbé de Sade (tom. i. notes, p. 61—66) has applied the sixth canzone of Petrarch, *Spirto Gentil*, &c. to Stephen Colonna the younger :

*Orsi, lupi, leoni, aquile e serpi  
Ad una gran marmorea Colonna  
Fanno noja sovente e à se danno.*

† The Mémoires sur la Vie de François Petrarque (Amsterdam, 1764, 1767, three vols. in 4to.) form a copious, original, and entertaining work, a labour of love, composed from the accurate study of Petrarch and his contemporaries; but the hero is too often lost in the general history of the age, and the author too often languishes in the affectation of politeness and gallantry. In the preface to his first volume, he enumerates and weighs twenty Italian biographers, who have professedly treated of the same subject. [Lord Byron in a note to Childe Harold (canto iv. stanza 30) says that this “labour of love” was followed by Gibbon with too much confidence and delight, for “thanks to the critical acumen of a Scotchman, we now know as little of Laura as ever.” This Scotchman was Lord Woodhouselee, now known to have been the author of two publications, which appeared anonymously in 1810, one entitled *An Historical and Critical Essay on the Life and Character of Petrarch*, and the other *A Dissertation on an Historical Hypothesis of the Abbé de Sade*. In these it is maintained that Laura “was born, lived, died, and was buried, not in Avignon, but in the country; that she was never married, and was a haughty virgin.” Yet neither these heresies, nor the bolder scepticism of Byron, could shake the faith of Ugo Foscolo, who, when he published at London in 1823 his *Essays on Petrarch*, still adhered to the Abbé de Sade’s story, but without adducing any new arguments or

of her lyric poetry; and his verse, or at least his name, is repeated by the enthusiasm, or affectation, of amorous sensibility. Whatever may be the private taste of a stranger, his slight and superficial knowledge should humbly acquiesce in the judgment of a learned nation; yet I may hope or presume, that the Italians do not compare the tedious uniformity of sonnets and elegies, with the sublime compositions of their epic muse, the original wildness of Dante, the regular beauties of Tasso, and the boundless variety of the incomparable Ariosto. The merits of the lover I am still less qualified to appreciate; nor am I deeply interested in a metaphysical passion for a nymph so shadowy, that her existence has been questioned;\* for a matron so prolific,† that she was delivered of eleven legitimate children,‡ while her amorous swain sighed and sang at the fountain of Vaucluse.§

authorities in its support; he merely adds (p. 11) that it was admitted as undeniable by Tiraboschi and his Italian opponents. The question, therefore, still remains as unsettled as it was left by Lord Byron, who says in conclusion: "It is, after all, not unlikely that our historian (Gibbon) was right in retaining his favourite hypothetical salvo, which secures the author, although it scarcely saves the honour of the still unknown mistress of Petrarch."—Ed.]

\* The allegorical interpretation prevailed in the fifteenth century; but the wise commentators were not agreed whether they should understand by Laura, religion, or virtue, or the blessed Virgin, or ————. See the prefaces to the first and second volumes.

† Laure de Noves, born about the year 1307, was married in January, 1325, to Hugues de Sade, a noble citizen of Avignon, whose jealousy was not the effect of love, since he married a second wife within seven months of her death, which happened the 6th of April, 1348, precisely one-and-twenty years after Petrarch had seen and loved her.

‡ *Corpus crebris partubus exhaustum*: from one of these is issued, in the tenth degree, the Abbé de Sade, the fond and grateful biographer of Petrarch; and this domestic motive most probably suggested the idea of his work, and urged him to inquire into every circumstance that could affect the history and character of his grandmother. (See particularly tom. i. p. 122—133, notes, p. 7—58; tom. ii. p. 455—495, notes, p. 76—82.) [The word which appears above as *partubus*, is abbreviated in MSS. as *ptbs.*, which some have interpreted *perturbationibus*. This construction is briefly and somewhat contemptuously dismissed by Ugo Foscolo (Essays, p. 11), while Lord Byron, in his before-quoted note, accuses the Abbé de Sade of procuring fraudulent evidence, and styles him "a downright literary rogue." His illustrious descent remains at least doubtful.—Ed.]

§ Vaucluse, so familiar to our English travellers, is described from the writings of Petrarch and the local knowledge of his biographer. (*Mémoires*, tom. i. p. 340—359.) It



But in the eyes of Petrarch, and those of his graver contemporaries, his love was a sin, and Italian verse a frivolous amusement. His Latin works of philosophy, poetry, and eloquence, established his serious reputation, which was soon diffused from Avignon over France and Italy; his friends and disciples were multiplied in every city; and if the ponderous volume of his writings\* be now abandoned to a long repose, our gratitude must applaud the man, who, by precept and example, revived the spirit and study of the Augustan age. From his earliest youth, Petrarch aspired to the poetic crown. The academical honours of the three faculties had introduced a royal degree of master or doctor in the art of poetry;† and the title of poet-laureate, which custom, rather than vanity, perpetuates in the English court,‡ was first invented by the Cæsars of Germany. In the musical games of antiquity, a prize was bestowed on the victor;§ the belief that Virgil and Horace had been crowned in the Capitol inflamed the emulation of a Latin bard;¶ and

was, in truth, the retreat of a hermit, and the moderns are much mistaken, if they place Laura and a happy lover in the grotto.

\* Of one thousand two hundred and fifty pages, in a close print, at Basil in the sixteenth century, but without the date of the year. The Abbé de Sade calls aloud for a new edition of Petrarch's Latin works; but I much doubt whether it would redound to the profit of the bookseller, or the amusement of the public.

† Consult Selden's Titles of Honour, in his works (vol. iii. p. 457—466). A hundred years before Petrarch, St. Francis received the visit of a poet, qui ab imperatore fuerat coronatus, et exinde rex versuum dictus.

‡ From Augustus to Louis, the muse has too often been false and venal; but I much doubt whether any age or court can produce a similar establishment of a stipendiary poet, who, in every reign, and at all events, is bound to furnish twice a year a measure of praise and verse, such as may be sung in the chapel, and I believe, in the presence, of the sovereign. I speak the more freely, as the best time for abolishing this ridiculous custom is while the prince is a man of virtue, and the poet a man of genius.

§ Isocrates (in Panegyrico, tom. i. p. 116, 117, edit. Battie, Cantab. 1729) claims for his native Athens the glory of first instituting and recommending the ἀγῶνας—καὶ τὰ ἄθλα μέγιστα—μὴ μόνον τάχους καὶ ῥώμης, ἀλλὰ καὶ λόγων καὶ γνώμης. The example of the Panathenæa was imitated at Delphi; but the Olympic games were ignorant of a musical crown, till it was extorted by the vain tyranny of Nero. (Sueton. in Nerone, c. 23; Philostrat. apud Casaubon ad locum; Dion Cassius, or Xiphilin, l. 63, p. 1032. 1041; Potter's Greek Antiquities, vol. i. p. 445. 450.)

¶ The Capitoline games (certamen quinquennale, musicum, equestre, gymnicum) were insti-

the laurel\* was endeared to the lover by a verbal resemblance with the name of his mistress. The value of either object was enhanced by the difficulties of the pursuit; and if the virtue or prudence of Laura was inexorable,† he enjoyed, and might boast of enjoying, the nymph of poetry. His vanity was not of the most delicate kind, since he applauds the success of his own *labours*; his name was popular; his friends were active; the open or secret opposition of envy and prejudice was surmounted by the dexterity of patient merit. In the thirty-sixth year of his age, he was solicited to accept the object of his wishes; and on the same day, in the solitude of Vacluse, he received a similar and solemn invitation from the senate of Rome and the university of Paris. The learning of a theological school, and the ignorance of a lawless city, were alike unqualified to bestow the ideal though immortal wreath which genius may obtain from the free applause of the public and of posterity; but the candidate dismissed this troublesome reflection, and after some moments of complacency and suspense, preferred the summons of the metropolis of the world.

The ceremony of his coronation‡ was performed in the Capitol by his friend and patron, the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the

tuted by Domitian (Sueton. c. 4) in the year of Christ, 86 (Censorin. de Die Natali, c. 18, p. 100, edit. Havercamp.), and were not abolished in the fourth century. (Ausonius de Professoribus Burdegal. V.) If the crown were given to superior merit, the exclusion of Statius (*capitolia nostræ inficiata lyræ*, Sylv. l. 3, v. 31) may do honour to the games of the Capitol; but the Latin poets who lived before Domitian, were crowned only in the public opinion.

\* Petrarch and the senators of Rome were ignorant that the laurel was not the Capitoline, but the Delphic, crown. (Plin. Hist. Natur. 15. 39. Hist. Critique de la République des Lettres, tom. i. p. 150—220.) The victors in the Capitol were crowned with a garland of oak-leaves. (Martial. l. 4, epigram 54.)

† The pious grandson of Laura has laboured, and not without success, to vindicate her immaculate chastity against the censures of the grave and the sneers of the profane (tom. ii. notes, p. 76—82).

‡ The whole process of Petrarch's coronation is accurately described by the Abbé de Sade (tom. i. p. 425—435; tom. ii. p. 1—6, notes, p. 1—13) from his own writings, and the Roman diary of Ludovico

senator, count of Anguillara, a kinsman of the Colonna, assumed his throne; and at the voice of a herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration, "This is the reward of merit." The people shouted "Long life to the Capitol and the poet!" A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the profane wreath was suspended before the shrine of St. Peter. In the act or diploma\* which was presented to Petrarch, the title and prerogatives of poet-laureate are revived in the Capitol, after the lapse of thirteen hundred years; and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people; and the character of citizen was the recompense of his affection for the Roman name. They did him honour, but they did him justice. In the familiar society of Cicero and Livy, he had imbibed the ideas of an ancient patriot; and his ardent fancy kindled every idea to a sentiment, and every sentiment to a passion. The aspect of the seven hills and their majestic ruins confirmed these lively impressions; and he loved a country by whose liberal spirit he had been crowned and adopted. The poverty and debasement of Rome excited the indignation and pity of her grateful son; he dissembled the faults of his fellow-citizens; applauded with partial fondness the last of their heroes and matrons; and in the remembrance of the past, in the hope of the future, was pleased to forget the miseries of the present time. Rome was still the lawful mistress of the world; the pope and the emperor, her bishop and general, had abdicated their station by an inglorious retreat to the Rhone and the Danube; but if she could resume her virtue, the republic might again vindicate her liberty and dominion. Amidst

Monaldeschi, without mixing in this authentic narrative the more recent fables of Sannuccio Delbene.

\* The original act is printed among the Pièces Justificatives in the Mémoires sur

the indulgence of enthusiasm and eloquence,\* Petrarch, Italy, and Europe, were astonished by a revolution which realized for a moment his most splendid visions. The rise and fall of the tribune Rienzi will occupy the following pages;† the subject is interesting, the materials are rich, and the glance of a patriot-bard ‡ will sometimes vivify the copious but simple narrative of the Florentine,§ and more especially of the Roman, historian.¶

In a quarter of the city which was inhabited only by mechanics and Jews, the marriage of an innkeeper and a washerwoman produced the future deliverer of Rome.\*\* From such parents Nicholas Rienzi Gabrini could inherit neither dignity nor fortune; and the gift of a liberal edu-

Pétrarque, tom. iii. p. 50—53.

\* To find the proofs

of his enthusiasm for Rome, I need only request that the reader would open, by chance, either Petrarch, or his French biographer. The latter has described the poet's first visit to Rome (tom. i. p. 323—335). But in the place of much idle rhetoric and morality, Petrarch might have amused the present and future ages with an original account of the city and his coronation.

† It has been

treated by the pen of a Jesuit, the P. du Cerceau, whose posthumous work (*Conjuration de Nicolas Gabrini, dit de Rienzi, Tyran de Rome, en 1347*) was published at Paris, 1748, in 12mo. I am indebted to him for some facts and documents in John Hocsemius, canon of Liege, a contemporary historian. (Fabricius, *Bibliot. Lat. med. Ævi*, tom. iii. p. 273; tom. iv. p. 85.)

‡ The Abbé de Sade, who so freely expatiates on the history of the fourteenth century, might treat as his proper subject a revolution in which the heart of Petrarch was so deeply engaged. (*Mémoires*, tom. ii. p. 50, 51. 320—417, notes, p. 70—76; tom. iii. p. 221—243. 366—375.) Not an idea or a fact in the writings of Petrarch has probably escaped him.

§ Giovanni Villani, l. 12, c. 89. 104 in Muratori, *Rerum Italicarum Scriptores*, tom. xiii. p. 969. 970. 981—983.

¶ In his third volume of Italian antiquities (p. 249—548), Muratori has inserted the *Fragmenta Historiæ Romanæ, ab anno 1327 usque ad annum 1354*, in the original dialect of Rome or Naples in the fourteenth century, and a Latin version for the benefit of strangers. It contains the most particular and authentic life of Cola (Nicholas) di Rienzi; which had been printed at Bracciano, 1627, in 4to. under the name of Tomaso Fortifiocca, who is only mentioned in this work as having been punished by the tribune for forgery. Human nature is scarcely capable of such sublime or stupid impartiality; but whosoever is the author of these fragments, he wrote on the spot and at the time, and paints, without design or art, the manners of Rome and the character of the tribune.

\*\* The first and splendid period of Rienzi, his tribunitian government, is contained in the eighteenth chapter of the *Fragmenta* (p. 399—479), which, in the new

cation, which they painfully bestowed, was the cause of his glory and untimely end. The study of history and eloquence, the writings of Cicero, Seneca, Livy, Cæsar, and Valerius Maximus, elevated above his equals and contemporaries the genius of the young plebeian; he perused with indefatigable diligence the manuscripts and marbles of antiquity; loved to dispense his knowledge in familiar language; and was often provoked to exclaim, "Where are now these Romans? their virtue, their justice, their power? why was I not born in those happy times!"\* When the republic addressed to the throne of Avignon an embassy of the three orders, the spirit and eloquence of Rienzi recommended him to a place among the thirteen deputies of the commons. The orator had the honour of haranguing pope Clement the Sixth, and the satisfaction of conversing with Petrarch, a congenial mind; but his aspiring hopes were chilled by disgrace and poverty; and the patriot was reduced to a single garment and the charity of the hospital. From this misery he was relieved by the sense of merit or the smile of favour; and the employment of apostolic notary afforded him a daily stipend of five gold florins, a more honourable and extensive connection; and the right of contrasting, both in words and actions, his own integrity with the vices of the state. The eloquence of Rienzi was prompt and persuasive; the multitude is always prone to envy and censure; he was stimulated by the loss of a brother and the impunity of the assassins; nor was it possible to excuse or exaggerate the public calamities. The blessings of peace and justice, for which civil society has been instituted, were banished from Rome; the jealous citizens, who might have endured every personal or pecuniary injury, were most deeply wounded in

division, forms the second book of the history in thirty-eight smaller chapters or sections.

\* The reader may be pleased with a specimen of the original idiom: *Fò da soa juventutine nutricato di latte de eloquentia, bono gramatico, migliore rettuorico, autorista bravo. Deh como et quanto era veloce lettore! moito usava Tito Livio, Seneca, et Tullio, et Balerio Massimo, moito li diletta le magnificentie di Julio Cesare raccontare. Tutta la die se speculava negl' intagli di marmo lequali iaccio intorno Roma. Non era altri che esso, che sapesse lejere li antichi pataffii. Tutte scritte antiche vulgarizzava; quesse fiure di marmo justamente interpretava. Oh*

the dishonour of their wives and daughters;\* they were equally oppressed by the arrogance of the nobles and the corruption of the magistrates; and the abuse of arms or of laws was the only circumstance that distinguished the lions from the dogs and serpents of the Capitol. These allegorical emblems were variously repeated in the pictures which Rienzi exhibited in the streets and churches; and while the spectators gazed with curious wonder, the bold and ready orator unfolded the meaning, applied the satire, inflamed their passions, and announced a distant hope of comfort and deliverance. The privileges of Rome, her eternal sovereignty over her princes and provinces, was the theme of his public and private discourse; and a monument of servitude became in his hands a title and incentive of liberty. The decree of the senate, which granted the most ample prerogatives to the emperor Vespasian, had been inscribed on a copper-plate still extant in the choir of the church of St. John Lateran.† A numerous assembly of nobles and plebeians was invited to this political lecture, and a convenient theatre was erected for their reception. The notary appeared in a magnificent and mysterious habit, explained the inscription by a version and commentary,‡ and descanted with eloquence and zeal on the ancient glories of the senate and people, from whom all legal authority was derived. The supine ignorance of the nobles was incapable of discerning the serious tendency of such representations; they might sometimes chastise with words and blows the plebeian reformer; but he was often suffered in the Colonna palace to amuse the company with *come spesso diceva*, “Dove suono quelli buoni Romani? dove ene loro somma justitia? poleramme trovare in tempo che questi furiano!”

\* Petrarch compares the jealousy of the Romans with the easy temper of the husbands of Avignon. (*Mémoires*, tom. i. p. 330.)

† The fragments of the *Lex Regia* may be found in the *Inscriptions of Gruter*, tom. i. p. 242, and at the end of the *Tacitus of Ernesti*, with some learned notes of the editor, tom. ii.

‡ I cannot overlook a stupendous and laughable blunder of Rienzi. The *Lex Regia* empowers Vespasian to enlarge the *Pomœrium*, a word familiar to every antiquary. It was not so to the tribune; he confounds it with *pomarium*, an orchard, translates *lo Giardino de Roma cioene Italia*, and is copied by the less excusable ignorance of the Latin translator (p. 406) and the French historian (p. 33). Even the learning of Muratori has slumbered over the passage. [*Pomœrium* was the vacant space under the wall of a city. See Niebuhr's *Lectures*, i. 187.—ED.]

his threats and predictions ; and the modern Brutus\* was concealed under the mask of folly and the character of a buffoon. While they indulged their contempt, the restoration of the *good estate*, his favourite expression, was entertained among the people as a desirable, a possible, and at length as an approaching, event ; and while all had the disposition to applaud, some had the courage to assist their promised deliverer.

A prophecy, or rather a summons, affixed on the church-door of St. George, was the first public evidence of his designs ; a nocturnal assembly of a hundred citizens on mount Aventine, the first step to their execution. After an oath of secrecy and aid, he represented to the conspirators the importance and facility of their enterprise ; that the nobles, without union or resources, were strong only in the fear of their imaginary strength ; that all power, as well as right, was in the hands of the people ; that the revenues of the apostolical chamber might relieve the public distress ; and that the pope himself would approve their victory over the common enemies of government and freedom. After securing a faithful band to protect his first declaration, he proclaimed through the city, by sound of trumpet, that on the evening of the following day all persons should assemble without arms before the church of St. Angelo, to provide for the re-establishment of the good estate. The whole night was employed in the celebration of thirty masses of the Holy Ghost ; and in the morning, Rienzi, bareheaded, but in complete armour, issued from the church, encompassed by the hundred conspirators. The pope's vicar, the simple bishop of Orvieto, who had been persuaded to sustain a part in this singular ceremony, marched on his right hand ; and three great standards were borne aloft as the emblems of their design. In the first the banner of *liberty*, Rome was seated on two lions, with a palm in one hand and a globe in the other ; St. Paul, with a drawn sword, was delineated in the banner of *justice* ; and in the third, St. Peter held the keys of *concord* and *peace*. Rienzi was encouraged by the presence and applause of an innumerable crowd, who

\* *Priori (Bruto) tamen similior, juvenis uterque, longe ingenio quam cujus simulationem induerat, ut sub hoc obtentû liberator ille P. R. aperiretur tempore suo . . . Ille regibus, hic tyrannis contemptus.* (Opp. p. 536.)

understood little, and hoped much; and the procession slowly rolled forwards from the castle of St. Angelo to the Capitol. His triumph was disturbed by some secret emotion which he laboured to suppress; he ascended without opposition, and with seeming confidence, the citadel of the republic; harangued the people from the balcony; and received the most flattering confirmation of his acts and laws. The nobles, as if destitute of arms and counsels, beheld in silent consternation this strange revolution; and the moment had been prudently chosen, when the most formidable, Stephen Colonna, was absent from the city. On the first rumour, he returned to his palace, affected to despise this plebeian tumult, and declared to the messenger of Rienzi, that at his leisure he would cast the madman from the windows of the Capitol. The great bell instantly rang an alarm, and so rapid was the tide, and so urgent was the danger, that Colonna escaped with precipitation to the suburb of St. Laurence; from thence, after a moment's refreshment, he continued the same speedy career till he reached in safety his castle of Palestrina; lamenting his own imprudence, which had not trampled the spark of this mighty conflagration. A general and peremptory order was issued from the Capitol to all the nobles, that they should peaceably retire to their estates; they obeyed, and their departure secured the tranquillity of the free and obedient citizens of Rome.

But such voluntary obedience evaporates with the first transports of zeal; and Rienzi felt the importance of justifying his usurpation by a regular form and a legal title. At his own choice, the Roman people would have displayed their attachment and authority, by lavishing on his head the names of senator or consul, of king or emperor; he preferred the ancient and modest appellation of tribune; the protection of the commons was the essence of that sacred office; and they were ignorant, that it had never been invested with any share in the legislative or executive powers of the republic. In this character, and with the consent of the Romans, the tribune enacted the most salutary laws for the restoration and maintenance of the good estate. By the first, he fulfils the wish of honesty and inexperience, that no civil suit should be protracted beyond the term of fifteen days. The danger of frequent perjury



might justify the pronouncing against a false accuser the same penalty which his evidence would have inflicted; the disorders of the times might compel the legislator to punish every homicide with death, and every injury with equal retaliation; but the execution of justice was hopeless till he had previously abolished the tyranny of the nobles. It was formally provided, that none, except the supreme magistrate, should possess or command the gates, bridges, or towers of the state; that no private garrisons should be introduced into the towns or castles of the Roman territory; that none should bear arms, or presume to fortify their houses in the city or country; that the barons should be responsible for the safety of the highways and the free passage for provisions; and that the protection of malefactors and robbers should be expiated by a fine of a thousand marks of silver. But these regulations would have been impotent and nugatory, had not the licentious nobles been awed by the sword of the civil power. A sudden alarm from the bell of the Capitol could still summon to the standard above twenty thousand volunteers; the support of the tribune and the laws required a more regular and permanent force. In each harbour of the coast, a vessel was stationed for the assurance of commerce; a standing militia of three hundred and sixty horse and thirteen hundred foot was levied, clothed, and paid, in the thirteen quarters of the city; and the spirit of a commonwealth may be traced in the grateful allowance of one hundred florins or pounds to the heirs of every soldier who lost his life in the service of his country. For the maintenance of the public defence, for the establishment of granaries, for the relief of widows, orphans, and indigent convents, Rienzi applied, without fear of sacrilege, the revenues of the apostolic chamber; the three branches of hearth-money, the salt-duty, and the customs, were each of the annual produce of one hundred thousand florins;\* and scandalous were the abuses, if in four or five months the amount of the salt duty could be trebled by his judicious economy.

\* In one MS. I read (l. 2, c. 4, p. 409) *perfumante quatro solli*, in another *quatro florini*, an important variety, since the florin was worth ten Roman *solidi*. (Muratori, dissert. 28.) The former reading would give us a population of twenty-five thousand, the latter of two hundred and fifty thousand families; and I much fear that the former is more consistent with the decay of Rome and her territory.

After thus restoring the forces and finances of the republic, the tribune recalled the nobles from their solitary independence; required their personal appearance in the Capitol; and imposed an oath of allegiance to the new government, and of submission to the laws of the good estate. Apprehensive for their safety, but still more apprehensive of the danger of a refusal, the princes and barons returned to their houses at Rome in the garb of simple and peaceful citizens; the Colonna and Ursini, the Savelli and Frangipani, were confounded before the tribunal of a plebeian, of the vile buffoon whom they had so often derided; and their disgrace was aggravated by the indignation which they vainly struggled to disguise. The same oath was successively pronounced by the several orders of society, the clergy and gentlemen, the judges and notaries, the merchants and artizans; and the gradual descent was marked by the increase of sincerity and zeal. They swore to live and die with the republic and the Church, whose interest was artfully united by the nominal association of the bishop of Orvieto, the pope's vicar, to the office of tribune. It was the boast of Rienzi, that he had delivered the throne and patrimony of St. Peter from a rebellious aristocracy; and Clement the Sixth, who rejoiced in its fall, affected to believe the professions, to applaud the merits, and to confirm the title, of his trusty servant. The speech, perhaps the mind, of the tribune, was inspired with a lively regard for the purity of the faith; he insinuated his claim to a supernatural mission from the Holy Ghost; enforced, by a heavy forfeiture, the annual duty of confession and communion; and strictly guarded the spiritual as well as temporal welfare of his faithful people.\*

Never, perhaps, has the energy and effect of a single mind been more remarkably felt than in the sudden, though transient, reformation of Rome by the tribune Rienzi. A den of robbers was converted to the discipline of a camp or convent; patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and stranger; nor could birth, or dignity, or the immunities of the Church, protect the offender or his accomplices. The

\* Hocsemius, p. 398, apud Du Cerceau, *Hist. de Rienzi*, p. 194. The fifteen tribunitian laws may be found in the Roman historian (whom for brevity I shall name) Fortifiocca, l. 2, c. 4.

privileged houses, the private sanctuaries, in Rome, on which no officer of justice would presume to trespass, were abolished; and he applied the timber and iron of their barricades in the fortifications of the Capitol. The venerable father of the Colonna was exposed in his own palace to the double shame of being desirous, and of being unable, to protect a criminal. A mule, with a jar of oil, had been stolen near Capranica; and the lord of the Ursini family was condemned to restore the damage, and to discharge a fine of four hundred florins for his negligence in guarding the highways. Nor were the persons of the barons more inviolate than their lands or houses; and, either from accident or design, the same impartial rigour was exercised against the heads of the adverse factions. Peter Agapet Colonna, who had himself been senator of Rome, was arrested in the street for injury or debt; and justice was appeased by the tardy execution of Martin Ursini, who, among his various acts of violence and rapine, had pillaged a shipwrecked vessel at the mouth of the Tiber.\* His name, the purple

\* Fortifiocca, l. 2, c. 11. From the account of this shipwreck we learn some circumstances of the trade and navigation of the age. 1. The ship was built and freighted at Naples for the ports of Marseilles and Avignon. 2. The sailors were of Naples and the isle of Cénaria, less skilful than those of Sicily and Genoa. 3. The navigation from Marseilles was a coasting voyage to the mouth of the Tiber, where they took shelter in a storm; but, instead of finding the current, unfortunately ran on a shoal; the vessel was stranded, the mariners escaped. 4. The cargo, which was pillaged, consisted of the revenue of Provence for the royal treasury, many bags of pepper and cinnamon, and bales of French cloth, to the value of twenty thousand florins: a rich prize. [There is much confusion in this note, and the original narrative is also somewhat obscure. It does not appear that the ship was built and freighted at Naples. Some Neapolitan merchants, returning from the West, engaged and loaded it with cloths and spices at Marseilles and Avignon. (Mercatanti de lo Renno benivano da Ponente e haveano caricato in Marsilia e in Avignone *una galera*.) The same vessel was to convey to Joanna, queen of Naples, the revenues of Provence, part of the hereditary dominions of her family. (In quella galera venne la moneta e la rennita de Proenza, la quale beniva a la reina Joanna de soa contrata.) Whether these were invested in the purchase of the cargo is not very clear, nor is it material. The ship was wrecked and plundered on its way towards Naples. While Rienzi so severely punished the offenders, it would have been satisfactory to know that the property, or its value, was restored to those who had been despoiled. Among the passengers was a young military knight, who, in consequence of the loss which he

of two cardinals, his uncles, a recent marriage, and a mortal disease, were disregarded by the inflexible tribune, who had chosen his victim. The public officers dragged him from his palace and nuptial bed; his trial was short and satisfactory; the bell of the Capitol convened the people; stripped of his mantle, on his knees, with his hands bound behind his back, he heard the sentence of death; and after a brief confession, Ursini was led away to the gallows. After such an example, none who were conscious of guilt could hope for impunity, and the flight of the wicked, the licentious, and the idle, soon purified the city and territory of Rome. In this time (says the historian) the woods began to rejoice that they were no longer infested with robbers; the oxen began to plough; the pilgrims visited the sanctuaries; the roads and inns were replenished with travellers; trade, plenty, and good faith, were restored in the markets; and a purse of gold might be exposed without danger in the midst of the highway. As soon as the life and property of the subject are secure, the labours and rewards of industry spontaneously revive; Rome was still the metropolis of the Christian world; and the fame and fortunes of the tribune were diffused in every country by the strangers who had enjoyed the blessings of his government.

The deliverance of his country inspired Rienzi with a vast, and perhaps visionary, idea of uniting Italy in a great federative republic, of which Rome should be the ancient and lawful head, and the free cities and princes the members and associates. His pen was not less eloquent than his tongue; and his numerous epistles were delivered to swift and trusty messengers. On foot, with a white wand in their hand, they traversed the forests and mountains; enjoyed, in the most hostile states, the sacred security of ambassadors; and reported, in the style of flattery or truth, that the highways along their passage were lined with kneeling multitudes, who implored heaven for the success of their undertaking. Could passion have listened to reason; could private interest have yielded to the public welfare; the supreme tribunal and confederate union of the Italian

then sustained, had to struggle with many difficulties and was at last himself sacrificed by Rienzi. (Muratori, *Ant. Ital.* 3. 395—397.)—ED.]

republic might have healed their intestine discord, and closed the Alps against the Barbarians of the North. But the propitious season had elapsed; and if Venice, Florence, Sienna, Perugia, and many inferior cities, offered their lives and fortunes to the good estate, the tyrants of Lombardy and Tuscany must despise, or hate, the plebeian author of a free constitution. From them, however, and from every part of Italy, the tribune received the most friendly and respectful answers; they were followed by the ambassadors of the princes and republics; and in this foreign conflux, on all the occasions of pleasure or business, the low-born notary could assume the familiar or majestic courtesy of a sovereign.\* The most glorious circumstance of his reign was an appeal to his justice from Lewis king of Hungary, who complained, that his brother, and her husband, had been perfidiously strangled by Jane queen of Naples;† her guilt or innocence was pleaded in a solemn trial at Rome; but after hearing the advocates,‡ the tribune adjourned this weighty and invidious cause, which was soon determined by the sword of the Hungarian. Beyond the Alps, more especially at Avignon, the revolution was the theme of curiosity, wonder, and applause. Petrarch had been the private friend, perhaps the secret counsellor, of Rienzi; his writings breathe the most ardent spirit of patriotism and joy; and all respect for the pope, all gratitude for the Colonna, was lost in the superior duties of a Roman citizen. The poet-laureate of the Capitol maintains the act, applauds the hero, and mingles with some apprehension and advice the most

\* It was thus that Oliver Cromwell's old acquaintance, who remembered his vulgar and ungracious entrance into the House of Commons, were astonished at the ease and majesty of the Protector on his throne. (See Harris's Life of Cromwell, p. 27—34, from Clarendon, Warwick, Whitelock, Waller, &c.) The consciousness of merit and power will sometimes elevate the manners to the station.

† See the causes, circumstances, and effects, of the death of Andrew, in Giannone (tom. iii. l. 23. p. 220—229) and the Life of Petrarch (Mémoires, tom. ii. p. 143—148. 245—250. 375—379, Notes, p. 21—37). The Abbé de Sade *wishes* to extenuate her guilt.

‡ The advocate who pleaded against Jane could add nothing to the logical force and brevity of his master's epistle: Johanna! inordinata vita præcedens, retentio potestatis in regno, neglecta vindicta, vir alter susceptus, et excusatio subsequens, necis viri tui te probant fuisse participem et consortem. Jane of Naples and Mary of Scotland have

lofty hopes of the permanent and rising greatness of the republic.\*

While Petrarch indulged these prophetic visions, the Roman hero was fast declining from the meridian of fame and power; and the people, who had gazed with astonishment on the ascending meteor, began to mark the irregularity of its course, and the vicissitudes of light and obscurity. More eloquent than judicious, more enterprising than resolute, the faculties of Rienzi were not balanced by cool and commanding reason; he magnified in a tenfold proportion the objects of hope and fear; and prudence, which could not have erected, did not presume to fortify, his throne. In the blaze of prosperity, his virtues were insensibly tinctured with the adjacent vices; justice with cruelty, liberality with profusion, and the desire of fame with puerile and ostentatious vanity. He might have learned, that the ancient tribunes, so strong and sacred in the public opinion, were not distinguished in style, habit, or appearance, from an ordinary plebeian;† and that as often as they visited the city on foot, a single *viator*, or beadle, attended the exercise of their office. The Gracchi would have frowned or smiled, could they have read the sonorous title and epithets of their successor, “NICHOLAS, SEVERE AND MERCIFUL; DELIVERER OF ROME; DEFENDER OF ITALY;‡ FRIEND OF MANKIND, AND OF LIBERTY, PEACE, AND JUSTICE; TRIBUNE AUGUST:” his theatrical pageants had prepared the revolution; but Rienzi abused, in luxury and pride, the political maxim of speaking

a singular conformity.

\* See the *Epistola Hortatoria de Capessenda Republica*, from Petrarch to Nicholas Rienzi (Opp. p. 535—540), and the fifth eclogue or pastoral, a perpetual and obscure allegory.

† In his *Roman Questions*, Plutarch (*Opuscul. tom. i. p. 505, 506*, edit. Græc. Hen. Steph.) states, on the most constitutional principles, the simple greatness of the tribunes, who were not properly magistrates, but a check on magistracy. It was their duty and interest *ὁμοιοῦσθαι σχήματι, καὶ στολῇ καὶ διαίτῃ τοῖς ἐπιτυγχάνουσι τῶν πολιτῶν . . . καταπατεῖσθαι δεῖ* (a saying of C. Curio) *καὶ μὴ σεμνὸν εἶναι τῇ ὄψει μηδὲ δυσπρόσοδον . . . ὄσφ δὲ μᾶλλον ἐκταπεινοῦνται τῷ σώματι, τοσοῦτῳ μᾶλλον αὐξεται τῇ δυνάμει, &c.* Rienzi and Petrarch himself, were incapable, perhaps, of reading a Greek philosopher; but they might have imbibed the same modest doctrines from their favourite Latins, Livy and Valerius Maximus. [See vol. i. p. 85—87.—Ed.]

‡ I could not express in English the forcible, though barbarous, title of *Zelator Italix*, which Rienzi assumed.

to the eyes, as well as the understanding, of the multitude. From nature he had received the gift of a handsome person,\* till it was swelled and disfigured by intemperance; and his propensity to laughter was corrected in the magistrate by the affectation of gravity and sternness. He was clothed, at least on public occasions, in a party-coloured robe of velvet or satin, lined with fur, and embroidered with gold; the rod of justice, which he carried in his hand, was a sceptre of polished steel, crowned with a globe and cross of gold, and enclosing a small fragment of the true and holy wood. In his civil and religious processions through the city, he rode on a white steed, the symbol of royalty; the great banner of the republic, a sun with a circle of stars, a dove with an olive branch, was displayed over his head; a shower of gold and silver was scattered among the populace; fifty guards with halberds encompassed his person; a troop of horse preceded his march; and their tymbals and trumpets were of massy silver.

The ambition of the honours of chivalry † betrayed the meanness of his birth, and degraded the importance of his office; and the equestrian tribune was not less odious to the nobles, whom he adopted, than to the plebeians, whom he deserted. All that yet remained of treasure, or luxury, or art, was exhausted on that solemn day. Rienzi led the procession from the Capitol to the Lateran; the tediousness of the way was relieved with decorations and games; the ecclesiastical, civil, and military orders marched under their various banners; the Roman ladies attended his wife; and the ambassadors of Italy might loudly applaud, or secretly deride, the novelty of the pomp. In the evening, when they had reached the church and palace of Constantine, he

\* *Era bell' homo* (l. 2, c. 1, p. 399). It is remarkable that the riso sarcastico of the Bracciano edition is wanting in the Roman MS. from which Muratori has given the text. In his second reign, when he is painted almost as a monster, Rienzi *travea una ventresca tonna trionfale, a modo de uno Abbate Asiano, or Asinino* (l. 3, c. 18, p. 553).

† Strange as it may seem, this festival was not without a precedent. In the year 1327, two barons, a Colonna and an Ursini, the usual balance, were created knights by the Roman people: their bath was of rose-water, their beds were decked with royal magnificence, and they were served at St. Maria of Ara Cœli, in the Capitol, by the twenty-eight *buoni huomini*. They afterwards received from Robert, king of Naples, the sword of chivalry. (*Hist. Rom.* l. 1, c. 2, p. 259.)

thanked and dismissed the numerous assembly, with an invitation to the festival of the ensuing day. From the hands of a venerable knight he received the order of the Holy Ghost; the purification of the bath was a previous ceremony; but in no step of his life did Rienzi excite such scandal and censure as by the profane use of the porphyry vase, in which Constantine (a foolish legend) had been healed of his leprosy by pope Silvester.\* With equal presumption the tribune watched or reposed within the consecrated precincts of the baptistery; and the failure of his state-bed was interpreted as an omen of his approaching downfall. At the hour of worship he showed himself to the returning crowds in a majestic attitude, with a robe of purple, his sword, and gilt spurs; but the holy rites were soon interrupted by his levity and insolence. Rising from his throne, and advancing towards the congregation, he proclaimed in a loud voice: "We summon to our tribunal pope Clement; and command him to reside in his diocese of Rome; we also summon the sacred college of cardinals.† We again summon the two pretenders, Charles of Bohemia and Lewis of Bavaria, who style themselves emperors; we likewise summon all the electors of Germany, to inform us on what pretence they have usurped the inalienable right of the Roman people, the ancient and lawful sovereigns of the empire."‡ Unsheathing his maiden sword, he thrice brandished it to the three parts of the world, and thrice repeated the extravagant declaration, "And this too is mine!" The pope's vicar, the bishop of Orvieto, attempted to check this career of folly; but his feeble protest was silenced by martial music; and instead of withdrawing from the assembly, he consented to dine with his brother tribune, at a table which had hitherto been

\* All parties believed in the leprosy and bath of Constantine (Petrarch, Epist. Famil. 6. 2); and Rienzi justified his own conduct by observing to the court of Avignon, that a vase which had been used by a Pagan, could not be profaned by a pious Christian. Yet this crime is specified in the bull of excommunication. (Hocsemius, apud Du Cerceau, p. 189, 190.)

† This *verbal* summons of pope Clement VI. which rests on the authority of the Roman historian and a Vatican MS. is disputed by the biographer of Petrarch (tom. ii. not. p. 70—76), with arguments rather of decency than of weight. The court of Avignon might not choose to agitate this delicate question.

‡ The summons of the two rival



reserved for the supreme pontiff. A banquet, such as the Cæsars had given, was prepared for the Romans. The apartments, porticoes, and courts of the Lateran were spread with innumerable tables for either sex and every condition; a stream of wine flowed from the nostrils of Constantine's brazen horse; no complaint, except of the scarcity of water, could be heard; and the licentiousness of the multitude was curbed by discipline and fear. A subsequent day was appointed for the coronation of Rienzi;\* seven crowns of different leaves or metals were successively placed on his head by the most eminent of the Roman clergy; they represented the seven gifts of the Holy Ghost; and he still professed to imitate the example of the ancient tribunes. These extraordinary spectacles might deceive or flatter the people; and their own vanity was gratified in the vanity of their leader. But in his private life he soon deviated from the strict rule of frugality and abstinence; and the plebeians, who were awed by the splendour of the nobles, were provoked by the luxury of their equal. His wife, his son, his uncle (a barber in name and profession), exposed the contrast of vulgar manners and princely expense; and without acquiring the majesty, Rienzi degenerated into the vices, of a king.

A simple citizen describes with pity, or perhaps with pleasure, the humiliation of the barons of Rome. "Bare-headed, their hands crossed on their breast, they stood with downcast looks in the presence of the tribune; and they trembled; good God, how they trembled!" † As long as the yoke of Rienzi was that of justice and their country, their conscience forced them to esteem the man, whom pride and interest provoked them to hate; his extravagant conduct soon fortified their hatred by contempt; and they conceived the hope of subverting a power which was no longer so deeply rooted in the public confidence. The old

emperors, a monument of freedom and folly, is extant in Hocsemius. (Cercean, p. 163—166.)

\* It is singular that the Roman historian should have overlooked this sevenfold coronation, which is sufficiently proved by internal evidence, and the testimony of Hocsemius, and even of Rienzi. (Cercean, p. 167—170. 229.)

† *Puoi se faceva stare denante a se, mentre sedeva, li baroni tutti in piedi ritti co le vraccia piecate, e co li capucci tratti. Deh como stavano paurosi!* (Hist. Rom. l. 2, c. 20, p. 439.) He saw them, and we see them.

animosity of the Colonna and Ursini was suspended, for a moment, by their common disgrace; they associated their wishes, and perhaps their designs; an assassin was seized and tortured; he accused the nobles; and as soon as Rienzi deserved the fate, he adopted the suspicions and maxims, of a tyrant. On the same day, under various pretences, he invited to the Capitol his principal enemies, among whom were five members of the Ursini, and three of the Colonna name. But instead of a council or a banquet, they found themselves prisoners, under the sword of despotism or justice; and the consciousness of innocence or guilt might inspire them with equal apprehension of danger. At the sound of the great bell the people assembled; they were arraigned for a conspiracy against the tribune's life; and though some might sympathize in their distress, not a hand, nor a voice, was raised to rescue the first of the nobility from their impending doom. Their apparent boldness was prompted by despair; they passed in separate chambers a sleepless and painful night; and the venerable hero, Stephen Colonna, striking against the door of his prison, repeatedly urged his guards to deliver him, by a speedy death, from such ignominious servitude. In the morning they understood their sentence from the visit of a confessor and the tolling of the bell. The great hall of the Capitol had been decorated for the bloody scene with red and white hangings; the countenance of the tribune was dark and severe; the swords of the executioners were unsheathed; and the barons were interrupted in their dying speeches by the sound of trumpets. But, in this decisive moment, Rienzi was not less anxious or apprehensive than his captives; he dreaded the splendour of their names, their surviving kinsmen, the inconstancy of the people, the reproaches of the world; and, after rashly offering a mortal injury, he vainly presumed, that if he could forgive, he might himself be forgiven. His elaborate oration was that of a Christian and a suppliant; and as the humble minister of the commons, he entreated his masters to pardon these noble criminals, for whose repentance and future service he pledged his faith and authority. "If you are spared," said the tribune, "by the mercy of the Romans, will you not promise to support the good estate with your lives and fortunes?" Astonished by this marvellous clemency, the

barons bowed their heads; and while they devoutly repeated the oath of allegiance, might whisper a secret, and more sincere, assurance of revenge. A priest, in the name of the people, pronounced their absolution; they received the communion with the tribune, assisted at the banquet, followed the procession; and, after every spiritual and temporal sign of reconciliation, were dismissed in safety to their respective homes, with the new honours and titles of generals, consuls, and patricians.\*

During some weeks, they were checked by the memory of their danger rather than of their deliverance, till the most powerful of the Ursini, escaping with the Colonna from the city, erected at Marino the standard of rebellion. The fortifications of the castle were hastily restored; the vassals attended their lord; the outlaws armed against the magistrate; the flocks and herds, the harvests and vineyards, from Marino to the gates of Rome, were swept away or destroyed; and the people arraigned Rienzi as the author of the calamities which his government had taught them to forget. In the camp, Rienzi appeared to less advantage than in the rostrum; and he neglected the progress of the rebel barons till their numbers were strong and their castles impregnable. From the pages of Livy he had not imbibed the art, or even the courage, of a general; an army of twenty thousand Romans returned, without honour or effect, from the attack of Marino; and his vengeance was amused by painting his enemies, their heads downwards, and drowning two dogs (at least they should have been bears), as the representatives of the Ursini. The belief of his incapacity encouraged their operations; they were invited by their secret adherents; and the barons attempted, with four thousand foot and sixteen hundred horse, to enter Rome by force or surprise. The city was prepared for their reception; the alarm-bell rang all night; the gates were strictly guarded, or insolently open; and, after some hesitation, they sounded a retreat. The two first divisions had passed along the walls, but the prospect of a free entrance tempted the headstrong valour of the nobles in the rear; and, after a successful skirmish, they

\* The original letter, in which Rienzi justifies his treatment of the Colonna (Hocsemius, apud Du Cerceau, p. 222—229), displays, in genuine colours, the mixture of the knave and the madman.

were overthrown and massacred, without quarter, by the crowds of the Roman people. Stephen Colonna the younger, the noble spirit to whom Petrarch ascribed the restoration of Italy, was preceded or accompanied in death by his son John, a gallant youth, by his brother Peter, who might regret the ease and honours of the Church, by a nephew of legitimate birth, and by two bastards of the Colonna race; and the number of seven, the seven crowns, as Rienzi styled them, of the Holy Ghost, was completed by the agony of the deplorable parent, of the veteran chief, who had survived the hope and fortune of his house. The vision and prophecies of St. Martin and pope Boniface had been used by the tribune to animate his troops;\* he displayed, at least in the pursuit, the spirit of a hero; but he forgot the maxims of the ancient Romans, who abhorred the triumphs of civil war. The conqueror ascended the Capitol; deposited his crown and sceptre on the altar; and boasted with some truth, that he had cut off an ear which neither pope nor emperor had been able to amputate.† His base and implacable revenge denied the honours of burial; and the bodies of the Colonna, which he threatened to expose with those of the vilest malefactors, were secretly interred by the holy virgins of their name and family.‡ The people sympathized in their grief, repented of their own fury, and detested the indecent joy of Rienzi, who visited the spot

\* Rienzi, in the above-mentioned letter, ascribes to St. Martin the tribune, Boniface VIII. the enemy of Colonna, himself, and the Roman people, the glory of the day, which Villani likewise (l. 12, c. 104) describes as a regular battle. The disorderly skirmish, the flight of the Romans, and the cowardice of Rienzi, are painted in the simple and minute narrative of Fortifiocca, or the anonymous citizen (l. 2, c. 34—37).

† In describing the fall of the Colonna, I speak only of the family of Stephen the elder, who is often confounded by the P. du Cerceau with his son. That family was extinguished, but the house has been perpetuated in the collateral branches, of which I have not a very accurate knowledge. Circumspice (says Petrarch) *familie tuæ statum Columniensium domos: solito pauciores habeat columnas. Quid ad rem? modo fundamentum stabile, solidumque permaneat.*

‡ The convent of St. Silvester was founded, endowed, and protected, by the Colonna cardinals, for the daughters of the family who embraced a monastic life, and who, in the year 1318, were twelve in number. The others were allowed to marry with their kinsmen in the fourth degree, and the dispensation was justified by the small number and close alliances of the noble

where these illustrious victims had fallen. It was on that fatal spot that he conferred on his son the honour of knight-hood; and the ceremony was accomplished by a slight blow from each of the horsemen of the guard, and by a ridiculous and inhuman ablution from a pool of water, which was yet polluted with patrician blood.\*

A short delay would have saved the Colonna; the delay of a single month, which elapsed between the triumph and the exile of Rienzi. In the pride of victory, he forfeited what yet remained of his civil virtues, without acquiring the fame of military prowess. A free and vigorous opposition was formed in the city; and when the tribune proposed in the public council † to impose a new tax, and to regulate the government of Perugia, thirty-nine members voted against his measures; repelled the injurious charge of treachery and corruption; and urged him to prove, by their forcible exclusion, that, if the populace adhered to his cause, it was already disclaimed by the most respectable citizens. The pope and the sacred college had never been dazzled by his specious professions; they were justly offended by the insolence of his conduct; a cardinal legate was sent to Italy, and after some fruitless treaty, and two personal interviews, he fulminated a Bull of excommunication, in which the tribune is degraded from his office, and branded with the guilt of rebellion, sacrilege, and heresy. ‡ The surviving barons of Rome were now humbled to a sense of allegiance; their interest and revenge engaged them in the service of the Church; but as the fate of the Colonna was before their eyes, they abandoned to a private adventurer the peril and glory of the revolution. John Pepin, count of Minorbino §

families of Rome. (*Mémoires sur Petrarque*, tom. i. p. 110; tom. ii. p. 401.)

\* Petrarch wrote a stiff and pedantic letter of consolation. (*Fam.* l. 7, epist. 13, p. 652, 653.) The friend was lost in the patriot. *Nulla toto orbe principum familia carior; carior tamen republica, carior Roma, carior Italia.*

*Je rends grâces aux Dieux de n'être pas Romain.*

† This council and opposition is obscurely mentioned by Pollistore, a contemporary writer, who has preserved some curious and original facts. (*Res Italicarum*, tom. xxv. c. 31, p. 798—804.)

‡ The briefs and Bulls of Clement VI. against Rienzi are translated by the P. du Cerceau (p. 196. 232), from the Ecclesiastical Annals of Odericus Raynaldus (A.D. 1347, No. 15. 17, 21, &c.), who found them in the archives of the Vatican.

§ Matteo Villani describes the origin, character, and death, of this count of Minorbino,

in the kingdom of Naples, had been condemned for his crimes, or his riches, to perpetual imprisonment; and Petrarch, by soliciting his release, indirectly contributed to the ruin of his friend. At the head of one hundred and fifty soldiers, the count of Minorbino introduced himself into Rome; barricaded the quarter of the Colonna; and found the enterprise as easy as it had seemed impossible. From the first alarm, the bell of the Capitol incessantly tolled; but, instead of repairing to the well-known sound, the people were silent and inactive; and the pusillanimous Rienzi, deploring their ingratitude with sighs and tears, abdicated the government and palace of the republic.

Without drawing his sword, count Pepin restored the aristocracy and the Church; three senators were chosen; and the legate, assuming the first rank, accepted his two colleagues from the rival families of Colonna and Ursini. The acts of the tribune were abolished, his head was proscribed; yet such was the terror of his name, that the barons hesitated three days before they would trust themselves in the city; and Rienzi was left above a month in the castle of St. Angelo, from whence he peaceably withdrew, after labouring, without effect, to revive the affection and courage of the Romans. The vision of freedom and empire had vanished; their fallen spirit would have acquiesced in servitude, had it been smoothed by tranquillity and order; and it was scarcely observed, that the new senators derived their authority from the Apostolic See; that four cardinals were appointed to reform, with dictatorial power, the state of the republic. Rome was again agitated by the bloody feuds of the barons, who detested each other, and despised the commons; their hostile fortresses, both in town and country, again rose, and were again demolished; and the peaceful citizens, a flock of sheep, were devoured (says the Florentine historian) by these rapacious wolves. But when their pride and avarice had exhausted the patience of the Romans, a confraternity of the Virgin Mary protected or avenged the republic; the bell of the Capitol was again tolled, the nobles, in arms, trembled in the presence of an

a man *da natura inconstante e senza fede*, whose grandfather, a crafty notary, was enriched and ennobled by the spoils of the Saracens of Nocera (l. 7, c. 102, 103). See his imprisonment, and the efforts of Petrarch, tom. ii. p. 142—151.

unarmed multitude; and of the two senators, Colonna escaped from the window of the palace, and Ursini was stoned at the foot of the altar. The dangerous office of tribune was successively occupied by two plebeians, Cerroni and Baroncelli. The mildness of Cerroni was unequal to the times; and after a faint struggle, he retired with a fair reputation and a decent fortune to the comforts of rural life. Devoid of eloquence or genius, Baroncelli was distinguished by a resolute spirit; he spoke the language of a patriot, and trod in the footsteps of tyrants; his suspicion was a sentence of death, and his own death was the reward of his cruelties. Amidst the public misfortunes, the faults of Rienzi were forgotten; and the Romans sighed for the peace and prosperity of the good estate.\*

After an exile of seven years, the first deliverer was again restored to his country. In the disguise of a monk or a pilgrim, he escaped from the castle of St. Angelo, implored the friendship of the king of Hungary at Naples, tempted the ambition of every bold adventurer, mingled at Rome with the pilgrims of the jubilee, lay concealed among the hermits of the Apennine, and wandered through the cities of Italy, Germany, and Bohemia. His person was invisible, his name was yet formidable; and the anxiety of the court of Avignon supposes, and even magnifies, his personal merit. The emperor Charles the Fourth gave audience to a stranger, who frankly revealed himself as the tribune of the republic; and astonished an assembly of ambassadors and princes, by the eloquence of a patriot and the visions of a prophet, the downfall of tyranny, and the kingdom of the Holy Ghost.† Whatever had been his hopes, Rienzi found himself a captive; but he supported a character of independence and dignity, and obeyed, as his own choice, the irresistible summons of the supreme pontiff. The zeal of

\* The troubles of Rome, from the departure to the return of Rienzi, are related by Matteo Villani (l. 2, c. 47; l. 3, c. 33. 57. 78) and Thomas Fortifiocca (l. 3, c. 1-4). I have slightly passed over these secondary characters, who imitated the original tribune.

† These visions, of which the friends and enemies of Rienzi seem alike ignorant, are surely magnified by the zeal of Pollistore, a Dominican inquisitor. (Rer. Ital. tom. xxv. c. 36, p. 819.) Had the tribune taught that Christ was succeeded by the Holy Ghost, that the tyranny of the pope would be abolished, he might have been convicted of heresy and treason, without offending the Roman people.

Petrarch, which had been cooled by the unworthy conduct, was rekindled by the sufferings and the presence of his friend; and he boldly complains of the times, in which the saviour of Rome was delivered by her emperor into the hands of her bishop. Rienzi was transported slowly, but in safe custody, from Prague to Avignon; his entrance into the city was that of a malefactor; in his prison he was chained by the leg; and four cardinals were named to inquire into the crimes of heresy and rebellion. But his trial and condemnation would have involved some questions, which it was more prudent to leave under the veil of mystery; the temporal supremacy of the popes; the duty of residence; the civil and ecclesiastical privileges of the clergy and people of Rome. The reigning pontiff well deserved the appellation of *Clement*: the strange vicissitudes and magnanimous spirit of the captive excited his pity and esteem; and Petrarch believes, that he respected in the hero the name and sacred character of a poet.\* Rienzi was indulged with an easy confinement and the use of books; and in the assiduous study of Livy and the Bible, he sought the cause and the consolation of his misfortunes.

The succeeding pontificate of Innocent the Sixth opened a new prospect of his deliverance and restoration; and the court of Avignon was persuaded, that the successful rebel could alone appease and reform the anarchy of the metropolis. After a solemn profession of fidelity, the Roman tribune was sent into Italy, with the title of senator; but the death of Baroncelli appeared to supersede the use of his mission; and the legate, cardinal Alborno,† a consummate statesman, allowed him with reluctance, and without aid, to undertake the perilous experiment. His first reception was equal to his wishes; the day of his entrance was a public festival; and his eloquence and authority revived the laws of the good estate. But this momentary sunshine was soon

\* The astonishment, the envy almost, of Petrarch, is a proof, if not of the truth of this incredible fact, at least of his own veracity. The Abbé de Sade (*Mémoires*, tom. iii. p. 242) quotes the sixth epistle of the thirteenth book of Petrarch, but it is of the royal MS. which he consulted, and not of the ordinary Basil edition (p. 920).

† Ægidius, or Giles Alborno, a noble Spaniard, archbishop of Toledo, and cardinal legate in Italy (A.D. 1353—1367), restored, by his arms and counsels, the temporal dominion of the popes. His life has been separately written by Sepulveda; but Dryden could not reason-



clouded by his own vices and those of the people; in the Capitol, he might often regret the prison of Avignon; and after a second administration of four months, Rienzi was massacred in a tumult which had been fomented by the Roman barons. In the society of the Germans and Bohemians, he is said to have contracted the habits of intemperance and cruelty; adversity had chilled his enthusiasm, without fortifying his reason or virtue; and that youthful hope, that lively assurance, which is the pledge of success, was now succeeded by the cold impotence of distrust and despair. The tribune had reigned with absolute dominion, by the choice, and in the hearts, of the Romans; the senator was the servile minister of a foreign court; and while he was suspected by the people, he was abandoned by the prince. The legate Albornoz, who seemed desirous of his ruin, inflexibly refused all supplies of men and money; a faithful subject could no longer presume to touch the revenues of the apostolical chamber; and the first idea of a tax was the signal of clamour and sedition. Even his justice was tainted with the guilt or reproach of selfish cruelty; the most virtuous citizen of Rome was sacrificed to his jealousy; and in the execution of a public robber, from whose purse he had been assisted, the magistrate too much forgot, or too much remembered, the obligations of the debtor.\* A civil war exhausted his treasures and the patience of the city; the Colonna maintained their hostile station at Palestrina; and his mercenaries soon despised a leader whose ignorance and fear were envious of all subordinate merit. In the death as in the life of Rienzi, the hero and the coward were strangely mingled. When the Capitol was invested by a furious multitude, when he was basely deserted by his civil and military servants, the intrepid senator, waving the banner of liberty, presented himself on the balcony, addressed his eloquence to the various passions of the Romans, and laboured to persuade them

ably suppose that his name, or that of Wolsey, had reached the ears of the Mufti in Don Sebastian.

\* From Matteo Villani and Fortifiocca, the P. du Cerceau (p. 344—394) has extracted the life and death of the chevalier Montreal, the life of a robber and the death of a hero. At the head of a free company, the first that desolated Italy, he became rich and formidable; he had money in all the banks; sixty thousand ducats in Padua alone.

that in the same cause himself and the republic must either stand or fall. His oration was interrupted by a volley of imprecations and stones; and after an arrow had transpierced his hand, he sank into abject despair, and fled weeping to the inner chambers, from whence he was let down by a sheet before the windows of the prison. Destitute of aid or hope, he was besieged till the evening; the doors of the Capitol were destroyed with axes and fire; and while the senator attempted to escape in a plebeian habit, he was discovered and dragged to the platform of the palace, the fatal scene of his judgments and executions. A whole hour, without voice or motion, he stood amidst the multitude half naked and half dead; their rage was hushed into curiosity and wonder; the last feelings of reverence and compassion yet struggled in his favour; and they might have prevailed, if a bold assassin had not plunged a dagger in his breast. He fell senseless with the first stroke; the impotent revenge of his enemies inflicted a thousand wounds; and the senator's body was abandoned to the dogs, to the Jews, and to the flames. Posterity will compare the virtues and failings of this extraordinary man; but in a long period of anarchy and servitude, the name of Rienzi has often been celebrated as the deliverer of his country, and the last of the Roman patriots.\*

The first and most generous wish of Petrarch was the restoration of a free republic; but after the exile and death of his plebeian hero, he turned his eyes from the tribune, to the king, of the Romans. The Capitol was yet stained with the blood of Rienzi, when Charles the Fourth descended from the Alps to obtain the Italian and imperial crowns. In his passage through Milan he received the visit, and repaid the flattery, of the poet laureate; accepted a medal of Augustus; and promised, without a smile, to imitate the founder of the Roman monarchy. A false application of the names and maxims of antiquity was the source of the hopes and disappointments of Petrarch; yet he could not overlook the difference of times and characters; the immeasurable distance between the first Cæsars

\* The exile, second government, and death, of Rienzi, are minutely related by the anonymous Roman, who appears neither his friend nor his enemy (l. 3, c. 12—25). Petrarch, who loved the *tribune*, was indifferent to the fate of the *senator*.

and a Bohemian prince, who by the favour of the clergy had been elected the titular head of the German aristocracy. Instead of restoring to Rome her glory and her provinces, he had bound himself, by a secret treaty with the pope, to evacuate the city on the day of his coronation; and his shameful retreat was pursued by the reproaches of the patriot bard.\*

After the loss of liberty and empire, his third and more humble wish was to reconcile the shepherd with his flock; to recall the Roman bishop to his ancient and peculiar diocese. In the fervour of youth, with the authority of age, Petrarch addressed his exhortations to five successive popes, and his eloquence was always inspired by the enthusiasm of sentiment and the freedom of language.† The son of a citizen of Florence invariably preferred the country of his birth to that of his education; and Italy, in his eyes, was the queen and garden of the world. Amidst her domestic factions, she was doubtless superior to France both in art and science, in wealth and politeness; but the difference could scarcely support the epithet of barbarous, which he promiscuously bestows on the countries beyond the Alps. Avignon, the mystic Babylon, the sink of vice and corruption, was the object of his hatred and contempt; but he forgets that her scandalous vices were not the growth of the soil, and that in every residence they would adhere to the power and luxury of the papal court. He confesses, that the successor of St. Peter is the bishop of the universal Church; yet it was not on the banks of the Rhone, but of the Tiber, that the apostle had fixed his everlasting throne; and while every city in the Christian world was blessed with a bishop, the metropolis alone was desolate and forlorn. Since the removal of the holy see,

\* The hopes and the disappointment of Petrarch are agreeably described in his own words by the French biographer (*Mémoires*, tom. iii. p. 375—413); but the deep, though secret, wound, was the coronation of Zanubi, the poet-laureat, by Charles IV.

† See in his accurate and amusing biographer, the application of Petrarch and Rome to Benedict XII. in the year 1334 (*Mémoires*, tom. i. p. 261—265); to Clement VI. in 1342 (tom. ii. p. 45—47); and to Urban V. in 1366 (tom. iii. p. 677—691): his praise (p. 711—715, and excuse (p. 771) of the last of these pontiffs. His angry controversy on the respective merits of France and Italy may be found, *Opp.* p. 1068—1085.

the sacred buildings of the Lateran and the Vatican, their altars and their saints, were left in a state of poverty and decay; and Rome was often painted under the image of a disconsolate matron, as if the wandering husband could be reclaimed by the homely portrait of the age and infirmities of his weeping spouse.\* But the cloud which hung over the seven hills would be dispelled by the presence of their lawful sovereign; eternal fame, the prosperity of Rome, and the peace of Italy, would be the recompense of the pope who should dare to embrace this generous resolution. Of the five whom Petrarch exhorted, the three first, John the Twenty-second, Benedict the Twelfth, and Clement the Sixth, were importuned or amused by the boldness of the orator; but the memorable change which had been attempted by Urban the Fifth, was finally accomplished by Gregory the Eleventh. The execution of their design was opposed by weighty and almost insuperable obstacles. A king of France, who has deserved the epithet of wise, was unwilling to release them from a local dependence; the cardinals, for the most part his subjects, were attached to the language, manners, and climate of Avignon; to their stately palaces; above all, to the wines of Burgundy. In their eyes, Italy was foreign or hostile; and they reluctantly embarked at Marseilles, as if they had been sold or banished into the land of the Saracens. Urban the Fifth resided three years in the Vatican with safety and honour; his sanctity was protected by a guard of two thousand horse; and the king of Cyprus, the queen of Naples, and the emperors of the East and West, devoutly saluted their common father in the chair of St. Peter. But the joy of Petrarch and the Italians was soon turned into grief and indignation. Some reasons of public or private moment, his own impatience, or the prayers of the cardinals, recalled Urban to France; and the approaching election was saved from the tyrannic patriotism of the Romans. The powers

\* *Squalida sed quoniam facies, neglectaque cultû  
Cæsaries; multisque malis lassata senectus  
Eripuit solitam effigiem: vetus accipe nomen;  
Roma vocor.* (Carm. l. 2, p. 77.)

He spins this allegory beyond all measure or patience. The epistles to Urban V. in prose, are more simple and persuasive. (*Senilium*, l. 7, p. 811—827; l. 9, epist. 1, p. 844—854.)

of heaven were interested in their cause; Bridget of Sweden, a saint and pilgrim, disapproved the return, and foretold the death, of Urban the Fifth; the migration of Gregory the Eleventh was encouraged by St. Catharine of Sienna, the spouse of Christ and ambassadress of the Florentines; and the popes themselves, the great masters of human credulity, appear to have listened to these visionary females.\* Yet those celestial admonitions were supported by some arguments of temporal policy. The residence of Avignon had been invaded by hostile violence; at the head of thirty thousand robbers, a hero had extorted ransom and absolution from the vicar of Christ and the sacred college; and the maxim of the French warriors, to spare the people and plunder the Church, was a new heresy of the most dangerous import.† While the pope was driven from Avignon, he was strenuously invited to Rome. The senate and people acknowledged him as their lawful sovereign, and laid at his feet the keys of the gates, the bridges, and the fortresses; of the quarter at least beyond the Tiber.‡ But this loyal offer was accompanied by a declaration, that they could no longer suffer the scandal and calamity of his absence; and that his obstinacy would finally provoke them to revive and assert the primitive right of election. The abbot of mount Cassin had been consulted whether he would accept the triple crown§ from the clergy and people; “I am a citizen

\* I have not leisure to expatiate on the legends of St. Bridget or St. Catharine, the last of which might furnish some amusing stories. Their effect on the mind of Gregory XI. is attested by the last solemn words of the dying pope, who admonished the assistants, ut caverent ab hominibus, sive viris, sive mulieribus, sub specie religionis loquentibus visiones sui capitis, quia per tales ipse seductus, &c. (Baluz. Not. ad Vit. Pap. Avenionensium, tom. i. p. 1223.)

† This predatory expedition is related by Froissart (Chronique, tom. i. p. 230), and in the life of Du Guesclin (Collection Générale des Mémoires Historiques, tom. iv. c. 16, p. 107—113). As early as the year 1361, the court of Avignon had been molested by similar freebooters, who afterwards passed the Alps. (Mémoires sur Petrarque, tom. iii. p. 563—569.)

‡ Fleury alleges, from the annals of Odericus Raynaldus, the original treaty, which was signed the 21st of December, 1376, between Gregory XI. and the Romans. (Hist. Ecclés. tom. xx. p. 275.)

§ The first crown or regnum (Ducange, Gloss. Latin. tom. v. p. 702) on the episcopal mitre of the popes, is ascribed to the gift of Constantine or Clovis. The second was added by Boniface VIII. as the emblem, not only of a spiritual, but of a temporal, kingdom. The three states of the church

of Rome,"\* replied that venerable ecclesiastic, "and my first law is the voice of my country."†

If superstition will interpret an untimely death;‡ if the merit of councils be judged from the event; the heavens may seem to frown on a measure of such apparent reason and propriety. Gregory the Eleventh did not survive above fourteen months his return to the Vatican; and his decease was followed by the great schism of the West, which distracted the Latin church above forty years. The sacred college was then composed of twenty-two cardinals, six of these had remained at Avignon; eleven Frenchmen, one Spaniard, and four Italians, entered the conclave in the usual form. Their choice was not yet limited to the purple; and their unanimous votes acquiesced in the archbishop of Bari, a subject of Naples, conspicuous for his zeal and learning, who ascended the throne of St. Peter under the name of Urban the Sixth. The epistle of the sacred college affirms his free and regular election; which had been inspired, as usual, by the Holy Ghost; he was adored, invested, and crowned, with the customary rites; his tem-

are represented by the triple crown, which was introduced by John XXII. or Benedict XII. (*Mémoires sur Pétrarque*, tom. i. p. 258, 259.)

\* Baluze (*Not. ad Pap. Avenion.* tom. i. p. 1194, 1195) produces the original evidence which attests the threats of the Roman ambassadors, and the resignation of the abbot of Mount Cassin, qui ultro se offerens, respondit se civem Romanum esse, et illud velle quod ipsi vellent.

† The return of the popes from Avignon to Rome, and their reception by the people, are related in the original Lives of Urban V. and Gregory XI. in Baluze (*Vit. Paparum Avenionensium*, tom. i. p. 363—486) and Muratori (*Script. Rer. Italicarum*, tom. iii. p. 1, p. 610—712). In the disputes of the schism, every circumstance was severely, though partially, scrutinized: more especially in the great inquest, which decided the obedience of Castile, and to which Baluze, in his notes, so often and so largely appeals, from a MS. volume in the Harley library (p. 1281, &c.).

‡ Can the death of a good man be esteemed a punishment by those who believe in the immortality of the soul? They betray the instability of their faith. Yet, as a mere philosopher, I cannot agree with the Greeks, *ὅν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος*. (*Brunck, Poetæ Gnomici*, p. 231.) See in Herodotus (l. 1, c. 31) the moral and pleasing tale of the Argive youths. [Byron (*Childe Harold* canto iv. stanza 102) adopts the sentiment,

"the doom

Heaven gives its favourites—early death,"

and appeals to the authority.—ED.]

poral authority was obeyed at Rome and Avignon, and his ecclesiastical supremacy was acknowledged in the Latin world. During several weeks, the cardinals attended their new master with the fairest professions of attachment and loyalty; till the summer heats permitted a decent escape from the city. But as soon as they were united at Anagni and Fundi, in a place of security, they cast aside the mask, accused their own falsehood and hypocrisy, excommunicated the apostate and antichrist of Rome, and proceeded to a new election of Robert of Geneva, Clement the Seventh, whom they announced to the nations as the true and rightful vicar of Christ. Their first choice, an involuntary and illegal act, was annulled by the fear of death and the menaces of the Romans; and their complaint is justified by the strong evidence of probability and fact. The twelve French cardinals, above two-thirds of the votes, were masters of the election; and whatever might be their provincial jealousies, it cannot fairly be presumed that they would have sacrificed their right and interest to a foreign candidate, who would never restore them to their native country. In the various, and often inconsistent, narratives,\* the shades of popular violence are more darkly or faintly coloured; but the licentiousness of the seditious Romans was inflamed by a sense of their privileges, and the danger of a second emigration. The conclave was intimidated by the shouts, and encompassed by the arms, of thirty thousand rebels; the bells of the Capitol and St. Peter's rang an alarm; "Death, or an Italian pope!" was the universal cry; the same threat was repeated by the twelve bannerets, or chiefs of the quarters, in the form of charitable advice; some preparations were made for burning the obstinate cardinals; and had they chosen a Transalpine subject, it is probable that they would never have departed alive from the Vatican. The same constraint imposed the necessity of dissembling in the eyes of Rome and of the world; the pride and cruelty of Urban pre-

\* In the first book of the *Histoire du Concile de Pise*, M. Lenfant has abridged and compared the original narratives of the adherents of Urban and Clement, of the Italians and Germans, the French and Spaniards. The latter appear to be the most active and loquacious, and every fact and word in the original *Lives of Gregory XI. and Clement VII.* are supported in the notes of their editor Baluze.

sented a more inevitable danger; and they soon discovered the features of the tyrant who could walk in his garden and recite his breviary, while he heard, from an adjacent chamber, six cardinals groaning on the rack. His inflexible zeal, which loudly censured their luxury and vice, would have attached them to the stations and duties of their parishes at Rome; and had he not fatally delayed a new promotion, the French cardinals would have been reduced to a helpless minority in the sacred college. For these reasons, and in the hope of repassing the Alps, they rashly violated the peace and unity of the Church; and the merits of their double choice are yet agitated in the Catholic schools.\* The vanity, rather than the interest, of the nation, determined the court and clergy of France.† The states of Savoy, Sicily, Cyprus, Aragon, Castile, Navarre, and Scotland, were inclined, by their example and authority, to the obedience of Clement the Seventh, and, after his decease, of Benedict the Thirteenth. Rome, and the principal states of Italy, Germany, Portugal, England,‡ the Low Countries, and the kingdoms of the North, adhered to the prior election of Urban the Sixth, who was suc-

\* The ordinal numbers of the popes seem to decide the question against Clement VII. and Benedict XIII. who are boldly stigmatized as antipopes by the Italians, while the French are content with authorities and reasons to plead the cause of doubt and toleration. (Baluz. in Præfat.) It is singular, or rather it is not singular, that saints, visions, and miracles, should be common to both parties.

† Baluze strenuously labours (not. p. 1271—1280) to justify the pure and pious motives of Charles V. king of France: he refused to hear the arguments of Urban; but were not the Urbanists equally deaf to the reasons of Clement, &c.?

‡ An epistle, or declamation, in the name of Edward III. (Baluz. Vit. Pap. Avenion. tom. i. p. 553) displays the zeal of the English nation against the Clementines. Nor was their zeal confined to words; the bishop of Norwich led a crusade of sixty thousand bigots beyond sea. (Hume's History, vol. iii. p. 57, 58.) [For this "warlike bishop," and his campaign against a rebel force under John the Litester, whom he completely routed, see Blomefield's Hist. of Norfolk (vol. ii. p. 366, p. 78—81). Henry de Spenser had been a soldier before he became a prelate, and the helmet always better fitted him than the mitre. Urban VI. appointed him his general in chief; and the army, if it can be so called, which he mustered was drawn together by a crusade absolution for all sins, and the pay awarded to them out of the money and jewels which pious dames and other absolved sinners poured into his military chest.—ED.]



ceeded by Boniface the Ninth, Innocent the Seventh, and Gregory the Twelfth.

From the banks of the Tiber and the Rhone, the hostile pontiffs encountered each other with the pen and the sword; the civil and ecclesiastical order of society was disturbed; and the Romans had their full share of the mischiefs of which they may be arraigned as the primary authors.\* They had vainly flattered themselves with the hope of restoring the seat of the ecclesiastical monarchy, and of relieving their poverty with the tributes and offerings of the nations; but the separation of France and Spain diverted the stream of lucrative devotion; nor could the loss be compensated by the two jubilees which were crowded into the space of ten years. By the avocations of the schism, by foreign arms and popular tumults, Urban the Sixth and his three successors were often compelled to interrupt their residence in the Vatican. The Colonna and Ursini still exercised their deadly feuds: the bannerets of Rome asserted and abused the privileges of a republic: the vicars of Christ, who had levied a military force, chastised their rebellion with the gibbet, the sword, and the dagger; and in a friendly conference, eleven deputies of the people were perfidiously murdered and cast into the street. Since the invasion of Robert the Norman, the Romans had pursued their domestic quarrels without the dangerous interposition of a stranger. But, in the disorders of the schism, an aspiring neighbour, Ladislaus, king of Naples, alternately supported and betrayed the pope and the people; by the former he was declared *gonfalonier*, or general, of the Church, while the latter submitted to his choice the nomination of their magistrates. Besieging Rome by land and water, he thrice entered the gates as a Barbarian conqueror; profaned the altars, violated the virgins, pillaged the merchants, performed his devotions at St. Peter's, and left a garrison in the castle of St. Angelo. His arms were sometimes unfortunate, and to a delay of three days he was indebted for his life and crown; but Ladislaus triumphed in his turn; and it was only his premature death that could

\* Besides the general historians, the Diaries of Delphinus Gentilis, Peter Antonius, and Stephen Infessura, in the great collection of Muratori, represent the state and misfortunes of Rome.

save the metropolis and the ecclesiastical State from the ambitious conqueror, who had assumed the title, or at least the powers, of king of Rome.\*

I have not undertaken the ecclesiastical history of the schism; but Rome, the object of these last chapters, is deeply interested in the disputed succession of her sovereigns. The first counsels for the peace and union of Christendom arose from the university of Paris, from the faculty of the Sorbonne, whose doctors were esteemed, at least in the Gallican church, as the most consummate masters of theological science.† Prudently waiving all invidious inquiry into the origin and merits of the dispute, they proposed, as a healing measure, that the two pretenders of Rome and Avignon should abdicate at the same time, after qualifying the cardinals of the adverse factions to join in a legitimate election; and that the nations should *subtract*‡ their obedience, if either of the competitors preferred his own interest to that of the public. At each vacancy, these physicians of the Church deprecated the mischiefs of a hasty choice; but the policy of the conclave and the ambition of its members were deaf to reason and entreaties; and whatsoever promises were made, the pope could never be bound by the oaths of the cardinal. During fifteen years, the pacific designs of the university were eluded by the arts of the rival pontiffs, the scruples or passions of their adherents, and the vicissitudes of French factions, that ruled the insanity of Charles the Sixth. At length a vigorous resolution was embraced; and a solemn embassy, of the titular patriarch of Alexandria, two arch-

\* It is supposed by Giannone (tom. iii. p. 292), that he styled himself *Rex Romæ*, a title unknown to the world since the expulsion of Tarquin. But a nearer inspection has justified the reading of *Rex Ramæ*, of Rama, an obscure kingdom annexed to the crown of Hungary.

† The leading and decisive part which France assumed in the schism is stated by Peter du Puis in a separate history, extracted from authentic records, and inserted in the seventh volume of the last and best edition of his friend Thuanus, p. 11, p. 110—184.

‡ Of this measure, John Gerson, a stout doctor, was the author or the champion. The proceedings of the university of Paris and the Gallican church were often prompted by his advice, and are copiously displayed in his theological writings, of which Le Clerc (*Bibliothèque Choisie*, tom. x. p. 1—78) has given a valuable extract. John Gerson acted an important part in the councils of Pisa and Constance.

bishops, five abbots, three knights, and twenty doctors, was sent to the courts of Avignon and Rome, to require, in the name of the church and king, the abdication of the two pretenders, of Peter de Luna, who styled himself Benedict the Thirteenth, and of Angelo Corrario, who assumed the name of Gregory the Twelfth. For the ancient honour of Rome, and the success of their commission, the ambassadors solicited a conference with the magistrates of the city, whom they gratified by a positive declaration, that the Most Christian king did not entertain a wish of transporting the holy see from the Vatican, which he considered as the genuine and proper seat of the successor of St. Peter. In the name of the senate and people, an eloquent Roman asserted their desire to co-operate in the union of the Church, deplored the temporal and spiritual calamities of the long schism, and requested the protection of France against the arms of the king of Naples. The answers of Benedict and Gregory were alike edifying and alike deceitful; and, in evading the demand of their abdication, the two rivals were animated by a common spirit. They agreed on the necessity of a previous interview, but the time, the place, and the manner, could never be ascertained by mutual consent. "If the one advances (says a servant of Gregory) the other retreats; the one appears an animal fearful of the land, the other a creature apprehensive of the water. And thus, for a short remnant of life and power, will these aged priests endanger the peace and salvation of the Christian world.\*

The Christian world was at length provoked by their obstinacy and fraud; they were deserted by their cardinals, who embraced each other as friends and colleagues; and their revolt was supported by a numerous assembly of prelates and ambassadors. With equal justice, the council of Pisa deposed the popes of Rome and Avignon; the conclave was unanimous in the choice of Alexander the Fifth, and his vacant seat was soon filled by a similar election of

\* Leonardus Brunus Aretinus, one of the revivers of classic learning in Italy, who, after serving many years as secretary in the Roman court, retired to the honourable office of chancellor of the republic of Florence. (Fabric. *Bibliot. medii Ævi*, tom. i. p. 290.) Lenfant has given the version of this curious epistle. (Concile de Pise, tom. i. p. 192—195.)

John the Twenty-third, the most profligate of mankind. But, instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter. Such new claims of the synod and conclave were disputed; three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory the Twelfth; and Benedict the Thirteenth, himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the Council of Constance; the emperor Sigismond acted a conspicuous part as the advocate or protector of the Catholic Church; and the number and weight of civil and ecclesiastical members might seem to constitute the states-general of Europe. Of the three popes, John the Twenty-third was the first victim; he fled, and was brought back a prisoner, the most scandalous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps. Gregory the Twelfth, whose obedience was reduced to the narrow precincts of Rimini, descended with more honour from the throne, and his ambassador convened the session, in which he renounced the title and authority of lawful pope. To vanquish the obstinacy of Benedict the Thirteenth, or his adherents, the emperor in person undertook a journey from Constance to Perpignan. The kings of Castile, Aragon, Navarre, and Scotland, obtained an equal and honourable treaty; with the concurrence of the Spaniards, Benedict was deposed by the council; but the harmless old man was left in a solitary castle to excommunicate twice each day the rebel kingdoms which had deserted his cause. After thus eradicating the remains of the schism, the synod of Constance proceeded, with slow and cautious steps, to elect the sovereign of Rome and the head of the church. On this momentous occasion, the college of twenty-three cardinals was fortified with thirty deputies; six of whom were chosen in each of the five great nations of Christendom, the Italian, the German, the French, the Spanish, and the *English* :\* the interference of strangers was softened by

\* I cannot overlook this great national cause, which was vigorously

their generous preference of an Italian and a Roman; and the hereditary, as well as personal, merit of Otho Colonna recommended him to the conclave. Rome accepted with joy and obedience the noblest of her sons; the ecclesiastical State was defended by his powerful family, and the elevation of Martin the Fifth is the era of the restoration and establishment of the popes in the Vatican.\*

The royal prerogative of coining money, which had been exercised near three hundred years by the senate, was *first* resumed by Martin the Fifth,† and his image and

maintained by the English ambassadors against those of France. The latter contended, that Christendom was essentially distributed into the four great nations and votes, of Italy, Germany, France, and Spain; and that the lesser kingdoms (such as England, Denmark, Portugal, &c.) were comprehended under one or other of these great divisions. The English asserted, that the British islands, of which they were the head, should be considered as a fifth and co-ordinate nation, with an equal vote; and every argument of truth or fable was introduced to exalt the dignity of their country. Including England, Scotland, Wales, the four kingdoms of Ireland, and the Orkneys, the British islands, are decorated with eight royal crowns, and discriminated by four or five languages, English, Welsh, Cornish, Scotch, Irish, &c. The greater island from north to south measures eight hundred miles, or forty days' journey; and England alone contains thirty-two counties, and fifty-two thousand parish churches (a bold account!) besides cathedrals, colleges, priories, and hospitals. They celebrate the mission of St. Joseph of Arimathea, the birth of Constantine, and the legatine powers of the two primates, without forgetting the testimony of Bartholomy de Glanville (A.D. 1360), who reckons only four Christian kingdoms, 1. of Rome, 2. of Constantinople, 3. of Ireland, which had been transferred to the English monarchs, and 4. of Spain. Our countrymen prevailed in the council, but the victories of Henry V. added much weight to their arguments. The adverse pleadings were found at Constance, by Sir Robert Wingfield, ambassador from Henry VIII. to the emperor Maximilian I. and by him printed in 1517, at Louvain. From a Leipsic MS. they are more correctly published in the collection of Von der Hardt, tom. v.; but I have only seen Lenfant's abstract of these acts. (Concile de Constance, tom. ii. p. 447. 453, &c.)

\* The histories of the three successive councils, Pisa, Constance, and Basil, have been written with a tolerable degree of candour, industry, and elegance, by a Protestant minister, M. Lenfant, who retired from France to Berlin. They form six volumes in quarto; and as Basil is the worst, so Constance is the best part of the collection.

† See the twenty-seventh dissertation of the antiquities of Muratori, and the first Instruction of the Science des Médailles of the Père Joubert and the Baron de la Bastie. The Medallie History of Martin V. and his successors, has been composed by two monks, Moulinet a

superscription introduce the series of the Papal medals. Of his two immediate successors, Eugenius the Fourth was the *last* pope expelled by the tumults of the Roman people,\* and Nicholas the Fifth, the *last* who was importuned by the presence of a Roman emperor.† I. The conflict of Eugenius with the fathers of Basil, and the weight or apprehension of a new excise, emboldened and provoked the Romans to usurp the temporal government of the city. They rose in arms, selected seven governors of the republic, and a constable of the Capitol; imprisoned the pope's nephew; besieged his person in the palace; and shot volleys of arrows into his bark as he escaped down the Tiber in the habit of a monk. But he still possessed in the Castle of St. Angelo a faithful garrison, and a train of artillery; their batteries incessantly thundered on the city, and a bullet more dexterously pointed broke down the barricade of the bridge, and scattered with a single shot the heroes of the republic. Their constancy was exhausted by a rebellion of five months. Under the tyranny of the Ghibeline nobles, the wisest patriots regretted the dominion of the Church; and their repentance was unanimous and effectual. The troops of St. Peter again occupied the Capitol; the magistrates departed to their homes; the most guilty were executed or exiled; and the legate, at the head of two thousand foot and four thousand horse, was saluted as the father of the city. The synods of Ferrara and Florence, the fear or resentment of Eugenius, prolonged his absence; he was received by a submissive people; but the pontiff understood from the acclamations of his triumphal entry, that to secure their loyalty and his own repose, he must grant without delay the abolition of the odious excise. II. Rome was restored, adorned, and enlightened, by the peaceful reign of Nicholas the Fifth. In the midst of these

Frenchman, and Bonanni an Italian; but I understand that the first part of the series is restored from more recent coins.

\* Besides the lives of Eugenius IV. (*Rerum. Italic.* tom. iii. p. 1, p. 869, and tom. xxv. p. 256) the Diaries of Paul Petroni and Stephen Infessura, are the best original evidence for the revolt of the Romans against Eugenius IV. The former, who lived at the time and on the spot, speaks the language of a citizen, equally afraid of priestly and popular tyranny.

† The coronation of Frederic III. is described by Lenfant (*Concile de Basle*, tom. ii. p. 276—288) from Æneas Sylvius, a spectator and actor in that splendid scene.

laudable occupations, the pope was alarmed by the approach of Frederic the Third of Austria; though his fears could not be justified by the character or the power of the imperial candidate. After drawing his military force to the metropolis, and imposing the best security of oaths \* and treaties, Nicholas received with a smiling countenance the faithful advocate and vassal of the church. So tame were the times, so feeble was the Austrian, that the pomp of his coronation was accomplished with order and harmony; but the superfluous honour was so disgraceful to an independent nation, that his successors have excused themselves from the toilsome pilgrimage to the Vatican; and rest their imperial title on the choice of the electors of Germany.

A citizen has remarked with pride and pleasure, that the king of the Romans, after passing with a slight salute the cardinals and prelates who met him at the gate, distinguished the dress and person of the senator of Rome; and in this last farewell, the pageants of the empire and the republic were clasped in a friendly embrace.† According to the laws of Rome,‡ her first magistrate was required to be a doctor of laws, an alien, of a place at least forty miles from the city; with whose inhabitants he must not be connected in the third canonical degree of blood or alliance. The election was annual; a severe scrutiny was instituted into the conduct of the departing senator; nor could he be recalled to the same office till after the expiration of two years. A liberal salary of three thousand florins was assigned for his expense and reward; and his public appearance represented the majesty of the republic. His robes were of gold brocade or crimson velvet, or in the summer season of a lighter silk;

\* The oath of fidelity imposed on the emperor by the pope is recorded and sanctified in the Clementines (l. 2, tit. 9); and Æneas Sylvius, who objects to this new demand, could not foresee that in a few years he should ascend the throne, and imbibe the maxims, of Boniface VIII.

† Lo senatore di Roma, vestito di brocarto con quella beretta, e con quelle maniche et ornamenti di pelle, co' quali va alle feste di Testaccio e Nagone, might escape the eye of Æneas Sylvius, but he is viewed with admiration and complacency by the Roman citizen. (Diario di Stephano Infessura, p. 1133.)

‡ See in the Statutes of Rome, the *senator and three judges* (l. 1, c. 3—14), the *conservators* (l. 1, c. 15—17; l. 3, c. 4), the *caporioni* (l. 1, c. 18; l. 3, c. 8), the *secret council* (l. 3, c. 2), the *common council* (l. 3, c. 3). The title of *feuds, defiances, acts of violence, &c.* is spread through many a chapter (c. 14—40) of the second book.

he bore in his hand an ivory sceptre; the sound of trumpets announced his approach; and his solemn steps were preceded at least by four lictors or attendants, whose red wands were enveloped with bands or streamers of the golden colour or livery of the city. His oath in the Capitol proclaims his right and duty, to observe and assert the laws, to control the proud, to protect the poor, and to exercise justice and mercy within the extent of his jurisdiction. In these useful functions he was assisted by three learned strangers, the two *collaterals*, and the judge of criminal appeals; their frequent trials of robberies, rapes, and murders, are attested by the laws; and the weakness of these laws connives at the licentiousness of private feuds and armed associations for mutual defence. But the senator was confined to the administration of justice; the Capitol, the treasury, and the government of the city and its territory, were intrusted to the three *conservators*, who were changed four times in each year: the militia of the thirteen regions assembled under the banners of their respective chiefs or *caporioni*; and the first of these was distinguished by the name and dignity of the *prior*. The popular legislature consisted of the secret and the common councils of the Romans. The former was composed of the magistrates and their immediate predecessors, with some fiscal and legal officers, and three classes of thirteen, twenty-six, and forty counsellors, amounting in the whole to about one hundred and twenty persons. In the common council all male citizens had a right to vote; and the value of their privilege was enhanced by the care with which any foreigners were prevented from usurping the title and character of Romans. The tumult of a democracy was checked by wise and jealous precautions: except the magistrates, none could propose a question; none were permitted to speak, except from an open pulpit or tribunal; all disorderly acclamations were suppressed; the sense of the majority was decided by a secret ballot; and their decrees were promulgated in the venerable name of the Roman senate and people. It would not be easy to assign a period in which this theory of government has been reduced to accurate and constant practice, since the establishment of order has been gradually connected with the decay of liberty. But in the year 1580, the ancient statutes were collected, methodised in three books, and adapted to present use, under the pontificate, and with the



approbation of Gregory XIII. :\* this civil and criminal code is the modern law of the city ; and if the popular assemblies have been abolished, a foreign senator, with the three conservators, still resides in the palace of the Capitol.† The policy of the Cæsars has been repeated by the popes ; and the bishop of Rome affected to maintain the form of a republic, while he reigned with the absolute powers of a temporal, as well as spiritual, monarch.

It is an obvious truth, that the times must be suited to extraordinary characters, and that the genius of Cromwell or Retz might now expire in obscurity. The political enthusiasm of Rienzi had exalted him to a throne ; the same enthusiasm, in the next century, conducted his imitator to the gallows. The birth of Stephen Porcaro was noble, his reputation spotless ; his tongue was armed with eloquence, his mind was enlightened with learning ; and he aspired, beyond the aim of vulgar ambition, to free his country, and immortalize his name. The dominion of priests is most odious to a liberal spirit ; every scruple was removed by the recent knowledge of the fable and forgery of Constantine's donation ; Petrarch was now the oracle of the Italians, and as often as Porcaro revolved the ode which describes the patriot and hero of Rome, he applied to himself the visions of the prophetic bard. His first trial of the popular feelings was at the funeral of Eugenius the Fourth ; in an elaborate speech, he called the Romans to liberty and arms ; and they listened with apparent pleasure, till Porcaro was interrupted and answered by a grave advocate, who pleaded for the church and state. By every law the seditious orator was guilty of treason ; but the benevolence of the new pontiff, who viewed his character with pity and esteem, attempted by an honourable office to convert the patriot into a friend.

\* *Statuta almæ Urbis Romæ auctoritate S. D. N. Gregorii XIII. Pont. Max. a Senatu Populoque Rom. reformata et edita. Romæ, 1580, in folio.* The obsolete, repugnant statutes of antiquity were confounded in five books, and Lucas Pætus, a lawyer and antiquarian, was appointed to act as the modern Tribonian. Yet I regret the old code, with the rugged crust of freedom and barbarism.

† In my time (1765), and in M. Grosley's (*Observations sur l'Italie*, tom. ii. p. 361), the senator of Rome was M. Bielke, a noble Swede, and a proselyte to the Catholic faith. The pope's right to appoint the senator and the conservator is implied, rather than affirmed, in the Statutes.

The inflexible Roman returned from Anagni with an increase of reputation and zeal; and, on the first opportunity, the games of the place Navona, he tried to inflame the casual dispute of some boys and mechanics into a general rising of the people. Yet the humane Nicholas was still averse to accept the forfeit of his life; and the traitor was removed from the scene of temptation to Bologna, with a liberal allowance for his support, and the easy obligation of presenting himself each day before the governor of the city. But Porcaro had learned from the younger Brutus, that with tyrants no faith or gratitude should be observed; the exile declaimed against the arbitrary sentence; a party and a conspiracy were gradually formed; his nephew, a daring youth, assembled a band of volunteers; and on the appointed evening, a feast was prepared at his house for the friends of the republic. Their leader, who had escaped from Bologna, appeared among them in a robe of purple and gold; his voice, his countenance, his gestures, bespoke the man who had devoted his life or death to the glorious cause. In a studied oration, he expatiated on the motives and the means of their enterprise; the name and liberties of Rome; the sloth and pride of their ecclesiastical tyrants; the active or passive consent of their fellow-citizens; three hundred soldiers and four hundred exiles, long exercised in arms or in wrongs; the licence of revenge to edge their swords, and a million of ducats to reward their victory. It would be easy (he said) on the next day, the festival of the Epiphany, to seize the pope and his cardinals, before the doors, or at the altar, of St. Peter's; to lead them in chains under the walls of St. Angelo; to extort by the threat of their instant death a surrender of the castle; to ascend the vacant Capitol; to ring the alarm-bell; and to restore in a popular assembly the ancient republic of Rome. While he triumphed, he was already betrayed. The senator, with a strong guard, invested the house; the nephew of Porcaro cut his way through the crowd; but the unfortunate Stephen was drawn from a chest, lamenting that his enemies had anticipated by three hours the execution of his design. After such manifest and repeated guilt, even the mercy of Nicholas was silent. Porcaro, and nine of his accomplices, were hanged, without the benefit of the sacraments; and amidst the fears and invectives of the Papal court, the Romans

pitied, and almost applauded, these martyrs of their country.\* But their applause was mute, their pity ineffectual, their liberty for ever extinct; and, if they have since risen in a vacancy of the throne or a scarcity of bread, such accidental tumults may be found in the bosom of the most abject servitude.

But the independence of the nobles, which was fomented by discord, survived the freedom of the commons, which must be founded in union. A privilege of rapine and oppression was long maintained by the barons of Rome; their houses were a fortress and a sanctuary; and the ferocious train of banditti and criminals whom they protected from the law, repaid the hospitality with the service of their swords and daggers. The private interest of the pontiffs, or their nephews, sometimes involved them in these domestic feuds. Under the reign of Sixtus the Fourth, Rome was distracted by the battles and sieges of the rival houses; after the conflagration of his palace, the protonotary Colonna was tortured and beheaded; and Savelli, his captive friend, was murdered on the spot, for refusing to join in the acclamations of the victorious Ursini.† But the popes no longer trembled in the Vatican; they had strength to command, if they had resolution to claim, the obedience of their subjects; and the strangers, who observed these partial disorders, admired the easy taxes and wise administration of the ecclesiastical state.‡

\* Besides the curious though concise narrative of Machiavel (*Istoria Fiorentina*, l. 6, *Opere*, tom. i. p. 210, 211, edit. Londra, 1747, in 4to.), the Porcarian conspiracy is related in the *Diary of Stephen Infessura* (*Rer. Ital.* tom. iii. p. 2, p. 1134, 1135) and in a separate tract by Leo Baptista Alberti (*Rer. Ital.* tom. xxv. p. 609—614). It is amusing to compare the style and sentiments of the courtier and citizen. *Facinus profecto quo . . . neque periculo horribilius, neque audaciâ detestabilius, neque crudelitate tetrius, a quoquam perditissimo uspiam excogitatum sit . . . Perdette la vita quell' huomo da bene, e amatore dello bene et libertà di Roma.*

† The disorders of Rome, which were much inflamed by the partiality of Sixtus IV. are exposed in the *Diaries of two spectators*, Stephen Infessura and an anonymous citizen. See the troubles of the year 1484, and the death of the protonotary Colonna, in tom. iii. p. 2, p. 1083. 1158.

‡ *Est toute la terre de l'église troublée pour cette partialité (des Colonnes et des Ursins), comme nous dirions Luce et Grammont, ou en Hollande Houc et Caballan; et quand ce ne se seroit ce différend la terre de l'église seroit la plus heureuse habitation pour les sujets, qui soit dans tout le monde (car ils ne payent ni tailles ni guères autres choses), et seroient toujours bien conduits (car toujours les*

The spiritual thunders of the Vatican depend on the force of opinion; and if that opinion be supplanted by reason or passion, the sound may idly waste itself in the air; and the helpless priest is exposed to the brutal violence of a noble or a plebeian adversary. But after their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul. Rome was commanded by an impregnable citadel; the use of cannon is a powerful engine against popular seditions; a regular force of cavalry and infantry was enlisted under the banners of the pope; his ample revenues supplied the resources of war; and, from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbours and loyal subjects.\* Since the union of the duchies of Ferrara and Urbino, the ecclesiastical State extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and as early as the sixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal sovereignty of the Roman pontiffs. Their claims were readily deduced from the genuine, or fabulous, donations of the darker ages; the successive steps of their final settlement would engage us too far in the transactions of Italy, and even of Europe; the crimes of Alexander the Sixth, the martial operations of Julius the Second, and the liberal policy of Leo the Tenth, a theme

papes sont sages et bien conseillés); mais très souvent en adviennent de grands et cruels meurtres et pilleries. [Luce and Grammont are names that belong to the Huguenots and Catholics of France. The Dutch factions are more obscure. On the death of Louis of Bavaria in 1347, his widow Margaret contested with her son William V., the sovereignty of Holland. The partisans of the young prince took the name of *Kabbeljauws* (cod-fish), intimating that they would devour their opponents, who then called themselves, according to some *Hoeken* (hooks), or, as is said by others, *Snoeken* (pikes). The former distinguished themselves by grey caps, and the latter by red. For many years the whole country was distracted by their quarrels; battles were fought on land and sea; and even after the death of both mother and son, the animosities of party-strife were prolonged till about 1492, when more serious subjects began to demand attention and enforce union.—Ed.]

\* By the economy of Sixtus V. the revenue of the ecclesiastical state was raised to two millions and a half of Roman crowns (*Vita*, tom. ii. p. 291—296); and so regular was the military establishment, that in one month Clement VIII. could invade the duchy of Ferrara with three thousand horse and twenty thousand foot (tom. iii. p. 64). Since that time (A.D. 1597)

which has been adorned by the pens of the noblest historians of the times.\* In the first period of their conquests, till the expedition of Charles the Eighth, the popes might successfully wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own; but as soon as the monarchs of France, Germany, and Spain, contended with gigantic arms for the dominion of Italy, they supplied with art the deficiency of strength; and concealed, in a labyrinth of wars and treaties, their aspiring views, and the immortal hope of chasing the Barbarians beyond the Alps. The nice balance of the Vatican was often subverted by the soldiers of the North and West, who were united under the standard of Charles the Fifth; the feeble and fluctuating policy of Clement the Seventh exposed his person and dominions to the conqueror; and Rome was abandoned seven months to a lawless army, more cruel and rapacious than the Goths and Vandals.† After this severe lesson, the popes contracted their ambition, which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities, except in a hasty quarrel, when the vicar of Christ and the Turkish sultan were armed at the same time against the kingdom of Naples.‡ The French and Germans at length withdrew from the field of battle; Milan, Naples, Sicily,

the Papal arms are happily rusted; but the revenue must have gained some nominal increase. [The revenues of the papal States in 1837 amounted to 13,485,000 dollars (3,034,125 pounds sterling) and the military force to 18,748 men. Malte Brun and Balbi. p. 583.—ED.]

\* More especially by Guicciardini and Machiavel; in the General History of the former, in the Florentine History, the Prince, and the Political Discourses of the latter. These, with their worthy successors, Fra-Paolo and Davila, were justly esteemed the first historians of modern languages, till, in the present age, Scotland arose, to dispute the prize with Italy herself. [Germany prefers no ignoble claim in the names of Schmidt, Schrökh, Neander, and Ranke; and our own countryman Roscoe, in his Lives of Lorenzo de' Medici and Leo X., is another and not unworthy competitor.—ED.]

† In the history of the Gothic siege, I have compared the Barbarians with the subjects of Charles the Fifth (vol. iii. p. 447, 448); an anticipation, which, like that of the Tartar conquests, I indulged with the less scruple, as I could scarcely hope to reach the conclusion of my work.

‡ The ambitious and feeble hostilities of the Caraffa pope, Paul IV., may be seen in Thuanus (l. 16—18) and Giannone (tom. iv. p. 149—163). Those Catholic bigots, Philip II. and the duke of Alva, presumed to separate the Roman prince from the vicar of Christ: yet the

Sardinia, and the sea-coast of Tuscany, were firmly possessed by the Spaniards; and it became their interest to maintain the peace and dependence of Italy, which continued almost without disturbance from the middle of the sixteenth to the opening of the eighteenth century. The Vatican was swayed and protected by the religious policy of the Catholic king; his prejudice and interest disposed him in every dispute to support the prince against the people; and instead of the encouragement, the aid, and the asylum, which they obtained from the adjacent states, the friends of liberty, or the enemies of law, were enclosed on all sides within the iron circle of despotism. The long habits of obedience and education subdued the turbulent spirit of the nobles and commons of Rome. The barons forgot the arms and factions of their ancestors, and insensibly became the servants of luxury and government. Instead of maintaining a crowd of tenants and followers, the produce of their estates was consumed in the private expenses which multiply the pleasures, and diminish the power, of the lord.\* The Colonna and Ursini vied with each other in the decorations of their palaces and chapels; and their antique splendour was rivalled or surpassed by the sudden opulence of the papal families. In Rome, the voice of freedom and discord is no longer heard; and instead of the foaming torrent, a smooth and stagnant lake reflects the image of idleness and servitude.

A Christian, a philosopher,† and a patriot, will be equally scandalized by the temporal kingdom of the clergy; and the local majesty of Rome, the remembrance of her consuls and triumphs, may seem to imbitter the sense, and aggravate

holy character, which would have sanctified his victory, was decently applied to protect his defeat.

\* This gradual change of manners and expense, is admirably explained by Dr. Adam Smith (*Wealth of Nations*, vol. i. p. 495—504), who proves, perhaps too severely, that the most salutary effects have flowed from the meanest and most selfish causes.

† Mr. Hume (*Hist. of England*, vol. i. p. 389) too hastily concludes, that if the civil and ecclesiastical powers be united in the same person, it is of little moment whether he be styled prince or prelate, since the temporal character will always predominate. [None can have studied these volumes without perceiving that ecclesiastical encroachment always aims at temporal objects. The bustling, ambitious priest seeks to grasp power, only for the sake of the worldly treasures which it commands. It is then of some moment by what name *he* is styled, as the sacred title implies that worst of hypocrisies, which conceals the sordid under the guise of generous motives. The most convincing

the shame, of her slavery. If we calmly weigh the merits and defects of the ecclesiastical government, it may be praised in its present state, as a mild, decent, and tranquil system, exempt from the dangers of a minority, the sallies of youth, the expenses of luxury, and the calamities of war. But these advantages are overbalanced by a frequent, perhaps a septennial, election of a sovereign, who is seldom a native of the country; the reign of a *young* statesman of threescore, in the decline of his life and abilities, without hope to accomplish, and without children to inherit, the labours of his transitory reign. The successful candidate is drawn from the church, and even the convent; from the mode of education and life the most adverse to reason, humanity, and freedom. In the trammels of servile faith, he has learned to believe because it is absurd, to revere all that is contemptible, and to despise whatever might deserve the esteem of a rational being; to punish error as a crime, to reward mortification and celibacy as the first of virtues; to place the saints of the calendar\* above the heroes of Rome and the sages of Athens; and to consider the missal, or the crucifix, as more useful instruments than the plough or the loom. In the office of nuncio, or the rank of cardinal, he may acquire some knowledge of the world; but the primitive stain will adhere to his mind and manners: from study and experience he may suspect the mystery of his profession; but the sacerdotal artist will imbibe some portion of the bigotry which he inculcates. The genius of Sixtus the Fifth†

proofs of this may be seen in Ranke's second section of his ch. 2 on the Prevalence of Secular Views and Interests in the Church, vol. i. p. 42—46, edit. Bohn.—ED.]

\* A Protestant may disdain the unworthy preference of St. Francis or St. Dominic, but he will not rashly condemn the zeal or judgment of Sixtus V. who placed the statues of the apostles, St. Peter and St. Paul, on the vacant columns of Trajan and Antonine. [It must not be forgotten that Gibbon had for a time worn, and therefore describes from experience, these "trammels of servile faith." Lord Byron could not refrain from condemning the zeal which made

———— "apostolic statues climb

To crush the imperial urn, whose ashes slept sublime."

(Childe Harold, canto iv. stanza 110.)

See also Historical Illustrations, p. 214, and Ranke's Popes, vol. i. p. 364, edit. Bohn.—ED.]

† A wandering Italian, Gregorio Leti, has given the Vita di Sisto-Quinto (Amstel. 1721, 3 vols. in 12mo.), a copious and amusing work, but which does not command our absolute confidence. Yet the character of the man, and the

burst from the gloom of a Franciscan cloister. In a reign of five years he exterminated the outlaws and banditti, abolished the *profane* sanctuaries of Rome,\* formed a naval and military force, restored and emulated the monuments of antiquity, and after a liberal use and large increase of the revenue left five millions of crowns in the castle of St. Angelo. But his justice was sullied with cruelty, his activity was prompted by the ambition of conquest; after his decease the abuses revived; the treasure was dissipated; he entailed on posterity thirty-five new taxes and the venality of offices; and, after his death, his statue was demolished by an ungrateful, or an injured, people.† The wild and original character of Sixtus the Fifth stands alone in the series of the pontiffs; the maxims and effects of their temporal government may be collected from the positive and comparative view of the arts and philosophy, the agriculture and trade, the wealth

principal facts, are supported by the annals of Spondanus and Muratori (A.D. 1585—1590), and the contemporary history of the great Thuanus (l. 82, c. 1, 2; l. 84, c. 10; l. 100, c. 8). [The life of Sixtus V. is an interesting part of Ranke's work (vol. i. p. 333—393). In these sixty pages are well related the humble origin of Felix Peretti, this early training, his first steps in the Church, his connection with the Inquisition and Jesuits, his attainment of the Papal chair, his administrative activity, his oppressive taxes, his public works, the sale of offices, by which he obtained nearly a million and a half of silver scudi, and his influence on the intellectual tendency of the age, by employing the Fine Arts as the most efficient handmaids of the church. —ED.]

\* These privileged places, the *quartieri* or *franchises*, were adopted from the Roman nobles, by the foreign ministers. Julius II. had once abolished the abominandum et detestandum *franchitiarum hujusmodi nomen*; and after Sixtus V. they again revived. I cannot discern either the justice or magnanimity of Louis XIV., who, in 1687, sent his ambassador, the marquis de Lavard, into Rome, with an armed force of a thousand officers, guards, and domestics, to maintain this iniquitous claim, and insult pope Innocent XI. in the heart of his capital. (Vita di Sisto V. tom. iii. p. 260—278; Muratori, Annali d'Italia, tom. xv. p. 494—496; and Voltaire, Siècle de Louis XIV. tom. ii. c. 14, p. 58, 59.)

† This outrage produced a decree, which was inscribed on marble, and placed in the Capitol. It is expressed in a style of manly simplicity and freedom: *Si quis, sive privatus, sive magistratum gerens, de collocandâ vivo pontifici statuâ mentionem facere ausit, legitimo S. P. Q. R. decreto in perpetuum infamis et publicorum munerum expers esto. MDXC. Mense Augusto.* (Vita di Sisto V. tom. iii. p. 469.) I believe that this decree is still observed, and I know that every monarch who deserves a statue, should himself impose the prohibition.



and population, of the ecclesiastical State. For myself, it is my wish to depart in charity with all mankind, nor am I willing, in these last moments, to offend even the pope and clergy of Rome.\*

\* The histories of the Church, Italy and Christendom, have contributed to the chapter which I now conclude. In the original Lives of the Popes, we often discover the city and republic of Rome; and the events of the fourteenth and fifteenth centuries are preserved in the rude and domestic chronicles, which I have carefully inspected, and shall recapitulate in the order of time.

1. Monaldeschi (Ludovici Boncomitis) *Fragmenta Annalium Roman.* A.D. 1328, in the *Scriptores Rerum Italicarum* of Muratori, tom. xii. p. 525. N.B. The credit of this fragment is somewhat hurt by a singular interpolation, in which the author relates *his own death* at the age of one hundred and fifteen years.
2. *Fragmenta Historiæ Romanæ* (vulgo Tomaso Fortifiocca), in *Romana Dialecto Vulgari* (A.D. 1327—1354), in Muratori, *Antiquitat. Italiæ medii Ævi*, tom. iii. p. 247—548: the authentic ground-work of the history of Rienzi.
3. Delphini (Gentilis) *Diarium Romanum* (A.D. 1370—1410), in the *Rerum Italicarum*, tom. iii. p. 2. 846.
4. Antonii (Petri) *Diarium Rom.* (A.D. 1404—1417) tom. xxiv. p. 969.
5. Petroni (Pauli) *Miscellanea Historica Romana* (A.D. 1433—1446), tom. xxiv. p. 1101.
6. Volaterrani (Jacob.) *Diarium Rom.* (A.D. 1472—1484) tom. xxiii. p. 81.
7. Anonymi *Diarium Urbis Romæ* (A.D. 1481—1492), tom. iii. p. 2, p. 1069.
8. Infessuræ (Stephani) *Diarium Romanum* (A.D. 1294, or 1378—1494), tom. iii. p. 2, p. 1109.
9. *Historia Arcana Alexandri VI. sive Excerpta ex Diario Joh. Burcardi* (A.D. 1492—1503), edita a Godefr. Gulielm. Leibnizio, Hanover, 1697, in quarto. The large and valuable Journal of Burcard might be completed from the MSS. in different libraries of Italy and France. (M. de Foncecagne, in the *Mémoires de l'Acad. des Inscript.* tom. xvii. p. 597—606.)

Except the last, all these fragments and diaries are inserted in the Collections of Muratori, my guide and master in the history of Italy. His country, and the public, are indebted to him for the following works on that subject: 1. *Rerum Italicarum Scriptores* (A.D. 500—1500), *quorum potissima pars nunc primum in lucem prodit*, &c. twenty-eight vols. in folio, Milan, 1723—1738, 1751. A volume of chronological and alphabetical tables is still wanting as a key to this great work, which is yet in a disorderly and defective state. 2. *Antiquitates Italiæ medii Ævi*, six vols. in folio, Milan, 1738—1743, in seventy-five curious dissertations on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. 3. *Dissertazioni sopra le Antichità Italiane*, three vols. in quarto, Milano, 1751, a free version by the author, which

CHAPTER LXXI.—PROSPECT OF THE RUINS OF ROME IN THE FIFTEENTH CENTURY.—FOUR CAUSES OF DECAY AND DESTRUCTION.—EXAMPLE OF THE COLISEUM.—RENOVATION OF THE CITY.—CONCLUSION OF THE WHOLE WORK.

IN the last days of pope Eugenius the Fourth, two of his servants, the learned Poggius\* and a friend, ascended the Capitoline hill; reposed themselves among the ruins of columns and temples; and viewed from that commanding spot the wide and various prospect of desolation.† The place and the object gave ample scope for moralizing on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed, that in proportion to her

may be quoted with the same confidence as the Latin text of the Antiquities. 4. *Annali d'Italia*, eighteen vols. in octavo, Milan, 1753—1756, a dry though accurate and useful abridgment of the history of Italy from the birth of Christ to the middle of the eighteenth century. 5. *Dell' Antichità Estense ed Italiane*, two vols. in folio, Modena, 1717. 1740. In the history of this illustrious race, the parent of our Brunswick kings, the critic is not seduced by the loyalty or gratitude of the subject. In all his works, Muratori approves himself a diligent and laborious writer, who aspires above the prejudices of a Catholic priest. He was born in the year 1672, and died in the year 1750, after passing near sixty years in the libraries of Milan and Modena. (Vita del Proposto Ludovico Antonio Muratori, by his nephew and successor Gian. Francesco Soli Muratori, Venezia, 1756, in quarto.) [Gibbon appears in this note to lose sight of the early German origin of the Guelphs. (See vol. v. p. 428.) The name and lands of this ancient house were brought into the family of D'Este by the marriage of the heiress Cunegonda with the marquis Albert Azzo. (See vol. vi. p. 475.) Her son assumed the patronymic and territorial rights of her race; he and his posterity branched off from his father's line and became German princes. Even the marriage of his son with Matilda, countess of Tuscany, gave him no permanent standing in Italy. (Muratori, *Annali d'Italia*, xiv. 438; xv. 24—37, Venezia, 1790.)—ED.]

\* I have already (note p. 182, in chap. 65) mentioned the age, character, and writings of Poggius; and particularly noticed the date of this elegant moral lecture on the varieties of fortune. [Gibbon forgot here that in his former note he had fixed 1430 as the date of this composition, "a short time before the death of Pope Martin V."—ED.]

† *Consedimus in ipsis Tarpeie arcis ruinis pone ingens portæ cujusdam, ut puto, templi marmoreum limen, pluri-masque passim contractas columnas, unde magna ex parte prospectus urbis patet* (p. 5).

former greatness, the fall of Rome was the more awful and deplorable. "Her primæval state, such as she might appear in a remote age, when Evander entertained the stranger of Troy,\* has been delineated by the fancy of Virgil. This Tarpeian rock was then a savage and solitary thicket; in the time of the poet, it was crowned with the golden roofs of a temple; the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles. The hill of the Capitol, on which we sit, was formerly the head of the Roman empire, the citadel of the earth, the terror of kings; illustrated by the footsteps of so many triumphs, enriched with the spoils and tributes of so many nations. This spectacle of the world, how is it fallen! how changed! how defaced! the path of victory is obliterated by vines, and the benches of the senators are concealed by a dunghill. Cast your eyes on the Palatine hill, and seek among the shapeless and enormous fragments, the marble theatre, the obelisks, the colossal statues, the porticoes of Nero's palace: survey the other hills of the city, the vacant space is interrupted only by ruins and gardens. The forum of the Roman people, where they assembled to enact their laws and elect their magistrates, is now enclosed for the cultivation of pot-herbs, or thrown open for the reception of swine and buffaloes. The public and private edifices, that were founded for eternity, lie prostrate, naked, and broken, like the limbs of a mighty giant; and the ruin is the more visible, from the stupendous relics that have survived the injuries of time and fortune."†

These relics are minutely described by Poggius, one of the first who raised his eyes from the monuments of legendary, to those of classic, superstition.‡ 1. Besides a bridge, an arch, a sepulchre, and the pyramid of Cestius, he could discern, of the age of the republic, a double row of vaults,

\* *Æneid.* 8. 97—369. This ancient picture, so artfully introduced, and so exquisitely finished, must have been highly interesting to an inhabitant of Rome; and our early studies allow us to sympathize in the feelings of a Roman.

† *Capitolium adeo . . . immutatum ut vineæ in senatorum subsellia successerint, stercorum ac purgamentorum receptaculum factum. Respice ad Palatinum montem . . . vasta rudera . . . cæteros colles perlustra, omnia vacua ædificiis, ruinis vineisque oppleta conspicias.* (Poggius de Varietat. Fortunæ, p. 21.)

‡ See Poggius, p. 8—22.

in the salt office of the Capitol, which were inscribed with the name and munificence of Catulus.\* 2. Eleven temples were visible in some degree, from the perfect form of the Pantheon, to the three arches and a marble column of the temple of peace, which Vespasian erected after the civil wars and the Jewish triumph. 3. Of the number, which he rashly defines, of seven *thermæ* or public baths, none were sufficiently entire to represent the use and distribution of the several parts; but those of Diocletian and Antoninus Caracalla still retained the titles of the founders, and astonished the curious spectator, who, in observing their solidity and extent, the variety of marbles, the size and multitude of the columns, compared the labour and expense with the use and importance. Of the baths of Constantine, of Alexander, of Domitian, or rather of Titus, some vestige might yet be found. 4. The triumphal arches of Titus, Severus, and Constantine, were entire, both the structure and the inscriptions; a falling fragment was honoured with the name of Trajan; and two arches, then extant, in the Flaminian way, have been ascribed to the baser memory of Faustina and Gallienus. 5. After the wonder of the Coliseum, Poggius might have overlooked a small amphitheatre of brick, most probably for the use of the prætorian camp; the theatres of Marcellus and Pompey† were occupied in a great measure by public and private buildings; and in the Circus Agonalis and Maximus, little more than the situation and the form could be investigated. 6. The columns of Trajan and Antonine were still erect; but the Egyptian obelisks were broken or buried. A people of gods and heroes, the workmanship of art, was reduced to one eques-

\* [The Capitol was repaired by Q. Catulus 69 B.C. Clinton, F. H. iii. 168. The still existing remains of his substruction and tabularium, with the inscription, are sketched in the Addenda to Sir W. Gell's Topography of Rome (p. 493, edit. Bohn). But it is there erroneously said that these repairs were made in the year when Catulus was consul (A. U. C. 676. B. C. 78). Livy, Pliny, and Cassiodorus, all assign to them a date nine years later. The ruins here referred to belonged to the *arx* or citadel, at the western end of the Capitoline hill. Yet Catulus extended his operations also to the Temple of Jupiter, the proper Capitol, at the opposite extremity (Livy, Ep. 38).—ED.]

† [The theatre of Pompey was restored by the Gothic king, Theodoric, who furnished the senator Symmachus with funds for that purpose. Cassiod. Var. iv. 51.—ED.]

trian figure of gilt brass, and to five marble statues, of which the most conspicuous were the two horses of Phidias and Praxiteles.\* 7. The two mausoleums or sepulchres of Augustus and Adrian could not totally be lost; but the former was only visible as a mound of earth; and the latter, the castle of St. Angelo, had acquired the name and appearance of a modern fortress. With the addition of some separate and nameless columns, such were the remains of the ancient city: for the marks of a more recent structure might be detected in the walls, which formed a circumference of ten miles, included three hundred and seventy-nine turrets, and opened into the country by thirteen gates.

This melancholy picture was drawn above nine hundred years after the fall of the Western empire, and even of the Gothic kingdom of Italy. A long period of distress and anarchy, in which empire, and arts, and riches, had migrated from the banks of the Tiber, was incapable of restoring or adorning the city; and, as all that is human must retrograde if it do not advance, every successive age must have hastened the ruin of the works of antiquity. To measure the progress of decay, and to ascertain, at each era, the state of each edifice, would be an endless and a useless labour; and I shall content myself with two observations, which will introduce a short inquiry into the general causes and effects. 1. Two hundred years before the eloquent complaint of Poggius, an anonymous writer composed a description of Rome.† His ignorance may repeat the same objects under strange and fabulous names. Yet this barbarous topographer had eyes and ears; he could observe the visible remains, he could listen to the tradition of the people; and he distinctly enumerates seven theatres, eleven baths, twelve arches, and eighteen palaces, of which many had disappeared before the

\* [Respecting these horses, refer to a note in ch. 39, vol. iv. p. 269, and some further observations, made by Gibbon, near the close of this chapter.—ED.]

† Liber de Mirabilibus Romæ, ex Registro Nicolai Cardinalis de Arragoniâ in Bibliothecâ Sti. Isidori Armario IV. No. 69. This treatise, with some short but pertinent notes, has been published by Montfaucon, (*Diarium Italicum*, p. 283—301) who thus delivers his own critical opinion: *Scriptor xiii<sup>mi</sup> circiter sæculi, ut ibidem notatur; antiquariæ rei imperitus, et, ut ab illo ævo, nugis et anilibus fabellis refertus, sed, quia monumenta, quæ iis temporibus Romæ supererant, pro modulo recenset, non parum inde lucis mutabitur qui Romanis antiquitatibus indagandis operam navabit (p. 283).*

time of Poggius. It is apparent, that many stately monuments of antiquity survived till a late period;\* and that the principles of destruction acted with vigorous and increasing energy in the thirteenth and fourteenth centuries. 2. The same reflection must be applied to the three last ages; and we should vainly seek the Septizonium of Severus,† which is celebrated by Petrarch and the antiquarians of the sixteenth century. While the Roman edifices were still entire, the first blows, however weighty and impetuous, were resisted by the solidity of the mass and the harmony of the parts; but the slightest touch would precipitate the fragments of arches and columns, that already nodded to their fall.

After a diligent inquiry, I can discern four principal causes of the ruin of Rome, which continued to operate in a period of more than a thousand years. I. The injuries of time and nature. II. The hostile attacks of the Barbarians and Christians. III. The use and abuse of the materials. And, IV. The domestic quarrels of the Romans.

I. The art of man is able to construct monuments far more permanent than the narrow span of his own existence; yet these monuments, like himself, are perishable and frail; and in the boundless annals of time, his life and his labours must equally be measured as a fleeting moment. Of a simple and solid edifice, it is not easy, however, to circumscribe the duration. As the wonders of ancient days, the pyramids ‡ attracted the curiosity of the ancients; a hun-

\* The Père Mabillon (*Analecta*, tom. iv. p. 502) has published an anonymous pilgrim of the ninth century, who, in his visit round the churches and holy places of Rome, touches on several buildings, especially porticoes, which had disappeared before the thirteenth century. [Benjamin of Tudela passed through Rome in 1161. His descriptions are sometimes ridiculously disfigured by his religious prejudices and ignorance of history. Yet a skilful archæologist might sift from them useful information. The "two copper pillars constructed by King Solomon of blessed memory," in the church of St. John *in porta Latina*, the "statue of Samson, with a lance of stone in his hand," that of Absalom, the son of David, these and other more astounding marvels, indicate works of ancient art remaining at that period, which may be better explained. De la Brocquière speaks only in general terms of what he saw at the same time as Poggio, and tells of "grand edifices, columns of marble, statues, and marvellous monuments." *Early Travels*, edit. Bohn, p. 66—68. 285.—ED.]

† On the Septizonium, see the *Mémoires sur Pétrarque* (tom. i. p. 325), Donatus (p. 338), and Nardini (p. 117. 414).

‡ The age of the pyramids is remote and unknown, since Diodorus

dred generations, the leaves of autumn,\* have dropped into the grave; and after the fall of the Pharaohs and Ptolemies, the Cæsars and Caliphs, the same pyramids stand erect and unshaken above the floods of the Nile. A complex figure, of various and minute parts, is more accessible to injury and decay; and the silent lapse of time is often accelerated by hurricanes and earthquakes, by fires and inundations. The air and earth have doubtless been shaken; and the lofty turrets of Rome have tottered from their foundations; but the seven hills do not appear to be placed on the great cavities of the globe; nor has the city, in any age, been exposed to the convulsions of nature, which, in the climate of Antioch, Lisbon, or Lima, have crumbled in a few moments the works of ages into dust. Fire is the most powerful agent of life and death; the rapid mischief may be kindled and propagated by the industry or negligence of mankind; and every period of the Roman annals is marked by the repetition of similar calamities. A memorable conflagration, the guilt or misfortune of Nero's reign, continued, though with unequal fury, either six or nine days.† Innumerable buildings, crowded in close and crooked streets, supplied

Siculus (tom. i. l. 1. c. 44. p. 72.) is unable to decide whether they were constructed one thousand or three thousand four hundred years before the one hundred and eightieth Olympiad. Sir John Marsham's contracted scale of the Egyptian dynasties would fix them about two thousand years before Christ. (Canon. Chronicus, p. 47.) [A poet of the present century has well denominated the Pyramids, "rocks amid the flood of time." (Wanderer of Switzerland, by James Montgomery.) Dr. Lepsius, the high antiquity of whose Egyptian Chronology is well known, carries back the erection of the oldest pyramids to the time of the "fourth and fifth Manethonic dynasties, therefore between three and four thousand years before Christ." Letters from Egypt. Preliminary account, p. 13, edit. Bohn.—ED.]

\* See the speech of Glaucus in the Iliad. (Z. 146.) This natural but melancholy image is familiar to Homer.

† The learning and criticism of M. des Vignoles (*Histoire Critique de la République des Lettres*, tom. 8. p. 74—118. 9. p. 172—187.) dates the fire of Rome from A.D. 64, July 19, and the subsequent persecution of the Christians from November 15, of the same year. [The date of the fire of Rome is satisfactorily ascertained; that of the persecution not so clearly. I datius places it in A.D. 58; while Eusebius, Jerome, and Epiphanius bring it down so late as 66 and 67. Clinton infers from Tacitus and Suetonius, that it followed immediately after the fire in the year 64, and preceded the pestilence in the autumn of 65. F. R. i. 46. 47.—ED.]

perpetual fuel for the flames, and when they ceased, four only of the fourteen regions were left entire; three were totally destroyed, and seven were deformed by the relics of smoking and lacerated edifices.\* In the full meridian of empire, the metropolis arose with fresh beauty from her ashes; yet the memory of the old deplored their irreparable losses, the arts of Greece, the trophies of victory, the monuments of primitive or fabulous antiquity. In the days of distress and anarchy, every wound is mortal, every fall irretrievable; nor can the damage be restored either by the public care of government, or the activity of private interest. Yet two causes may be alleged, which render the calamity of fire more destructive to a flourishing than a decayed city. 1. The more combustible materials of brick, timber, and metals, are first melted or consumed, but the flames may play without injury or effect on the naked walls, and massy arches, that have been despoiled of their ornaments. 2. It is among the common and plebeian habitations that a mischievous spark is most easily blown to a conflagration; but as soon as they are devoured, the greater edifices, which have resisted or escaped, are left as so many islands in a state of solitude and safety. From her situation, Rome is exposed to the danger of frequent inundations. Without excepting the Tiber, the rivers that descend from either side of the Apennine have a short and irregular course; a shallow stream in the summer heats; an impetuous torrent when it is swelled, in the spring or winter, by the fall of rain, and the melting of the snows. When the current is repelled from the sea by adverse winds, when the ordinary bed is inadequate to the weight of waters, they rise above the banks, and overspread, without limits or control, the plains and cities of the adjacent country. Soon after the triumph of the first Punic war, the Tiber was increased by

\* Quippe in regiones quatuordecim Roma dividitur, quarum quatuor integræ manebant, tres solo tenus dejectæ: septem reliquis pauca tectorum vestigia supererant, lacera et semiusta. Among the old relics that were irreparably lost, Tacitus enumerates the temple of the moon of Servius Tullius; the fane and altar consecrated by Evander præsentî Herculi; the temple of Jupiter Stator, a vow of Romulus; the palace of Numa; the temple of Vesta cum penetibus populi Romani. He then deplores the opes tot victoriis quæsità et Græcarum artium decora . . . multa quæ seniores meminerant, quæ reparari nequibant. (Annal. 15. 40, 41.)



unusual rains; and the inundation, surpassing all former measure of time and place, destroyed all the buildings that were situate below the hills of Rome. According to the variety of ground, the same mischief was produced by different means; and the edifices were either swept away by the sudden impulse, or dissolved and undermined by the long continuance of the flood.\* Under the reign of Augustus, the same calamity was renewed; the lawless river overturned the palaces and temples on its banks;† and, after the labours of the emperor in cleansing and widening the bed that was encumbered with ruins,‡ the vigilance of his successors was exercised by similar dangers and designs. The project of diverting into new channels the Tiber itself, or some of the dependent streams, was long opposed by

\* A. U. C. 507, *repentina subversio ipsius Romæ prævenit triumphum Romanorum . . . . diversæ ignium aquarumque clades pene absumere urbem. Nam Tiberis insolitis auctus imbris et ultra opinionem, vel diurnitate vel magnitudine redundans, omnia Romæ ædificia in plano posita delevit. Diversæ qualitates locorum ad unam convenere perniciem: quoniam et quæ segnior inundatio tenuit madefacta dissolvit, et quæ cursus torrentis invenit impulsa dejecit.* (Orosius, Hist. l. 4, c. 11, p. 244, edit. Havercamp.) Yet we may observe, that it is the plan and study of the Christian apologist to magnify the calamities of the Pagan world. [It must also be borne in mind that the event of which Orosius has given such a minute description happened six hundred and fifty years before his time. On the other hand, Horace had been an eye-witness of the desolation, for which his authority is quoted in the next note; but the

“pater et rubente

Dextera sacras jaculatus arces,”

implies the destructive effects of lightning on the same occasion. We must, however, repeat here our protest against the strictly literal interpretation so often given to the words of an ancient poet. The “ire dejectum” of Horace seems to mean that the overthrow of the temple of Vesta and the “royal monuments,” was rather threatened than accomplished; and no more an actual fact, than was the repetition of a flood like Deucalion’s.—ED.]

† Vidimus flavum Tiberim, retortis

Littore Etrusco violenter undis,

Ire dejectum monumenta regis,

Templaque Vestæ.

(Horat. Carm. 1, 2.)

If the palace of Numa, and temple of Vesta, were thrown down in Horace’s time, what was consumed of those buildings by Nero’s fire could hardly deserve the epithets of *vetustissima* or *incorrupta*.

‡ Ad coercendas inundationes alveum Tiberis laxavit, ac repurgavit,

superstition and local interests;\* nor did the use compensate the toil and cost of the tardy and imperfect execution. The servitude of rivers is the noblest and most important victory which man has obtained over the licentiousness of nature;† and if such were the ravages of the Tiber under a firm and active government, what could oppose, or who can enumerate, the injuries of the city, after the fall of the Western empire? A remedy was at length produced by the evil itself; the accumulation of rubbish, and the earth that has been washed down from the hills, is supposed to have elevated the plain of Rome, fourteen or fifteen feet perhaps, above the ancient level;‡ and the modern city is less accessible to the attacks of the river.§

completum olim ruderibus, et ædificiorum prolapsionibus coarctatum. (Suetonius in Augusto, c. 30.)

\* Tacitus (Annal. 1. 79) reports the petitions of the different towns of Italy to the senate against the measure; and we may applaud the progress of reason. On a similar occasion, local interests would undoubtedly be consulted; but an English House of Commons would reject with contempt the arguments of superstition, "that nature had assigned to the rivers their proper course," &c.

† See the *Epoques de la Nature* of the eloquent and philosophic Buffon. His picture of Guyana in South America is that of a new and savage land, in which the waters are abandoned to themselves, without being regulated by human industry (p. 212. 561, quarto edition.) [The dominion of man over every department of nature, the use which spirit makes of matter, is extended more and more every day. Neither Gibbon nor Buffon could anticipate the mighty bridges by which wide rivers and arms of the sea are now crossed, or the tunnels by which mountains are perforated. The means by which these are accomplished, did not enter into the wildest dreams of those days.—ED.]

‡ In his *Travels in Italy*, Mr. Addison (his works, vol. ii. p. 98, Baskerville's edition) has observed this curious and unquestionable fact. [The inundations of rivers, especially in the districts where they approach towards their havens, are certainly less frequent and damaging than they were of old. This is much more intelligibly accounted for by the subsidence of the sea, than by the elevation of the land. Parts of Rome may have been raised by rubbish and alluvial soil; but how a coating of earth to the thickness of fourteen or fifteen feet can have been spread over the whole plain, is by no means evident. It is much easier to conceive how the waters of the Tiber may have been drawn off into a gradually falling basin. The present level of Rome is between fifty and sixty feet above the sea. (Malte-Brun and Balbi, p. 583). When rivers overflow their banks now, it is more generally from the sudden descent of inland torrents, than from the "retortis littore undis."—ED.]

§ Yet in modern times, the Tiber has sometimes damaged the city

II. The crowd of writers of every nation, who impute the destruction of the Roman monuments to the Goths and the Christians, have neglected to inquire how far they were animated by a hostile principle, and how far they possessed the means and the leisure to satiate their enmity. In the preceding volumes of this history, I have described the triumph of barbarism and religion; and I can only resume, in a few words, their real or imaginary connection with the ruin of ancient Rome. Our fancy may create, or adopt, a pleasing romance, that the Goths and Vandals sallied from Scandinavia, ardent to avenge the flight of Odin,\* to break the chains, and to chastise the oppressors, of mankind; that they wished to burn the records of classic literature, and to found their national architecture on the broken members of the Tuscan and Corinthian orders. But in simple truth the Northern conquerors were neither sufficiently savage, nor sufficiently refined, to entertain such aspiring ideas of destruction and revenge. The shepherds of Scythia and Germany had been educated in the armies of the empire, whose discipline they acquired, and whose weakness they invaded; with the familiar use of the Latin tongue, they had learned to reverence the name and titles of Rome, and though incapable of emulating, they were more inclined to admire, than to abolish, the arts and studies of a brighter period. In the transient possession of a rich and unresisting capital, the soldiers of Alaric and Genseric were stimulated by the passions of a victorious army; amidst the wanton indulgence of lust or cruelty, portable wealth was the object of their search; nor could they derive either pride or pleasure from the unprofitable reflec-

and in the years 1530, 1557, 1598, the annals of Muratori record three mischievous and memorable inundations (tom. xiv. p. 268. 429; tom. xv. p. 99, &c.)

\* I take this opportunity of declaring, that in the course of twelve years I have forgotten, or renounced, the flight of Odin from Azoph to Sweden, which I never very seriously believed (vol. i. p. 305). The Goths are apparently Germans; but all beyond Cæsar and Tacitus is darkness or fable in the antiquities of Germany. [Gibbon has here very candidly acknowledged his error; and this is a virtual recantation of many more that have been corrected in various notes. But instead of reversing the pedigree, he ought to have said the Germans are Goths. Not only is all darkness and fable before Cæsar and Tacitus, but on this question even they are by no means infallible guides.—ED.]

tion, that they had battered to the ground the works of the consuls and Cæsars. Their moments were indeed precious; the Goths evacuated Rome on the sixth,\* the Vandals on the fifteenth, day; † and, though it be far more difficult to build than to destroy, their hasty assault would have made a slight impression on the solid piles of antiquity. We may remember, that both Alaric and Genseric affected to spare the buildings of the city; that they subsisted in strength and beauty under the auspicious government of Theodoric; ‡ and that the momentary resentment of Totila § was disarmed by his own temper and the advice of his friends and enemies. From these innocent Barbarians, the reproach may be transferred to the Catholics of Rome. The statues, altars, and houses, of the demons were an abomination in their eyes; and in the absolute command of the city, they might labour with zeal and perseverance to erase the idolatry of their ancestors. The demolition of the temples in the East ¶ affords to *them* an example of conduct, and to *us* an argument of belief; and it is probable, that a portion of guilt or merit may be imputed with justice to the Roman proselytes. Yet their abhorrence was confined to the monuments of heathen superstition; and the civil structures that were dedicated to the business or pleasure of society, might be preserved without injury or scandal. The change of religion was accomplished, not by a popular tumult, but by the decrees of the emperors, of the senate, and of time. Of the Christian hierarchy, the bishops of Rome were commonly the most prudent and least fanatic; nor can any positive charge be opposed to the meritorious act of saving and converting the majestic structure of the Pantheon.\*\*

\* History of the Decline, &c. vol. iii. p. 449.

† \_\_\_\_\_ vol. iv. p. 47.

‡ \_\_\_\_\_ vol. iv. p. 266—268.

§ \_\_\_\_\_ vol. iv. 511.

¶ \_\_\_\_\_ vol. iii. p. 283—287.

\*\* Eodem tempore petiit a Phocate principe templum quod appellatur *Pantheon*, in quo fecit ecclesiam Sanctæ Mariæ semper virginis, et omnium martyrum; in quâ ecclesiæ princeps multa bona obtulit. (Anastasius vel potius Liber Pontificalis in Bonifacio IV. in Muratori, Script. Rerum Italicarum, tom. iii. p. 1, p. 135.) According to the anonymous writer in Montfaucon, the Pantheon had been vowed by Agrippa to Cybele and Neptune, and was dedicated by Boniface IV.

III. The value of any object that supplies the wants or pleasures of mankind is compounded of its substance and its form, of the materials and the manufacture. Its price must depend on the number of persons by whom it may be acquired and used; on the extent of the market; and consequently on the ease or difficulty of remote exportation, according to the nature of the commodity, its local situation, and the temporary circumstances of the world. The Barbarian conquerors of Rome usurped in a moment the toil and treasure of successive ages; but, except the luxuries of immediate consumption, they must view without desire all that could not be removed from the city, in the Gothic wagons, or the fleet of the Vandals.\* Gold and silver were the first objects of their avarice; as in every country, and in the smallest compass, they represent the most ample command of the industry and possessions of mankind. A vase or a statue of those precious metals might tempt the vanity of some Barbarian chief; but the grosser multitude, regardless of the form, was tenacious only of the substance; and the melted ingots might be readily divided and stamped into the current coin of the empire. The less active, or less fortunate, robbers were reduced to the baser plunder of brass, lead, iron, and copper; whatever had escaped the Goths and Vandals was pillaged by the Greek tyrants; and the emperor Constans, in his rapacious visit, stripped the bronze tiles from the roof of the Pantheon.† The edifices of Rome might be considered as a vast and various mine; the first labour of extracting the materials was already per-

on the calends of November, to the Virgin, quæ est mater omnium sanctorum (p. 297, 298). [The edict of Majorian (ch. 36, vol. iv. p. 63) is an unquestionable evidence against the actual destroyers of Roman edifices.—Ed.]

\* Flaminius Vacca (apud Montfaucon, p. 155, 156. His Memoir is likewise printed p. 21, at the end of the *Roma Antica* of Nardini); and several Romans, doctrinâ graves, were persuaded that the Goths buried their treasures at Rome, and bequeathed the secret marks filiis nepotibusque. He relates some anecdotes to prove that, in his own time, these places were visited and rifled by the Transalpine pilgrims, the heirs of the Gothic conquerors.

† Omnia quæ erant in ære ad ornatum civitatis deposuit: sed et ecclesiam B. Mariæ ad martyres quæ de tegulis æreis cooperta discooperuit. (Anast. in Vitalian. p. 141.) The base and sacrilegious Greek had not even the poor pretence of plundering a heathen temple; the Pantheon was already a Catholic church. [See vol. v. p. 292.—Ed.]

formed; the metals were purified and cast: the marbles were hewn and polished; and after foreign and domestic rapine had been satiated, the remains of the city, could a purchaser have been found, were still venal. The monuments of antiquity had been left naked of their precious ornaments, but the Romans would demolish with their own hands the arches and walls, if the hope of profit could surpass the cost of the labour and exportation. If Charlemagne had fixed in Italy the seat of the Western empire, his genius would have aspired to restore, rather than to violate, the works of the Cæsars; but policy confined the French monarch to the forests of Germany; his taste could be gratified only by destruction; and the new palace of Aix-la-Chapelle was decorated with the marbles of Ravenna\* and Rome.† Five hundred years after Charlemagne, a king of Sicily, Robert, the wisest and most liberal sovereign of the age, was supplied with the same materials by the easy navigation of the Tiber and the sea; and Petrarch sighs an indignant complaint, that the ancient capital of the world should adorn from her own bowels the slothful luxury of Naples.‡ But these examples of plunder or purchase were

\* For the spoils of Ravenna (*musiva atque marmora*), see the original grant of pope Adrian I. to Charlemagne. (*Codex Carolin. epist. 67*, in Muratori, *Script. Ital. tom. iii. p. 2, p. 223*. [The mosaics of Ravenna have been noticed in *ch. 49, vol. v. p. 392.—Ed.*])

† I shall quote the authentic testimony of the Saxon poet (A.D. 887—899) *de Rebus gestis Caroli magni l. 5, p. 437—440*, in the historians of France (*tom. v. p. 180*).

*Ad quæ marmoreas præstabat ROMA columnas,  
Quasdam præcipuas pulchra Ravenna dedit.  
De tam longinquâ poterit regione vetustas,  
Illius ornatum, Francia, ferre tibi.*

And I shall add, from the Chronicle of Sigebert (*Historians of France, tom. v. p. 378*), *extruxit etiam Aquisgrani basilicam plurimæ pulchritudinis, ad cujus structuram a ROMA et Ravenna columnas et marmora devehit fecit.*

‡ I cannot refuse to transcribe a long passage of Petrarch (*Opp. p. 536, 537*, in *Epistolâ hortatoriâ ad Nicolaum Laurentium*), it is so strong and full to the point: *Nec pudor aut pietas continuit quominus impii spoliata Dei templa, occupatas arces, opes publicas, regiones urbis, atque honores magistratuum inter se divisos (habecant !); quam unâ in re, turbulenti ac seditiosi homines et totius reliquæ vitæ consiliis et rationibus discordes, inhumani fœderis stupendâ societate convenirent, in pontes et mœnia atque immeritos lapides desævirent. Denique post vi vel senio collapsa palatia, quæ quondam ingentes tenuerunt viri, post diruptos arcus*

rare in the darker ages; and the Romans, alone and unenvied, might have applied to their private or public use the remaining structures of antiquity, if, in their present form and situation, they had not been useless in a great measure to the city and its inhabitants. The walls still described the old circumference, but the city had descended from the seven hills into the Campus Martius; and some of the noblest monuments, which had braved the injuries of time, were left in a desert, far remote from the habitations of mankind. The palaces of the senators were no longer adapted to the manners or fortunes of their indigent successors; the use of baths\* and porticoes was forgotten; in the sixth century, the games of the theatre, amphitheatre, and circus, had been interrupted; some temples were devoted to the prevailing worship; but the Christian churches preferred the holy figure of the cross; and fashion, or reason, had distributed, after a peculiar model, the cells and offices of the cloister. Under the ecclesiastical reign, the number of these pious foundations was enormously multiplied; and the city was crowded with forty monasteries of men, twenty of women, and sixty chapters and colleges of canons and priests,† who aggravated, instead of relieving, the depopulation of the tenth century. But if the forms of ancient architecture were disregarded by a people insensible of their use and beauty, the plentiful materials were applied to every call of necessity or superstition; till the fairest columns of the Ionic and Corinthian orders, the richest marbles of Paros and Numidia, were degraded, perhaps, to the support of a convent or a stable. The daily havoc which is perpetrated by the Turks in the

triumphales (unde majores horum forsitan corruerunt) de ipsius vetustatis ac propriæ impietatis fragminibus vilem quæstum turpi mercimonio captare non puduit. Itaque nunc, heu dolor! heu scelus indignum! de vestris marmoreis columnis, de liminibus templorum (ad quæ nuper ex orbe toto concursus devotissimus fiebat), de imaginibus sepulchrorum sub quibus patrum vestrorum venerabilis civis (*cinis!*) erat, ut reliquas sileam, desidiosa Neapolis adornatur. Sic paulatim ruinæ ipsæ deficiunt. Yet king Robert was the friend of Petrarch.

\* Yet Charlemagne washed and swam at Aix-la-Chapelle with a hundred of his courtiers (Eginhart, c. 22, p. 108, 109); and Muratori describes, as late as the year 814, the public baths which were built at Spoleto in Italy. (Annali, tom. vi. p. 416.)

† See the Annals of Italy, A.D. 988. For this and the preceding

cities of Greece and Asia may afford a melancholy example; and in the gradual destruction of the monuments of Rome, Sixtus the Fifth may alone be excused for employing the stones of the Septizonium in the glorious edifice of St. Peter's.\* A fragment, a ruin, howsoever mangled or profaned, may be viewed with pleasure and regret; but the greater part of the marble was deprived of substance, as well as of place and proportion; it was burnt to lime for the purpose of cement. Since the arrival of Poggius, the temple of Concord,† and many capital structures, had vanished from his eyes; and an epigram of the same age expresses a just and pious fear that the continuance of this practice would finally annihilate all the monuments of antiquity.‡ The smallness of their numbers was the sole check on the demands and depredations of the Romans. The imagination of Petrarch might create the presence of a mighty people;§ and I hesitate to believe, that even in the fourteenth century, they could be reduced to a contemptible list of thirty-three thousand inhabitants. From that period to the reign of Leo the Tenth, if they multiplied to the amount of eighty-five thousand,¶ the increase of citizens was, in some degree, pernicious to the ancient city.

fact, Muratori himself is indebted to the Benedictine history of Père Mabillon.

\* Vita di Sisto Quinto, da Gregorio Leti, tom. iii. p. 50. [The modern devastation of Caffa by the Russians (see ch. 63, p. 110), may be ranked with the worst of ancient times.—ED.]

† Porticus ædis Concordiæ, quam cum primum ad urbem accessi, vidi fere integram opere marmoreo admodum specioso: Romani postmodum ad calcem ædem totam et porticus partem disjectis columnis sunt demoliti (p. 12). The temple of Concord was therefore not destroyed by a sedition in the thirteenth century, as I have read in a MS. treatise *Del Governo civile di Roma*, lent me formerly at Rome, and ascribed (I believe falsely) to the celebrated Gravina. Poggius likewise affirms, that the sepulchre of Cæcilia Metella was burnt for lime (p. 19, 20).

‡ Composed by Æneas Sylvius, afterwards pope Pius II. and published by Mabillon from a MS. of the queen of Sweden. (*Musæum Italicum*, tom. i. p. 97.)

Oblectat me, Roma, tuas spectare ruinas:

Ex cujus lapsu gloria prisca patet.

Sed tuus hic populus muris defossa vetustis

*Calcis in obsequium marmora dura coquit.*

Impia tercentum si sic gens egerit annos,

Nullum hinc indicium nobilitatis erit.

§ Vagabamur pariter in illâ urbe tam magnâ; quæ, cum propter spatium vacua videretur, populum habet immensum. (Opp. p. 605. *Epist. Familiares*, 2. 14.)

¶ These states of the popula-



IV. I have reserved for the last, the most potent and forcible cause of destruction, the domestic hostilities of the Romans themselves. Under the dominion of the Greek and French emperors, the peace of the city was disturbed by accidental, though frequent, seditions; it is from the decline of the latter, from the beginning of the tenth century, that we may date the licentiousness of private war, which violated with impunity the laws of the Code and the gospel; without respecting the majesty of the absent sovereign, or the presence and person of the vicar of Christ. In a dark period of five hundred years, Rome was perpetually afflicted by the sanguinary quarrels of the nobles and the people, the Guelphs and Ghibelines, the Colonna and Ursini; and if much has escaped the knowledge, and much is unworthy of the notice, of history, I have exposed, in the two preceding chapters, the causes and effects of the public disorders. At such a time, when every quarrel was decided by the sword, and none could trust their lives or properties to the impotence of law, the powerful citizens were armed for safety or offence against the domestic enemies, whom they feared or hated. Except Venice alone, the same dangers and designs were common to all the free republics of Italy; and the nobles usurped the prerogative of fortifying their houses, and erecting strong towers\* that were capable of resisting a sudden attack. The cities were filled with these hostile edifices; and the example of Lucca, which contained three hundred towers, her law which confined

tion of Rome at different periods are derived from an ingenious treatise of the physician Lancisi, *de Romani Cœli Qualitatibus* (p. 122). [Sir W. Gell (*Topog.* p. 498. edit. Bohn) notices the fluctuations in the number of inhabitants at Rome and their causes; he says: In the reign of pope Innocent III. (A.D. 1198—1216) the population was estimated at only 35,000; during the residence of the popes at Avignon (A.D. 1309—1378) it amounted, according to the Abbate Cancelliere, to no more than 17,000; after their return it quickly increased to 60,000. The cruel sack of the city in 1527, by the Constable de Bourbon, reduced it to 33,000. A hundred and fifty years later the number was quadrupled, and about the year 1700 amounted to 140,000. The present population of Rome will be considered at the close of this chapter.—ED.]

\* All the facts that relate to the towers at Rome, and in other free cities of Italy, may be found in the laborious and entertaining compilation of Muratori, *Antiquitates Italiæ Mediæ Ævi*, dissertat. 26 (tom. ii. p. 493—496 of the Latin, tom. i. p. 446 of the Italian work).

their height to the measure of fourscore feet, may be extended with suitable latitude to the more opulent and populous states. The first step of the senator Brancalione in the establishment of peace and justice, was to demolish (as we have already seen) one hundred and forty of the towers of Rome; and, in the last days of anarchy and discord, as late as the reign of Martin the Fifth, forty-four still stood in one of the thirteen or fourteen regions of the city. To this mischievous purpose, the remains of antiquity were most readily adapted; the temples and arches afforded a broad and solid basis for the new structures of brick and stone; and we can name the modern turrets that were raised on the triumphal monuments of Julius Cæsar, Titus, and the Antonines.\* With some slight alterations, a theatre, an amphitheatre, a mausoleum was transformed into a strong and spacious citadel. I need not repeat that the mole of Adrian has assumed the title and form of the castle of St. Angelo;† the Septizonium of Severus was capable of standing against a royal army;‡ the sepulchre of Metella has sunk under its outworks;§ the theatres of

\* As for instance, *Templum Jani nunc dicitur, turris Centii Frangipanis; et sane Jano impositæ turris lateritiæ conspicua hodieque vestigia supersunt.* (Montfaucon, *Diarium Italicum*, p. 186.) The anonymous writer (p. 285) enumerates, *arcus Titi, turris Cartularia; arcus Julii Cæsaris et Senatorum, turres de Bratis; arcus Antonini, turris de Cosectis, &c.*

† *Hadriani molem . . . magna ex parte Romanorum injuria . . . disturbavit; quod certe funditus evertissent, si eorum manibus pervia, absumptis grandibus saxis, reliqua moles exstitisset.* (Poggius de *Varietate Fortunæ*, p. 12.)

‡ Against the emperor Henry IV. (Muratori, *Annali d'Italia*, tom. ix. p. 147.)

§ I must copy an important passage of Montfaucon: *Turris ingens rotunda . . . Cæciliæ Metellæ . . . sepulchrum erat, cujus muri tam solidi, ut spatium perquam minimum intus vacuum supersit; et Torre di Bove dicitur, a boum capitibus muro inscriptis. Huic sequiori ævo, tempore intestinorum bellorum, ceu urbecula adjuncta fuit, cujus mœnia et turres etiamnum visuntur; ita ut sepulchrum Metellæ quasi arx oppiduli fuerit. Feruentibus in urbe partibus, cum Ursini atque Columnenses mutuis cladibus perniciem inferrent civitati, in utriusque partis ditionem cederet magni momenti erat* (p. 142). [Lord Byron (*Childe Harold*, canto iv. stanza 99) describes the tomb of Metella as still existing:

“There is a stern round tower of other days,

Firm as a fortress—

What was this tower of strength?—a woman's grave.”

And the inscription on it, CÆCILIE Q. CRETICI. F. METELLE CRASSI,

Pompey and Marcellus were occupied by the Savelli and Ursini families;\* and the rough fortress has been gradually softened to the splendour and elegance of an Italian palace. Even the churches were encompassed with arms and bulwarks, and the military engines on the roof of St. Peter's were the terror of the Vatican and the scandal of the Christian world. Whatever is fortified will be attacked; and whatever is attacked may be destroyed. Could the Romans have wrested from the popes the castle of St. Angelo, they had resolved, by a public decree, to annihilate that monument of servitude. Every building of defence was exposed to a siege; and in every siege the arts and engines of destruction were laboriously employed. After the death of Nicholas the Fourth, Rome, without a sovereign or a senate, was abandoned six months to the fury of civil war. "The houses (says a cardinal and poet of the times)† were crushed by the weight and velocity of enormous stones;‡ the walls were perforated by the strokes of the battering-ram; the towers were involved in fire and smoke; and the assailants were stimulated by rapine and revenge." The work was consummated by the tyranny of the laws; and the factions of Italy alternately exercised a blind and thoughtless vengeance on their adversaries, whose houses and castles they razed to the ground.§ In comparing the *days* of foreign, with the *ages* of domestic

is given by Hobhouse.—ED.]

\* See the testimonies of Donatus, Nardini, and Montfaucon. In the Savelli palace, the remains of the theatre of Marcellus are still great and conspicuous.

† James, cardinal of St. George ad velum aureum, in his metrical Life of pope Celestine V. (Muratori, Script. Ital. tom. i. p. 3, p. 621, l. 1, c. 1, ver. 132, &c.)

Hoc dixisse sat est, Romam caruisse senatū  
 Mensibus exactis heu sex; belloque vocatum (*vocatos*)  
 In scelus, in socios fraternaue vulnera patres;  
 Tormentis jecisse viros immania saxa;  
 Perfodisse domus trabibus, fecisse ruinas  
 Ignibus; incensas turres, obscuraque fumo  
 Lumina vicino, quo sit spoliata supellex.

‡ Muratori (Dissertazione sopra le Antichità Italiane, tom. i. p. 427—431) finds, that stone bullets of two or three hundred pounds weight were not uncommon; and they are sometimes computed at twelve or eighteen *cantari* of Genoa, each *cantaro* weighing a hundred and fifty pounds.

§ The sixth law of the Visconti prohibits this common and mischievous practice; and strictly enjoins, that the houses of banished citizens should be preserved *pro communi utilitate*.

hostility, we must pronounce that the latter have been far more ruinous to the city; and our opinion is confirmed by the evidence of Petrarch. "Behold (says the laureate) the relics of Rome, the image of her pristine greatness! neither time, nor the Barbarian, can boast the merit of this stupendous destruction: it was perpetrated by her own citizens, by the most illustrious of her sons; and your ancestors (he writes to a noble Annibaldi) have done with the battering-ram what the Punic hero could not accomplish with the sword."\* The influence of the last two principles of decay must in some degree be multiplied by each other; since the houses and towers, which were subverted by civil war, required a new and perpetual supply from the monuments of antiquity.

These general observations may be separately applied to the amphitheatre of Titus, which has obtained the name of the COLISEUM,† either from its magnitude, or from Nero's colossal statue: an edifice, had it been left to time and nature, which might perhaps have claimed an eternal duration. The curious antiquaries, who have computed the numbers and seats, are disposed to believe, that above the upper row of stone steps, the amphitheatre was encircled and elevated with several stages of wooden galleries, which were repeatedly consumed by fire, and restored by the emperors. Whatever was precious, or portable, or profane, the statues of gods and heroes, and the costly ornaments of sculpture,

\*Gualvaneus de la Flamma, in Muratori, Script. Rerum Italicarum, tom. xii. p. 1041.)

\* Petrarch thus addresses his friend, who, with shame and tears, had shown him the mœnia, lacerae specimen miserabile Romæ, and declared his own intention of restoring them (Carmina Latina, l. 2, epist. Paulo Annibalensi, 12, p. 97, 98):

Nec te parva manet servatis fama ruinis,  
 Quanta quod integræ fuit olim gloria Romæ  
 Reliquiæ testantur adhuc; quas longior ætas  
 Frangere non valuit; non vis aut ira cruenti  
 Hostis, ab egregiis franguntur civibus, heu! heu!  
 ————— Quod ille nequivit (*Hannibal*)  
 Perficit hic aries. —————

† The fourth part of the Verona Illustrata of the marquis Maffei, professedly treats of amphitheatres, particularly those of Rome and Verona, of their dimensions, wooden galleries, &c. It is from magnitude that he derives the name of *Colosseum* or *Coliscum*: since the same appellation was applied to the amphitheatre of Capua, without the aid of a colossal statue; since that of Nero was erected in the

which were cast in brass, or overspread with leaves of silver and gold, became the first prey of conquest or fanaticism, of the avarice of the Barbarians or the Christians. In the massy stones of the Coliseum, many holes are discerned; and the two most probable conjectures represent the various accidents of its decay. These stones were connected by solid links of brass or iron; nor had the eye of rapine overlooked the value of the baser metals;\* the vacant space was converted into a fair or market; the artisans of the Coliseum are mentioned in an ancient survey; and the chasms were perforated or enlarged to receive the poles that supported the shops or tents of the mechanic trades.† Reduced to its naked majesty, the Flavian amphitheatre was contemplated with awe and admiration by the pilgrims of the North; and their rude enthusiasm broke forth in a sublime proverbial expression, which is recorded in the eighth century, in the fragments of the venerable Bede: “As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall.”‡ In the modern system of war, a situation commanded by three hills would not be chosen for a fortress; but the strength of the walls and arches could resist the engines of assault; a numerous garrison might be lodged in the enclosure; and while one faction occupied the Vatican and the Capitol, the other was intrenched in the Lateran and the Coliseum.§

court (*in atrio*) of his palace, and not in the Coliseum (p. 4, p. 15—19, l. 1, c. 4).

\* Joseph Maria Suarés, a learned bishop, and the author of a history of Præneste, has composed a separate dissertation on the seven or eight probable causes of these holes, which has been since reprinted in the Roman Thesaurus of Sallengre. Montfaucon (*Diarium*, p. 233) pronounces the rapine of the Barbarians to be the *unam germanamque causam foraminum*.

† Donatus, *Roma Vetus et Nova*, p. 285.

‡ *Quamdiu stabit Colyseus, stabit et Roma; quando cadet Colyseus, cadet Roma; quando cadet Roma, cadet et mundus.* (Beda in *Excerptis seu Collectaneis* apud Ducange, *Glossar. med. et infimæ Latinitatis* tom. ii. p. 407, edit. Basil.) This saying must be ascribed to the Anglo-Saxon pilgrims, who visited Rome before the year 735, the era of Bede's death; for I do not believe that our venerable monk ever passed the sea.

§ I cannot recover, in Muratori's original *Lives of the Popes* (*Script. Rerum Italicarum*, tom. iii. p. 1), the passage that attests this hostile partition, which must be applied to the end of the eleventh or the beginning of the twelfth century.

The abolition at Rome of the ancient games must be understood with some latitude; and the carnival sports of the Testacean mount and the Circus Agonalis,\* were regulated by the law† or custom of the city. The senator presided with dignity and pomp to adjudge and distribute the prizes, the gold ring, or the *pallium*.‡ as it was styled, of cloth or silk. A tribute on the Jews supplied the annual expense;§ and the races, on foot, on horseback, or in chariots, were ennobled by a tilt and tournament of seventy-two of the Roman youth. In the year 1332, a bull-feast, after the fashion of the Moors and Spaniards, was celebrated in the Coliseum itself; and the living manners are painted in a diary of the times.¶ A convenient order of benches was restored; and a general proclamation, as far as Rimini and Ravenna, invited the nobles to exercise their skill and courage in this perilous adventure. The Roman ladies were marshalled in three squadrons, and seated in three balconies, which on this day, the 3d of September, were lined with scarlet cloth. The fair Jacova di Rovere led the matrons from beyond the Tiber, a pure and native race, who still

\* Although the structure of the Circus Agonalis be destroyed, it still retains its form and name (Agona, Nagona, Navona); and the interior space affords a sufficient level for the purpose of racing. But the Monte Testaceo, that strange pile of broken pottery, seems only adapted for the annual practice of hurling from top to bottom some wagon loads of live hogs for the diversion of the populace. (Statuta Urbis Romæ, p. 186.)  
 † See the Statuta Urbis Romæ, l. 3, c. 87—89, p. 185, 186. I have already given an idea of this municipal code. The races of Nagona and Monte Testaceo are likewise mentioned in the Diary of Peter Antonius, from 1404 to 1417. (Muratori, Script. Rerum Italicarum, tom. xxiv. p. 1124.)

‡ The *Pallium*, which Menage so foolishly derives from *Palmarium*, is an easy extension of the idea and the words, from the robe or cloak, to the materials, and from thence to their application as a prize. (Muratori, dissert. 33.)

§ For these expenses, the Jews of Rome paid each year eleven hundred and thirty florins, of which the odd thirty represented the pieces of silver for which Judas had betrayed his master to their ancestors. There was a foot-race of Jewish, as well as of Christian, youths. (Statuta Urbis, ibidem.)

¶ This extraordinary bull-feast in the Coliseum is described, from tradition rather than memory, by Ludovico Buonconte Monaldesco, in the most ancient fragments of Roman annals (Muratori, Script. Rerum Italicarum, tom. xii. p. 535, 536); and however fanciful they may seem, they are deeply marked with the colours of truth and nature.

represent the features and character of antiquity. The remainder of the city was divided as usual between the Colonna and Ursini; the two factions were proud of the number and beauty of their female bands; the charms of Savella Ursini are mentioned with praise; and the Colonna regretted the absence of the youngest of their house, who had sprained her ankle in the garden of Nero's tower. The lots of the champions were drawn by an old and respectable citizen; and they descended into the arena, or pit, to encounter the wild bulls on foot, as it should seem, with a single spear. Amidst the crowd, our annalist has selected the names, colours, and devices, of twenty of the most conspicuous knights. Several of the names are the most illustrious of Rome and the ecclesiastical State; Malatesta, Polenta, Della Valle, Cafarello, Savelli, Capoccio, Conti, Annibaldi, Altieri, Corsi; the colours were adapted to their taste and situation; the devices are expressive of hope or despair, and breathe the spirit of gallantry and arms. "I am alone like the youngest of the Horatii," the confidence of an intrepid stranger: "I live disconsolate," a weeping widower: "I burn under the ashes," a discreet lover: "I adore Lavinia, or Lucretia," the ambiguous declaration of a modern passion: "My faith is as pure," the motto of a white livery: "Who is stronger than myself?" of a lion's hide: "If I am drowned in blood, what a pleasant death," the wish of ferocious courage. The pride or prudence of the Ursini restrained them from the field, which was occupied by three of their hereditary rivals, whose inscriptions denoted the lofty greatness of the Colonna name: "Though sad, I am strong:—Strong as I am great:—If I fall," addressing himself to the spectators, "you fall with me:"—intimating, says the contemporary writer, that while the other families were the subjects of the Vatican, they alone were the supporters of the Capitol. The combats of the amphitheatre were dangerous and bloody. Every champion successively encountered a wild bull; and the victory may be ascribed to the quadrupeds, since no more than eleven were left on the field, with the loss of nine wounded and eighteen killed on the side of their adversaries. Some of the noblest families might mourn, but the pomp of the funerals, in the churches of St. John Lateran and St. Maria Maggiore, afforded a second holiday to the people. Doubtless it was not in such

conflicts that the blood of the Romans should have been shed; yet, in blaming their rashness, we are compelled to applaud their gallantry; and the noble volunteers, who display their magnificence, and risk their lives, under the balconies of the fair, excite a more generous sympathy than the thousands of captives and malefactors who were reluctantly dragged to the scene of slaughter.\*

This use of the amphitheatre was a rare, perhaps a singular, festival; the demand for the materials was a daily and continual want, which the citizens could gratify without restraint or remorse. In the fourteenth century, a scandalous act of concord secured to both factions the privilege of extracting stones from the free and common quarry of the Coliseum;† and Poggins laments that the greater part of these stones had been burnt to lime by the folly of the Romans.‡ To check this abuse, and to prevent the nocturnal crimes that might be perpetrated in the vast and gloomy recess, Eugenius the Fourth surrounded it with a wall; and, by a charter long extant, granted both the ground and edifice to the monks of an adjacent convent.§ After his death, the wall was overthrown in a tumult of the people; and had they themselves respected the noblest monument of their fathers, they might have justified the resolve that it should never be degraded to private property. The inside was damaged; but in the middle of the sixteenth century, an era of taste and learning, the exterior circumference of one thousand six hundred and twelve feet was still entire and inviolate; a triple elevation of fourscore arches, which rose to the height of one hundred and eight feet. Of the present ruin, the nephews of Paul the Third are the guilty

\* Muratori has given a separate dissertation (the twenty-ninth) to the games of the Italians in the middle ages.

† In a concise but instructive memoir, the Abbé Barthelemy (*Mémoires de l'Académie des Inscriptions*, tom. xxviii. p. 585) has mentioned this agreement of the factions of the fourteenth century, de Tiburtino faciende in the Colisem, from an original act in the archives of Rome.

‡ Coliseum . . . ob stultitiam Romanorum *majori ex parte* ad calcem deletum, says the indignant Poggins (p. 17); but his expression, too strong for the present age, must be very tenderly applied to the fifteenth century.

§ Of the Olivetan monks, Montfancon (p. 142) affirms this fact from the memorials of Flaminius Vacca (No. 72). They still hoped, on some future occasion, to revive and vindicate their grant.



agents; and every traveller who views the Farnese palace may curse the sacrilege and luxury of these upstart princes.\* A similar reproach is applied to the Barberini; and the repetition of injury might be dreaded from every reign, till the Coliseum was placed under the safeguard of religion by the most liberal of the pontiffs, Benedict the Fourteenth, who consecrated a spot which persecution and fable had stained with the blood of so many Christian martyrs.†

When Petrarch first gratified his eyes with a view of those monuments, whose scattered fragments so far surpass the most eloquent descriptions, he was astonished at the supine indifference ‡ of the Romans themselves;§ he was humbled rather than elated by the discovery, that except his friend Rienzi and one of the Colonna, a stranger of the Rhone was more conversant with these antiquities than the nobles and natives of the metropolis.¶ The ignorance and credulity of the Romans are elaborately displayed in the old survey of the city, which was composed about the beginning of the thirteenth century; and without dwelling on the manifold errors of name and place, the legend of the Capitol\*\* may provoke a smile of contempt and indignation.

\* After measuring the *priscus amphitheatrum gyrus*, Montfaucon (p. 142) only adds, that it was entire under Paul III.; *tacendo clamat*. Muratori (*Annali d'Italia*, tom. xiv. p. 371) more freely reports the guilt of the Farnese pope, and the indignation of the Roman people. Against the nephews of Urban VIII., I have no other evidence than the vulgar saying, "*Quod non fecerunt Barbari, fecere Barberini*," which was perhaps suggested by the resemblance of the words.

† As an antiquarian and a priest, Montfaucon thus deprecates the ruin of the Coliseum: *Quod si non suo merito atque pulchritudine dignum fuisset quod improbas arceret manus, indigna res utique in locum tot martyrum cruore sacrum tantopere sævitum esse.*

‡ Yet the Statutes of Rome (l. 3, c. 81, p. 182) impose a fine of five hundred *aurei* on whosoever shall demolish any ancient edifice, ne ruins civitas deformetur, et ut antiqua ædificia decorem urbis perpetuo representent.

§ In his first visit to Rome (A.D. 1337. See *Mémoires sur Pétrarque*, tom. 1, p. 322, &c.) Petrarch is struck mute *miraculo rerum tantarum, et stuporis mole obrutus*. . . . *Præsentia vero, mirum dictu, nihil imminuit: vere major fuit Roma majoresque sunt reliquæ quam rebar. Jam non orbem ab hæc urbe domitum, sed tam sero domitum, miror.* (*Opp.*, p. 605. *Familiares*, ii. 14. *Joanni Columnæ.*)

¶ He excepts and praises the *rare* knowledge of John Colonna. *Qui enim hodie magis ignari rerum Romanarum, quam Romani cives? Invitus dico nusquam minus Roma cognoscitur quam Romæ.*

\*\* After the description of the Capitol, he adds, *statuæ erant quot*

“The Capitol,” says the anonymous writer, “is so named as being the head of the world; where the consuls and senators formerly resided for the government of the city and the globe. The strong and lofty walls were covered with glass and gold, and crowned with a roof of the richest and most curious carving. Below the citadel stood a palace of gold for the greatest part decorated with precious stones, and whose value might be esteemed at one third of the world itself. The statues of all the provinces were arranged in order, each with a small bell suspended from its neck; and such was the contrivance of art and magic,\* that if the province rebelled against Rome, the statue turned round to that quarter of the heavens, the bell rang, the prophet of the Capitol reported the prodigy, and the senate was admonished of the impending danger.” A second example of less importance, though of equal absurdity, may be drawn from the two marble horses, led by two naked youths, which have since been transported from the baths of Constantine to the Quirinal hill. The groundless application of the names of Phidias and Praxiteles may perhaps be excused; but these Grecian sculptors should not have been removed above four hundred years from the age of Pericles to that of Tiberius; they should not have been transformed into two philosophers or magicians, whose nakedness was the symbol of truth and knowledge, who revealed to the emperor his most secret actions; and, after refusing all pecuniary recompense, solicited the honour of leaving this eternal monument of themselves.† Thus awake to the

sunt mundi provinciæ; et habebat quælibet tintinnabulum ad collum. Et erant ita per magicam artem dispositæ, ut quando aliqua regio Romano imperio rebellis erat, statim imago illius provinciæ vertebat se contra illam; unde tintinnabulum resonabat quod pendebat ad collum; tuncque vates Capitolii qui erant custodes senatui, &c. He mentions an example of the Saxons and Suevi, who, after they had been subdued by Agrippa, again rebelled: tintinnabulum sonuit; sacerdos qui erat in speculo in hebdomadâ senatoribus nuntiavit; Agrippa marched back and reduced the—Persians. (Anonym. in Montfaucon, p. 297, 298.)

\* The same writer affirms that Virgil captus a Romanis invisibiliter exiit ivitque Neapolim. A Roman magician, in the eleventh century, is introduced by William of Malmesbury (de Gestis Regum Anglorum, l. 2, p. 86); and in the time of Flaminius Vacca (No. 81, 103), it was the vulgar belief that the strangers (the *Goths*) invoked the demons for the discovery of hidden treasures.

† Anonym. p. 289. Montfaucon (p. 191)

power of magic, the Romans were insensible to the beauties of art; no more than five statues were visible to the eyes of Poggius; and of the multitude which chance or design had buried under the ruins, the resurrection was fortunately delayed till a safer and more enlightened age.\* The Nile, which now adorns the Vatican, had been explored by some labourers, in digging a vineyard near the temple, or convent, of the Minerva; but the impatient proprietor, who was tormented by some visits of curiosity, restored the unprofitable marble to its former grave.† The discovery of a statue of Pompey, ten feet in length, was the occasion of a law-suit. It had been found under a partition-wall; the equitable judge had pronounced, that the head should be separated from the body to satisfy the claims of the contiguous owners; and the sentence would have been executed,

justly observes that if Alexander be represented, these statues cannot be the work of Phidias (Olympiad 83) or Praxiteles (Olympiad 104), who lived before that conqueror. (Plin. Hist. Natur. 34, 19).

\* William of Malmesbury (l. 2, p. 86, 87) relates a marvellous discovery (A.D. 1046) of Pallas, the son of Evander, who had been slain by Turnus; the perpetual light in his sepulchre; a Latin epitaph; the corpse, yet entire, of a young giant; the enormous wound in his breast (*pectus perforat ingens*), &c. If this fable rests on the slightest foundation, we may pity the bodies, as well as the statues, that were exposed to the air in a barbarous age. [Gibbon quotes William of Malmesbury only to laugh at him; but for the extraordinary wonders believed and *seen* in Rome at that time, consult Benjamin of Tudela. Travels, p. 67, edit. Bohn. He found there eighty halls of the eighty eminent kings, who were all called Imperator, from king Tarquin to king Pepin; the palace of king Vespasian, nearly three miles in circumference, in which a battle was fought and more than 100,000 slain, "whose bones are hung up there even to the present day;" a representation of this battle in sculptured marble; and a cave underground, "containing the king and his queen, on their thrones, surrounded by about one hundred nobles of their court, all embalmed by physicians and in good preservation to this day." Credulity seems to have had no limits in that age—ED.]

† *Prope porticum Minervæ, statua est recubantis, cujus caput integrâ effigie tantæ magnitudinis, ut signa omnia excedat. Quidam ad plantandos arbores scrobes faciens detexit. Ad hoc visendum cum plures indies magis concurrerunt, strepitum adeuntium fastidiumque pertæsus, horti patronus congesta humo texit. (Poggius de Varietate Fortunæ, p. 12.)* [In the fifteenth century the relics of past ages were eagerly sought for and highly prized. The extravagant remuneration of those who discovered them tempted many to impose spurious antiquities on credulous enthusiasm. Pomponius Lætus was accused of participating

if the intercession of a cardinal, and the liberality of a pope, had not rescued the Roman hero from the hands of his barbarous countrymen.\*

But the clouds of barbarism were gradually dispelled; and the peaceful authority of Martin the Fifth and his successors restored the ornaments of the city as well as the order of the ecclesiastical State. The improvements of Rome, since the fifteenth century, have not been the spontaneous produce of freedom and industry. The first and most natural root of a great city is the labour and populousness of the adjacent country, which supplies the materials of subsistence, of manufactures, and of foreign trade. But the greater part of the Campagna of Rome is reduced to a dreary and desolate wilderness; the overgrown estates of the princes and the clergy are cultivated by the lazy hands of indigent and hopeless vassals; and the scanty harvests are confined or exported for the benefit of a monopoly. A second and more artificial cause of the growth of a metropolis, is the residence of a monarch, the expense of a luxurious court, and the tributes of dependent provinces. Those provinces and tributes had been lost in the fall of the empire; and if some streams of the silver of Peru and the gold of Brazil have been attracted by the Vatican, the revenues of the cardinals, the fees of office, the oblations of pilgrims and clients, and the remnant of ecclesiastical taxes, afford a poor and precarious supply, which maintains however the idleness of the court and city. The population of Rome, far below the measure of the great capitals of Europe, does not exceed one hundred and seventy thousand inhabitants;† and within the spacious enclosure of the walls,

in the forgeries, of which he was the victim. See note to ch. 30, vol. iii., p. 390.—ED.]

\* See the Memorials of Flaminius Vacca, no. 57, p. 11, 12, at the end of the *Roma Antica* of Nardini (1704, in quarto.) [Some curious facts relating to this statue are given in Lord Byron's notes to *Childe Harold*, Canto iv. stanza 87. Pope Julius III. purchased it of the contending owners for five hundred crowns and presented it to cardinal Capo di Ferro. When the French acted the Brutus of Voltaire in the Coliseum, they removed the statue to the arena, so that the scenic Cæsar might fall at the base of that very Pompey which was supposed to have been sprinkled with the great hero's blood.—ED.]

† In the year 1709, the inhabitants of Rome (without including eight or ten thousand Jews) amounted to one hundred and thirty-eight thousand five hundred and sixty-eight souls. (Labat, *Voyages en Espagne et en Italie*, tom. iii., p. 217, 218.) In

the largest portion of the seven hills is overspread with vineyards and ruins. The beauty and splendour of the modern city may be ascribed to the abuses of the government, to the influence of superstition. Each reign (the exceptions are rare) has been marked by the rapid elevation of a new family, enriched by the childless pontiff, at the expense of the church and country. The palaces of these fortunate nephews are the most costly monuments of elegance and servitude; the perfect arts of architecture, painting, and sculpture, have been prostituted in their service, and their galleries and gardens are decorated with the most precious works of antiquity, which taste or vanity has prompted them to collect. The ecclesiastical revenues were more decently employed by the popes themselves in the pomp of the Catholic worship; but it is superfluous to enumerate their pious foundations of altars, chapels, and churches, since these lesser stars are eclipsed by the sun of the Vatican, by the dome of St. Peter, the most glorious structure that ever has been applied to the use of religion. The fame of Julius the Second, Leo the Tenth, and Sixtus the Fifth, is accompanied by the superior merit of Bramante and Fontana, of Raphael and Michael-Angelo;\* and the same muni-

1740, they had increased to one hundred forty-six thousand and eighty; and in 1765, I left them, without the Jews, one hundred sixty-one thousand eight hundred and ninety-nine. I am ignorant whether they have since continued in a progressive state. [Sir W. Gell (Addenda to Topog. p. 498), says that the French invasion reduced the population of Rome in 1805 to 135,000, and in 1810 to 123,000. In 1830, it had again increased to 147,000. According to Malte Brun and Balbi, (p. 584,) it amounted in 1800 to 153,000, had fallen in 1813 to 117,882, and risen again in 1836, to 157,368. Of these, 3,700 were Jews, 37 bishops, 1468 priests, 2023 monks, and 1476 nuns; the total of males about 83,000 to 74,000 females. Sir W. Gell observes that, the deaths exceed the births in the proportion of 5,100 to 4,700 in the year, and that the population is kept up by the influx of strangers. Yet marriage is encouraged by a thousand dowries given annually from the public purse; and seven foundling hospitals receive every year above 2,800 children, many of which are brought from distant provinces and even from Naples.—ED.]

\* [If the fine arts could, of themselves, elevate a people, Italy ought to be the leader of Europe. They are certainly the means of affording delightful amusement and splendid decoration; but they are no more; they do not constitute the serious and important purpose of life, for which they are often mistaken, and from which they have too much diverted talent and toil. Popes and cardinals have well known how serviceable they might thus be made. When mind

ficence which had been displayed in palaces and temples was directed with equal zeal to revive and emulate the labours of antiquity. Prostrate obelisks were raised from the ground, and erected in the most conspicuous places; of the eleven aqueducts of the Cæsars and consuls, three were restored; the artificial rivers were conducted over a long series of old, or of new, arches, to discharge into marble basins a flood of salubrious and refreshing waters; and the spectator, impatient to ascend the steps of St. Peter's, is detained by a column of Egyptian granite, which rises between two lofty and perpetual fountains, to the height of one hundred and twenty feet. The map, the description, the monuments, of ancient Rome, have been elucidated by the diligence of the antiquarian and the student;\*

could no longer be kept inactive, these vigilant observers of its ways provided for it this lightest employment, in order to withdraw its attention from the sources of valuable information. This has prompted the fostering care bestowed in Italy on poetry, painting, sculpture, architecture, and music. Brilliant genius has been so nurtured; but all its productions have one common character and the same uniform tendency: they lull, they do not awaken, thought; they give imagination the ascendancy over reason; they take excited feeling by surprise, and carry it away the insuared captive of superstition. The fascinated slave has thus lost sight of truth, and every stray glance at its forbidden secrets has been reprehended as a crime. Never be it forgotten, that the readers of Ariosto and Tasso, and the enthusiastic worshippers of Raphael and Michael Angelo, allowed Galileo to be imprisoned. It is well to cultivate the fine arts as graceful attendants on more useful and ennobling pursuits, but it is better wholly to neglect them, than permit their usurpation of too high a place.—Ed.]

\* The Père Montfaucon distributes his own observations into twenty days, (he should have styled them weeks, or months,) of his visits to the different parts of the city. (*Diarium Italicum*, c. 8—20. p. 104—301). That learned Benedictine reviews the topographers of ancient Rome; the first efforts of Blondus, Fulvius, Martianus, and Faunus, the superior labours of Pyrrhus Ligorius, had his learning been equal to his labours; the writings of Onuphrius Panvinus, qui omnes obscuravit, and the recent but imperfect books of Donatus and Nardini. Yet Montfaucon still sighs for a more complete plan and description of the old city, which must be attained by the three following methods: 1. The measurement of the space and intervals of the ruins. 2. The study of inscriptions and the places where they were found. 3. The investigation of all the acts, charters, diaries, of the middle ages which name any spot or building of Rome. The laborious work, such as Montfaucon desired, must be promoted by princely or public munificence; but the great modern plan of Nolli (A.D. 1748) would furnish a solid and accurate basis for the ancient topography of Rome.

and the footsteps of heroes, the relics, not of superstition, but of empire, are devoutly visited by a new race of pilgrims, from the remote, and once savage, countries of the North.

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Of these pilgrims, and of every reader, the attention will be excited by a history of the decline and fall of the Roman empire; the greatest, perhaps, and most awful scene in the history of mankind. The various causes and progressive effects are connected with many of the events most interesting in human annals: the artful policy of the Cæsars, who long maintained the name and image of a free republic; the disorders of military despotism; the rise, establishment, and sects of Christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the Barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the temporal sovereignty of the popes; the restoration and decay of the Western empire of Charlemagne; the crusades of the Latins in the East; the conquests of the Saracens and Turks; the ruin of the Greek empire; the state and revolutions of Rome in the middle age. The historian may applaud the importance and variety of his subject; but, while he is conscious of his own imperfections, he must often accuse the deficiency of his materials. It was among the ruins of the Capitol that I first conceived the idea of a work which has amused and exercised nearly twenty years of my life; and which, however inadequate to my own wishes, I finally deliver to the curiosity and candour of the public.

LAUSANNE, *June 27, 1787.*





## INDEX.

- ABAN*, the Saracen, heroism of his widow, vi. 31.
- Abbas*, uncle of Mahomet. His numerous descendants, v. 530. They claim the Caliphate, vi. 133.
- Abassides*, dynasty of the, founded by Saffah, or Abul Abbas, vi. 137.
- Abdallah*, son of Abdol Matalleh, marries Amiaa, and is the father of the prophet Mahomet, v. 464.
- Abdallah*, the original name of Abu Beker, vi. 514, *note*.
- Abdallah*, son of Abbas, vi. 134.
- Abdallan*, son of Jaafar, plunders the fair of Abyla, vi. 37.
- Abdallah*, son of Said, supplants Amrou in Egypt, vi. 71. Commands the 1st expedition of the Arabs, sent by Othman into Western Africa, 72.
- Abdallah*, son of Zobcir, after his father's death maintains war against Ali and his successors, vi. 81.
- Abdallah* son of Muza, governor of Africa, vi. 100.
- Abdalmalek*, the Caliph, orders Hassan, governor of Egypt, to resume the War in Western Africa, vi. 82. Discontinues the tribute to the Greek emperor, 117. Coins the first Arabian money, 128, and *note*.
- Abdallahman*, or Abderame, governor of Spain, vi. 128. Conquers Aquitain, 129. Defeated and slain by Charles Martel, 131.
- Abdallahman* I. grandson of the Caliph Hashem and the last of the Ommiades, invited into Spain. Finds there a new dynasty, vi. 137.
- Abdallahman*, III. the greatest of his race. Splendour of his court, vi. 141. His fourteen happy days, 142, and *note*.
- Abdelaziz*, son of Muza, conquers Valencia and treats with Theodemir, vi. 98, and *note*'s. Governor of Spain, 100. Marries the widow of Roderic, 101, and *note*. Is put to death, *ib*.
- Abderame*, see Abdallahman.
- Abdol Motalleh*, the grandfather of the prophet Mahomet, his history, v. 462.
- Abgarys*, legend of his correspondence with Christ, ii. 78, v. 362.
- Abgarys*, the last king of Edessa, sent in chains to Rome, i. 265.
- Ablavius*, a favourite of Constantine the Great, ii. 267. Massacred, 268. His daughter, Olympias, married by Constantius to Arsaces, king of Armenia, iii. 34.
- Aboras* (the river Khabour). See *Chaboras*.
- Aboras*, governor of the Homerites in Arabia, iv. 494, *note*. His history, 496. Attacks the Caaba, v. 463, and *note*.
- Abu Ayub*, his history and the veneration paid to his memory by the Mahometans, vi. 116, vii. 332.
- Abu Beker*, the first to collect the leaves of the Koran, v. 472. The early friend and proselyte of Mahomet, 485. Accompanies him in his flight to Medina, 488. His daughter Ayesha is married to Mahomet, 514. Origin of his name, *ib. note*. Succeeds the prophet, 518, and *note*. The first caliph, *ib. note*. His death, 519, vi. 33, *note*. His government, vi. 2. Sends Caed against Anbar and Hira, 9. His circular letter and instructions for the conquest of Syria, 21.
- Abu Caab*, or Omar Ben Xoaib, leader of the Andalusian emigrants, who conquered Crete, vi. 155; 156, and *note*.
- Abu Moslem*, calls and leads the Abassides, vi. 134.
- Abu Obeidah*, appointed by Abu Beker to conduct the Syrian war, vi. 23. His six campaigns, 24—51. His death, 52.
- Abu Sophian*, prince of Mecca, conspires the death of Mahomet, v. 488. Battles of Beder and Ohud, 496, 497. Besieges Medina without success, 497. Surrenders Mecca to Mahomet, and receives him as a prophet, 501.
- Abu Taher*, the Carmathian, threatens Bagdad, vi. 168. Pillages Mecca, 169.
- Abu Taleb*, an uncle of Mahomet and father of Ali, v. 464, 486, 487.
- Abulfeda*, his time and writings, vi. 8, *note*. His account of the splendour of the caliph Mocketader, 140. Serves in the army of sultan Khalil against the crusaders, 521.
- Abulphragius* on Gregory Bar-Hebraeus, v. 227. Primate of the eastern Jacobites, 266. His account of Philoponus and the Alexandrian library, vi. 64—66, and *notes*. His encomium on wisdom and learning, 144.

- Abuna* explained, v. 278, and *note*.  
*Abundantius*, general of the East, and patron of the eunuch Eutropius, is disgraced and exiled by him, iii. 488.  
*Abyla*, the fair of, plundered by the Saracens, vi. 37, and *note*.  
*Abyssinians*, converted to Christianity by Frumentius, ii. 366. Their early history, vi. 492, 494, and *note*. Alliance with Justinian, 495. Their settlement in Yemen conquered by Nashirva, v. 138, and *note*. History of their church and of their intercourse with the Portuguese, v. 276; 283, and *notes*. See also *Ethiopia*.  
*Acacius*, bishop of Amida, an uncommon instance of episcopal benevolence, iii. 520.  
*Acacius*, father of the empress Theodora, iv. 293.  
*Acciainoli*, bankers of Florence, obtain the sovereignty of Athens, vii. 81.  
*Acephali*, of Egypt, the "headless sect," v. 238.  
*Acesius*, the novatian, favoured by Constantine, and invited to the council of Nice, ii. 388.  
*Achaia*, its extent, i. 29. Principality of, held by the Villehardouins after the fourth crusade, vii. 7, 19, and *note*.  
*Achilles*, a name given to one of the Vandal generals, iv. 360.  
*Achilleus*, rebellion of, in Egypt, suppressed by Diocletian, i. 435.  
*Acolyth*, the commander of the Varangians, vi. 202, 278, *note*.  
*Acre*, the memorable siege of, by the crusaders, vi. 502. Final loss of, 522.  
*Acropolita*, the historian, minister of John Vataces and Theodore Lascaris, vii. 49. Punished for freely speaking his opinion, 52. His account of Baldwin's flight from Constantinople, 59, *note*.  
*Actions*, legal, institutes of Justinian respecting, v. 72.  
*Actium*, a review of Roman affairs after the battle of, i. 79.  
*Adam*, Mahometan opinion respecting, v. 471.  
*Adam*, of Bremen, his account of the Obotrites, iii. 364, *note*. Of the Angli, iv. 226, *note*.  
*Adarman*, the Persian general, conquers Syria, v. 139.  
*Adactus*, a martyr under Diocletian, ii. 160.  
*Addison*, his description of the road through the Apennines, iii. 396, *note*. His opinion on the correspondence of Christ and Abgarus v. 363, *note*. Celebrates Ripaille and its founder, vii. 240. His Treatise on Coins referred to, 360, *note*.  
*Adhed*, the last of the Fatimite dynasty in Egypt, is deposed by Nouredin, and dies, vi. 492.  
*Adhemar*, bishop of Pny, appointed by Urban II. to attend the first crusade, as legate, vi. 404. Associated with Raymond in the command of his division, 422. Distrusts the legend of the Holy Lance, 451. Adopts it, 452. His death, of the plague, before Antioch, 461.  
*Adiabene*. See *Assyria*.  
*Administration* of the empire, treatise of Constantine Porphyrogenitus concerning the, vi. 182.  
*Admiral*, a name of Saracen extraction, vi. 203, and *note*.  
*Adolphus*, or Athaulphus, the brother-in-law of Alaric, brings him a reinforcement of troops, iii. 428. Derivation of the name, 428, *note*. Is made count of the domestics to the new emperor Attalus, 434. Succeeds Alaric as king of the Goths, and concludes a peace with Honorius, 453. His marriage with Placidia, 454. Marches into Spain, 468. Is assassinated, 469.  
*Adoption*, how performed in Rome, v. 60, *note*. The two kinds of, under the Greek empire, vi. 433, *note*. See *Arragation*.  
*Adoration* of the Roman emperor, an Eastern fashion adopted by Diocletian, i. 457. Description of the ceremony and derivation of the term, vi. 203, and *note*.  
*Adorno*, the Genoese governor of Phocæa, conveys Amurath II. from Asia to Europe, vii. 196.  
*Adrian*, the emperor, see Hadrian.  
*Adrian I.*, pope, his alliance with Charlemagne against the Lombards, v. 385. His reception of Charlemagne at Rome, 389. Gives him the mosaics of Ravenna, 392, *note*; vii. 454. Asserts the fictitious donation of Constantine the Great, 393. Accepts the decrees of the second council of Nice in favour of image-worship, 398. Threatens to excommunicate the Greek emperors for not restoring the estates of the church, 400. The trophies of his fame, 402.  
*Adrian IV.* puts Arnold of Brescia to death, vii. 356.  
*Adrianople*. See *Hadrianople*.  
*Adulis*, a sea port, now Arkiko, iv. 317, and *note*.  
*Adultery*, an inexcusable crime among the early Germans, i. 288, and *note*. Distinctions of and how punished by Augustus, v. 85. By the Christian emperors, 87. Proof of it required by the law of Mahomet, 514.  
*Ædesius*, the Neo-Platonist, successor of Iamblichus, directs the studies of Julian, ii. 511. Fixes his school at Pergamus, 515.  
*Ædii*, the, of Gaul. Their state and taxation under Constantine, ii. 240.  
*Ægidius*, after the death of Ætius, renders himself independent in Gaul, and is elected king by the Franks, iv. 70. Defeats Theodoric II. king of the Visigoths at Orleans, and checks his progress, 84.

- Ælia Capitolina*, founded on Mount Sion, by Hadrian, ii. 11.
- Ælianus*. See *Lælianus*.
- Ælianus*, one of the principal Bagaudæ, i. 428.
- Ælius Gallus*, invades Arabia, i. 2; v. 441, *note*; 446, *note*.
- Ælius Pætus*, his *Tripartite*, the oldest work of Roman jurisprudence, v. 25.
- Æmilianus*, governor of Pannonia and Mœsia, routs the Goths, and is declared emperor by his troops, i. 318. Murdered by them, 319.
- Æmona*, now Laybach; the statues of Constantine thrown down there, i. 508. Stops the career of the rebel Maximus, iii. 244.
- Æneas of Gaza*, his attestation of the miraculous gift of speech at Tipasa, iv. 148.
- Æneas*; fables, of his galley preserved in Rome, iv. 518, *note*; and of his visit to the Sibyl's cave, 530, *note*.
- Æneas Sylvius*, secretary to the council of Basil, vii. 225. Finds, when pope, the university of that city, *ib*. Applauds the austere life of the duke of Savoy at Ripaille, 240. Describes the repugnance of Europe to a Turkish war, 339. Strives to excite one when pope Pius II., *ib*.
- Æras*. See *Eras*.
- Aerial* tribute annually paid to the emperor by the prætorian prefect, iv. 323.
- Æstii*, the ancient inhabitants of Esthonia. Subject to Hermanric, iii. 126. Send an embassy with offerings of amber to Theodoric, iv. 259, and *note*.
- Æteriarich*, an officer of the Byzantine court, vi. 202.
- Æthiopia*, Augustus attempts to conquer, i. 2. The Christian princes of, are urged by Constantius to exclude Athanasius, ii. 442. Commerce of iv. 317. See also *Abyssinians* and *Arumæ*.
- Ætius*, surnamed the Atheist, his character and adventures, ii. 412, 422.
- Ælius*, the Roman general under Valentinian III., his character, iii. 528. His treacherous scheme to ruin count Boniface, 529. Is forced to retire into Pannonia, 540. His invitation of the Huns into the empire, 549.
- Seizes the administration of the western empire, iv. 2. His character, as given by Renatus, 3. Employs the Huns and Alani in the defence of Gaul, 5. Concludes a peace with Theodoric, 8. Raises the siege of Orleans, 16. Battle of Chalons, 21. His prudence on the invasion of Italy by Attila, 31. Is murdered by Valentinian, 38.
- Æfrasiachs*, heroes of Ferdusi, iii. 150.
- Africa*, its situation and revolutions, i. 32. Great revenue raised from, by the Romans, 204. Revolts in the reign of Diocletian, 435.
- Progress of Christianity there, ii. 75. Is distracted with religious discord in the time of Constantine the Great, 388. Character and revolt of the Circuncellions, 453.
- Africa*, Oppressions of, by count Romanus, iii. 113. General state of, 116. Revolt of count Boniface there, 529. Arrival of Genseric, king of the Vandals, 531. Persecution of the Donatists, 533. Devastation of, by the Vandals, 536. Carthage surprised by Genseric, 542.
- Persecution of the Catholics in, iv. 138. Expedition of Belisarius to, 365. Is recovered by the Romans, 380. The government of, settled by Justinian, 381. Revolt of the troops there, under Stotzas, 499. Devastation of the war, 501.
- Invaded by the Saracens, vi. 71. Conquered by Akbah, 77. Decline and extinction of Christianity there, 106. Revolt and independence of the Saracens, 171. Conquests of Roger, king of Sicily, 344.
- Agathias*, his praise of the Franks, iv. 181, and *note*. The historical books of Procopius continued by him, 290. He thought the Persian language inharmonious, 467.
- Agathyrsi*, a painted tribe, subject to the Alani, iii, 161.
- Aganum*, monastery of St. Maurice founded there, ii. 147, iv. 172.
- Agents*, or official spies, employed by Constantine, ii. 229.
- Ager Publicus*, public lands of Rome, v. 63, *note*.
- Agiamogians*, young janizaries serving in the palace, vii. 201.
- Aglabites*, the Saracen dynasty of, vi. 171.
- Aglæe*, a Roman lady, patronizes St. Boniface, ii. 162.
- Agnats*, their right of inheritance under the Roman law, v. 66.
- Agnes*, daughter of the duke of Brunswick, is married to Andronicus the Younger, vii. 92, *note*.
- Agrarian* law, *Jus Agrarium*, of Rome. v. 63, and *note*.
- Agricola*, his conquests in Britain, and provisions for their security, i. 4. His early appointment as military tribune, 16, 17, *note*. Created a patrician by Vespasian, ii. 204, *note*.
- Agriculture*, great improvement of, in the western countries of the Roman empire, i. 69. Decay of, in Italy after the time of Tiberius, iv. 104. State of, in the Eastern empire, under Justinian, 310.
- Agrippa*, the faithful friend and adviser of Augustus, i. 50. Raised to the tribuneship, 98, *note*. The Pantheon at Rome, dedicated by him to Cybele and Neptune, vii. 452, *note*.
- Agrippina*, mother of Nero, aspired to share the honours of empire, i. 198.
- Ahmed Ebn Arabshah*. See *Arabshah*.
- Ahriman*, the evil principle in Persian theology, i. 254.
- Aidin*, a Turkish chieftian, vii. 141.

- Ailurus*, (the Cat), a name given to Timotheus, patriarch of Alexandria, v. 235, *note*. See Timothy.
- Aix la Chapelle*, decorated by Charlemagne, v. 392, vii. 454.
- Aiznadin*, battle of, between the Saracens and the Greeks, vi. 28.
- Ajaj*, the sepulchre of, ii. 182.
- Akbah*, or Ocha Ben Nafe, invades Africa, vii. 77, *note*. Reaches the Atlantic Ocean, 79, *note*. His death, 80, *note*.
- Aknim*, see Chemmis.
- Alan*, invade Asia, i. 393. Conquered by the Huns, iii. 162. Join the Goths who had emigrated into Thrace, 180. Some join Radagaisus in his invasion of Italy, 365. Others serve against him in the army of Stilicho, 367. Occupy Carthage and Lusitania, 408. Are employed by Ætius to defend Gaul, iv. 5. Some still encountered in Asia, at the foot of Mount Caucasus, by the Avars, and by Zingis, iv. 456. Their name combined with that of the Goths in Catalonia, vii. 75, *note*. See *Goths* and *Vandals*.
- Alaric*, the Goth, learns the art of war under Theodosius the Great, iii. 265. Becomes the leader of the Gothic revolt, and ravages Greece, 335. Escapes from Stilicho, 342. Is appointed master-general of the eastern Illyricum, 344. Is declared king of the Visigoths, 345. His invasion of Italy, 346. Is defeated by Stilicho at Pollentia, 352. Again defeated near Verona and driven out of Italy, 356. Is, by treaty with Honorius, declared master-general of Illyricum, 382. His pleas and motives for marching to Rome, 394. Encamps under the walls of that city, 397. Accepts a negotiation, and raises the siege, 426. His negotiations with the emperor Honorius, 429. His second siege of Rome, 432. Places Atalus on the imperial throne, 434. Degrades him, 437. Seizes the city of Rome, 438. His sack of Rome, compared with that by the emperor Charles V. 447. Retires from Rome, and ravages the South of Italy, 449. His death and burial, 452.
- Alaric II.* king of the Goths, his overthrow by Clovis, king of the Franks, iv. 177.
- Alathens*, a warrior of the Ostrogoths, saves their infant king, iii. 164. Arrives on the Danube 169. Forces a passage, 171. Retreats, 203. Is defeated and killed, 204.
- Alauda*, a Roman Legion, raised by Cæsar, i. *note*.
- Alaricus*, a leader of the Visigoths, iii. 165, 171. See *Fritigern*.
- Albania*, a kingdom in Asia, conquered by Trajan, i. 7. War with Armenia, ii. 272.
- Albanians*, of Asia, among the troops of Sapor, at the siege of Amida, ii. 315.
- Albanians* of Greece, (Epirus), revolt under Scanderbeg, vii. 283. A Celtic race, 284, *note*; ravage the Morea, 334.
- Alberic*, the son of Marozia, his revolt, and government of Rome, v. 422.
- Albigensis* of France, persecution of, vi. 249.
- Albinus*, Clodius, Governor of Britain, i. 141. Opposes Didius Julianus, 142. Negotiates with Severus, 151. Is defeated and killed in the battle of Lyons, 152.
- the pontiff, converted to Christianity, by his family, iii. 280, *note*.
- the senator, defended by Boethius, when accused of treason, iv. 280.
- Al Bochari*, compiled, from the memorials of Mahomet, the Sunna, or oral law, v. 475.
- Albofleda*, wife of Theodoric and sister of Clovis, iv. 164.
- Alboin*, king of the Lombards, his treaty with Justinian, iv. 522. His history, v. 97. His alliance with the Avars against the Gepidæ, 99. Reduces the Gepidæ, 100. He undertakes the conquest of Italy, 101. Overruns what is now called Lombardy, 104. Assumes the regal title there, 104. Takes Pavia, and makes it his capital city, 105. Is murdered at the instigation of his queen Rosamond, 107.
- Albornoz*, archbishop of Toledo and cardinal Legate in Italy, vii. 416.
- Alchemy*, the books of, in Egypt, destroyed by Diocletian, i. 437. A favourite study in Arabia, vi. 150.
- Aldus Manutius*, establishes his press at Venice, vii. 257.
- Aleppo*, siege and capture of, by the Saracens, vi. 47. Is recovered by the Greeks, 178. Seized by Saladin, 493. Is taken and sacked by Tamerlane, vii. 175.
- Alesia*, site of, i. 46, *note*.
- Alexander the Great*, embassy of the Romans to, v. 9, *note*; said to have been born in Epirus, vii. 282.
- Alexander Severus*, the time of his birth, i. 181, *note*. Is declared Cæsar by the emperor Elagabalus, 187. Is raised to the throne, 189. His intrepidity, 198. Is murdered, 218. Examination into his pretended victory over Artaxerxes, 266. Showed a regard for the Christian religion, ii. 137.
- Alexander* uncle and colleague of Constantine Porphyrogenitus, v. 322.
- Alexander*, archbishop of Alexandria, excommunicates Arius for his heresy, ii. 404.
- Alexander*, a Byzantine scribe, why called Psalliction, iv. 505.
- Alexander III.* pope, establishes the papal election in the college of cardinals, vii. 375.
- Alexandra*, the, of Lycopron predicts the greatness of Rome, v. 9, *note*.
- Alexandria*, a general massacre there, by order of the emperor Caracalla, i. 173. Forts erected there by him, 173. The

- city described, 348. Is ruined by ridiculous intestine commotions, 348. Is besieged and taken by Diocletian, 435.
- Alexandria*, Christian theology reduced to a systematic form in the school of, ii. 73. Number of martyrs who suffered there in the persecution by Decius, 120. The theological system of Plato taught in the school of, and received by the Jews there, 394. Questions concerning the nature of the Trinity, agitated in the philosophical and Christian schools of, 395. History of the archbishop St. Athanasius, 424. Ontrages attending his expulsion, and the establishment of his successor, George of Cappadocia, 440. The city distracted by pious factions, 445. Disgraceful life and tragical death of George of Cappadocia, 550. Restoration of Athanasius, 554. Athanasius banished by Julian, 556.
- Suffers greatly by an earthquake, iii. 137. History of the temple of Serapis there, 285. This temple, and the library, destroyed by hishop Theophilus, 288.
- Is taken by Amrou the Saracen, vi. 61. Attempts of the Greeks to recover it, 64. The library said to be destroyed by Amrou, 65. Doubted, 68.
- Alerius Angelus*, his usurpation of the Greek empire and character, vi. 534. Flies before the crusaders, 552.
- Alexius I. Comnenus*, emperor of Constantinople, v. 339. New titles of dignity invented by him, vi. 199. Defeated by the Normans at the Battle of Durazzo, 330. Solicits the aid of the emperor Henry III. 334. Solicits the aid of the Christian princes against the Turks, 400. His suspicious policy on the arrival of the crusaders, 430. Exact's homage from them, 432. Profits by the success of the crusaders, 471. His death, v. 341.
- Alexius II. Comnenus*, emperor of Constantinople, v. 346.
- Alexius Strategopulus*, the Greek general, retakes Coustantiuople from the Latins, vii. 33.
- Alexius*, the son of Isaac Angelus, his escape from his uncle, who had deposed his father, vi. 534. His treaty with the crusaders for his restoration, 545. Restoration of his father, 557. Death of Alexius, 562.
- Alfred* adopted the rigour of the Mosaic law, iv. 153. Sends an embassy to the shrine of St. Thomas in India, v. 262.
- Algebra*, by whom invented, vi. 147.
- Algezire*, a Spanish town belonging to Count Julian, vi. 91.
- Ali*, joins Mahomet in his prophetic mission, v. 485. His heroism, 499. Marries Fatima the daughter of Mahomet, 516. His character, 517. Is chosen caliph of the Saracens, 520. His assassination, 525. Devotion paid at his tomb, 525. His posterity, 527, 529.
- Aligern*, defends Cumæ for his brother Teias, king of the Goths, iv. 528. Is reduced, 530. Serves against the Allemanni, 534.
- Aliturus*, a Jew player in the time of Nero, ii. 107.
- Allectus* murders Carausius, and usurps his station, i. 431. Is defeated and killed by Asclepiodotus, 432.
- Allemanni*, the origiu and warlike spirit of i. 235. Gibbon's statement corrected, 325. Are driven out of Italy by the senate and people, 326. Invade the empire in the time of Aurelian, 364. Are totally routed, 365. Gaul delivered from their depredations by Constantius Chlorus, 433.
- Invade and establish themselves in Gaul, ii. 323. Are defeated at Strasburg by Julian, 329. Are reduced by Julian in his expeditions beyond the Rhine, 333. Invade Gaul in the time of the emperor Valentinian, iii. 93. Are reduced by Jovinus, 94. And chastised by Valentinian, 96. Subdued by Clovis king of the Franks at Tolbiac, iv. 163.
- Allobich*, count of the domestics, assassination of, iii. 431.
- Alnamon*, caliph, his magnificence, vi. 140. His love of literature and zeal in collecting the writings of the Greeks, 143.
- Almansor*, builds Bagdad, vi. 139. Studies astronomy, 143.
- Alno*, mount, near Sirmium, cultivated by the soldiers of Probus, i. 407.
- Almogavares*. See *Amogavares*.
- Almohades* oppress the Zeirides in Africa, vi. 344.
- Almondars*, kings of Hira, iv. 469, vi. 9, note.
- Almus*, an early Hungarian leader, vi. 263, note.
- Alp Arslan*, sultan of the Turks, his reign, vi. 371. Defeats the emperor Romanus, 374. Is assassinated, 379. Inscription on his tomb, 379.
- Alphonso*, the Chaste, his Gothic kingdom in the Asturian mountains, v. 412.
- Alps*, crossed by Constantine, i. 494.
- Allai*, mountain in Asia, iv. 451, vii. 133, note.
- Alum*, manufactured by the Genoese at Phocæa. Its subsequent history, vii. 195, note.
- Alypius*, formerly governor of Britain, is commissioned by the emperor Julian to rebuild the temple of Jerusalem, ii. 536.
- Amala*, king of the Goths, i. 308. Antiquity of the royal race of the Amali, and origin of the name, iii. 335, 469, note; iv. 243, note; 395, 420.
- Amalafriada*, a Gothic princess, married to Thrasimond the Vandal, and put to death, iv. 394.
- Amalasontha*, queen of Italy, erects a monu-

- ment at Ravenna to her father Theodoric, iv. 284. Her history and character, 395. Her death, 398, *note*.
- Analphî*, discovery of the Pandests, v. 41, *note*. Invention of the mariner's compass, 117, *note*; vi. 319, *note*. Its trade and present state, 320. Passage of pilgrims to Palestine, 389.
- Anulric*. See *Amaury*.
- Anundus*, a leader of the Bagaudæ, i. 428.
- Amantius*, the eunuch, rules the palace of Anastasius, iv. 286, put to death, 287.
- Amaury*, or Anialric, king of Jerusalem, vi. 496.
- Amazons*, improbability of any society of, i. 380, *note*.
- Ambassadors*, treatment of the Persian by Justinian, iv. 491. General reception of, in the Byzantine court, vi. 204.
- Amber*, a Roman luxury, i. 72. Presented to Theodoric by the ambassadors of the Æstii, iv. 259, *note*.
- Ambition*, reflections on the violence and various operations of that passion, v. 357. vi. 142, *note*.
- Ambrose*, St., justifies the use of the sword against heresy, ii. 409. Composed a treatise on the Trinity, for the use of the Emperor Gratian, iii. 212, *note*. His birth and promotion to the archbishopric of Milan 236. Opposes the Arian worship of the empress Justina, 237. Refuses obedience to the imperial power, 239. Controls the emperor Theodosius, 256. Imposes penance on Theodosius for his cruel treatment of Thessalonica, 258. Employed his influence over Gratian and Theodosius, to inspire them with maxims of persecution, 272. Opposes Symmachus, the advocate for the old Pagan religion, 278. Comforts the citizens of Florence with a dream, when besieged by Radagaisus, 368.
- Ambrosius Aurelian* defends Britain against the Saxons, iv. 221.
- Amelius*, Neo-Platonist philosopher, i. 466.
- Amelot de la Houssaie*, historian of Venice, iv. 31, *note*.
- Amida*, siege of, by Sapor king of Persia, ii. 317. Receives the fugitive inhabitants of Nisibis, iii. 54. Is besieged and taken by Cabades king of Persia, iv. 346.
- Amina*, the mother of Mahomet, v. 464.
- Amir*, the Turkish prince, friend of Cantacuzene, vii. 143.
- Ammatus*, brother of Gelimer, iv. 373.
- Ammianus Marcellinus*, the historian, his sincerity, ii. 296. One of the defenders of Amida, 318. His religious character of the emperor Constantius, 421. His remark on the enmity of Christians towards each other, 456. His account of the fiery obstructions to restoring the temple of Jerusalem, 537. Of the contest of Damasus and Ursinus for the bishopric of Rome, iii. 90. Testimony in favour of his historical merit, 196. His character of the nobles of Rome, 406.
- Anmonius Saccas*, the Neo-Platonist, i. 466.
- Anmonius*, the mathematician, his measurement of the circuit of Rome, iii. 421.
- Anmonius*, the monk of Alexandria, his martyrdom, v. 212.
- Amogavares*, or Almogavares, their origin, vii. 75, *note*.
- Anorian* dynasty, v. 310.
- Anorian*, siege and destruction of, by the caliph Motassem, vi. 164.
- Amphilochius*, bishop of Iconium, gains the favour of the emperor Theodosius by an orthodox *bon mot*, iii. 221, and *note*.
- Amphitheatre* of Titus, i. 59. Description of the, 416; vii. 460.
- Ampouille*, La Sainte, the fable of, iv. 166.
- Anrou*, his conversion, v. 501. Supports Moawiyah, 526. His birth and character, vi. 54. His invasion and conquest of Egypt, 56. Is said to have destroyed the library of Alexandria, 64. His administration there, 67. His description of the country, 69.
- Anrou*, the last of the Soffarides, vi. 172.
- Amurath I.* sultan of the Turks, his reign, vii. 147. His death, 149.
- Amurath II.* sultan, his reign and character, vii. 266. His two abdications, 267, 268. Promotes Scanderbeg, 279. Is defeated by him, 281. Dies, 282.
- Amycus*, tradition respecting his reign on the shore of the Bosphorus, i. 177.
- Ana*, Annah or Anatho, a city on the Euphrates, taken by Julian, iii. 18, *note*.
- Anachorets*, in monkish history described, iv. 118, 124, 129.
- Anacletus*, pope, gives the title of king to Roger count of Sicily, vi. 342. His Jewish extraction, vii. 355.
- Anagni*, a city of Italy, where pope Boniface VIII. was assaulted, vii. 378. Cursed by Benedict XI., 379.
- Anastasia*, sister of Constantine the Great; her two marriages, i. 508; ii. 249.
- Anastasia*, empress of Tiberius II. v. 111.
- Anastasia Gregory* of Nazianzen's private church at Constantinople, iii. 224.
- Anastasius I.* marries the empress Ariadne, iv. 247. His war with Theodoric, the Ostrogoth, king of Italy, 262. His economy celebrated, 320. His long wall from the Propontis to the Euxine, 340. War with Persia, 346. Is humbled by the Catholic clergy, v. 237, 239.
- Anastinsius II.* emperor of Constantinople, v. 299. His preparations of defence against the Saracens, vi. 119.
- Anastasius*, St. his martyrdom, v. 173, *note*.
- Anatho*. See *Ana*.
- Anatolia*, conquest of, by the Moguls, vii. 128.
- Anatolius*, an officer in Julian's army, iii. 40, 42.

- Anatomy*, imperfectly studied in ancient times, vi. 149.
- Anbar*, conquest of vi. 9, *note*.
- Anchialus*, a town of Thrace, spared by Baian, chagan of the Avars, v. 156. The emperor Maurice marches there, 157.
- Ancona*, sieges of, by Frederic Barharossa, and the archbishop of Mentz, vi. 349.
- Ancyra*, now Angora, the marble of, i. 138. Council of, ii. 64. Taken by the Persians, v. 172. Its present state, vi. 163, *note*. Battle of, between Tamerlane and Bajazet, vii. 177.
- Andages*, a noble Ostrogoth, kills Theodoric, king of the Visigoths in the battle of Chalons, iv. 22.
- Andalusia*, derivation of the name of, vi. 87, *note*.
- Andalusian* Arabs emigrate to Egypt, and conquer Crete, vi. 155, 156, *note*.
- Anderida*, a British town taken by the Saxons, iv. 223.
- Andians*, or Quattodecimals, punished by death for celebrating Easter on the wrong day, iii. 233.
- Andragathius*, kills the emperor Gratian, iii. 216.
- Andrew*, St., his supposed body conveyed to Constantinople, and he is made the tutelary saint of the city, iii. 298.
- Andronicus*, president of Lybia, excommunicated by Synesius bishop of Ptolemais, ii. 381.
- Andronicus Comnenus*, his character, and first adventures, v. 346. Seizes the empire of Constantinople, 352. His unhappy fate, 355.
- Andronicus*, the elder, emperor of Constantinople, his superstition, vii. 84. His war with his grandson, and abdication, 89. His death, 91.
- Andronicus*, the younger, emperor of Constantinople, his licentious character, vii. 87. His civil war against his grandfather, 88. His reign, 91. His marriage, to the daughter of the duke of Brunswick, 92, *note*. And to Anne of Savoy, 94. Is vanquished and wounded by the sultan Orchan, 141. His private application to pope Benedict XII. of Rome, 205.
- Angamala*, or Cranganor, an ancient Nestorian bishopric in India, v. 262, 263.
- Angels* of the seven cities of Asia, supposed to mean bishops, ii. 52, *note*.
- Angelus*. See *Alexius*, *Isaac*, *Theodore*.
- Angles*, a Saxon tribe. Origin of their name, iii. 101, *note*. Invade England, iv. 215, *note*.
- Angles*, a Thuringian tribe, 227, *note*. Their code of laws, *ib*. Probably formed part of the Varangians of Constantinople, vi. 278, *note*; 329, *note*.
- Anglo Saxons*, their laws against idolatry, v. 153. Have given names to most of our rural parishes, 223, *note*. Understood the language of the Franks 224, *note*.
- Their laws encouraged manumission, 227.
- Angora*. See *Ancyra*.
- Anianus* bishop of Orleans, his pious anxiety for the relief of that city, when besieged by Attila the Hun, iv. 16.
- Anician* family at Rome, history of, iii. 401.
- Ana Comuena*, character of her history of her father, Alexius I. v. 340. Her conspiracy against her brother John, 342. Her Greek style, vi. 231. Her account of the crusaders, 430. Of her father's victories, 471. Of Bohemond's escape, 472, *note*. Her ignorance of Western Europe, 473, *note*.
- Annah*. See *Ana*.
- Anne*, the Greek princess, married to the Russian prince, Wolodomir, vi. 210.
- Anne of Savoy*, empress, vii. 94. Her quarrel with John Cantacuzene, vii. 102.
- Annibaldi*, a family of modern Rome, vii. 386, 469.
- Annibalianus*, Roman general, i. 399. See *Hannibalianus*.
- Ammona*, the tribute of corn for the supply of the capital and army, iv. 323.
- Ansars*, Mahomet's auxiliaries of Medina, v. 491.
- Anses*, the demigods of the Goths, i. 308.
- Antalas*, a chieftain of the Moors in Africa, iv. 500.
- Antes*, or Anten, a division of the Slavonians, iv. 445, *note*, 448.
- Anthemius*, emperor of the West, his descent, and investiture by Leo the Great, iv. 75. His election confirmed at Rome, 76. Is killed in the sack of Rome by Ricimer, 92.
- Anthemius*, prefect of the East, character of his administration, in the minority of the emperor Theodosius the younger, iii. 511.
- Anthemius*, the architect, instances of his great knowledge in mechanics, iv. 330. Forms the design of the church of St. Sophia at Constantinople, 331.
- Anthony*. See *Antony*.
- Anthropomorphites*, among the early Christians, personifiers of the Deity, v. 204.
- Antioch*, earliest regular Christian Church founded at, i. 33, *note*. Defeat and death of Macrinus, 182. Taken and destroyed by Sapor, king of Persia, 338. Zenobia defeated by Aurelian, 375. See *Imnæ*.
- Flourishing state of the Christian church there, in the reign of Theodosius, ii. 72. Synod at, 430. Olympic games of, 546, *note*. History of the body of St. Babylas, bishop of, 548. The cathedral closed, and its wealth confiscated, by the emperor Julian, 549.
- Licentious manners of the citizens, iii. 5. Popular discontents during the residence of Julian, 7. Magic perse-

- cuted there by Valens, 76. Sedition there, against the emperor Theodosius, 250. The city pardoned, 253.
- Antioch*, is taken and ruined by Chosroes king of Persia, iv. 472. Great destruction at, by an earthquake, 549.
- Again seized by Chosroes II. v. 170.
- Is reduced by the Saracens, and ransomed, vi. 47. Is recovered by the Greeks, 178. Besieged and taken by the first crusaders, 445. Taken by Bondocdar, 520.
- Antioch*, in Hyrcania, the linen of, vii. 167.
- Antiochus*, an officer of the imperial household, ii. 272.
- Antiochus*, a proconsul of Greece, appointed by Rufinus, iii. 336.
- Anti-Tribonians*, a law sect, v. 2.
- Antonina*, the wife of Belisarius, conspires against John of Cappadocia, iv. 327. Her character, 365. Examines and convicts pope Sylvester of treachery, 418. Her activity during the siege of Rome, 419. Her secret history, 433. Founds a convent for her retreat, 541.
- Antonines*, the Two, found schools at Athens, with salaries for the professors i. 75, iv. 352.
- Antoninus*, a Roman refugee at the court of Sapor, king of Persia, stimulates him to an invasion of the Roman provinces, ii. 315.
- Antoninus, Marcus*, his defensive wars, i. 16. Is adopted by Pius at the instance of Hadrian, 102. His character, 103. His indulgence of Faustina and Commodus, 111. His war against the united Germans, 297. Suspicious story of his edict in favour of the Christians, ii. 134.
- Antoninus Pius*, rampart in Scotland built during his reign, i. 5. His character, and that of Hadrian contrasted, i. 9. Is adopted by Hadrian, 101.
- Antoninus*, the name revered by the Romans, and assumed by succeeding emperors, i. 164, 181, 194. Declined by Alexander Severus, 195.
- Antoninus Arius*, the last representative of the name and virtues of the Antonines, i. 120.
- Antoninus*, a proconsul of Asia, supposed to be Antoninus Pius, before his elevation, ii. 129, *note*.
- Antonius*, L. rebels against Domitian in Germany, i. 97, *note*.
- Antony*, M. gave the library of Pergamus to Cleopatra, iii. 285, *note*; vi. 66, *note*.
- Antony*, the first monk, invited to Alexandria by Athanasius, ii. 440, *note*, iv. 111, *note*. His history, 108.
- Antrusion*, a Frank dignity, iv. 187, *note*.
- Anulinus*, a Roman senator, to whom Diocletian's father was a slave, i. 421.
- Anulinus*, Maximian's prætorian prefect, i. 236.
- Anulinus*, a prætorian prefect, gives his support to Maxentius, i. 480.
- Apamea*, or Corna, a town at the conflux of the Euphrates and Tigris, iii. 20.
- Aper*, *Arrius*, father-in-law to the emperor Numerian, is killed by Diocletian as the presumptive murderer of that prince, i. 420.
- Apharban*, the Persian, his embassy from Narses to the emperor Galerius, i. 445.
- Aphal* of Egypt captures Jerusalem from the Turks, vi. 454.
- Apocalypse*, excluded from the sacred canon, why now admitted, ii. 31, *note*. Disputed by the Alogians, 71.
- Apocaucus*, admiral of Constantinople, his confederacy against John Cantacuzene, vii. 96. His death, 100.
- Apollinaris*, bishop of Laodicea, his hypothesis of the divine incarnation v. 207.
- Apollinaris*, patriarch of Alexandria, butchers his flock in defence of the catholic doctrine of the incarnation, v. 272.
- Apollinaris*, son of Sidonius, iv. 177.
- Apolloniates*, a lake, reservoir of the springs of Olympus, i. 332.
- Apollonius* of Tyana, his doubtful character i. 374, *note*.
- Apollonius*, ambassador from Marcian to Attila, iv. 1.
- Apologies* of the primitive Christians rely most on the Jewish predictions, ii. 83. Julian's reply to them, 560, *note*.
- Apostates* from Christianity, how treated, ii. 131.
- Apostles*, their liberal policy, ii. 51. Their martyrdom doubted, 101. Worship of their supposed relics, v. 129.
- Apotheosis* of the Roman emperors, how this custom was introduced, i. 91.
- Apparitors*, subordinate officers of the great public functionaries, ii. 209.
- Asimar* dethrones Leontius emperor of Constantinople, and usurps his place, v. 296. Is dethroned and executed, 297.
- Apulia*, is conquered by the Normans, vi. 306. Is confirmed to them by papal grant, 312.
- Aqueducts*, the noblest monuments of Roman greatness, i. 63. Justly praised by Augustus, iii. 419. Fourteen in the city of Rome, iv. 267.
- Aquileia*, besieged by the emperor Maximin, i. 234. By Julian and General Jovinus, ii. 435. Is taken by Attila, iv. 27. By Alboin, v. 104.
- Aquitain*, a province of ancient Gaul, i. 25. Possessed by the Visigoths under Wallia, iii. 472. Conquered by Clovis, iv. 178. Its dukes overcome by Charlemagne, v. 408. Invasion of the Saracens, vi. 129. Recovered by Eudes, 132.
- Aquyria*, the palace in which Constantine died, ii. 266.
- Arabia*, Augustus fails in his attempt to reduce it, i. 3. Attacked by the fleets of Trajan, 7. Its situation, soil, and climate, v. 436. Its divisions, 437. Horses, 439.



- camels, 440. Cities, 441, *notes*. The province of Yemen often conquered, 444. The Turks have only a shadow of jurisdiction, 445. Conquered by Mahomet, 502. Its name given by the Romans to one of the provinces of Syria, 444, vi. 24.
- Arabia*, daughter of Justin II.
- Arabians*, their wandering life secured their independence, i. 31. Serve both in the Roman and Persian armies, ii. 273. Mercenaries of Valens under the name of Saracens, iii. 189. Conquest of Yemen by Nushirvan, v. 138. Supposed prophecy of their perpetual independence, 137, 444. Their pastoral habits, 439. Their valour and patience, 445. Government, 448. Predatory warfare, 449. Supposed to be the shepherd kings who subdued Egypt, 450, *note*. Language, 452 and *note*. Religion, 455. Reverence for the Caaba of Mecca, 456 and *note*. Are united by Abu Bekr, vi. 2. Summary of their conquests, 7. They invade Persia, 9. Complete its subjugation, 16. Conquer Transoxiana, 20. Invade Syria, 22. Take Damascus, 33. Jerusalem, 44. Antioch, 47. Conclude the Syrian war, 50. Invade Egypt 56. Take Alexandria, 61. Proceed to Western Africa, 72. Take Carthage, 82. Their first descent in Spain, 90. Limits of their conquests, 113. The language of the Koran now dead, *ib. note*. They besiege Constantinople, 115. Second siege, 119. They invade France under Abderame, 126. Are defeated by Charles Martel, 130. Division of their empire, 138. Their learning 144. Their progress in the sciences, 147. Their disdain of foreign idioms, 150. Emigrate from Andalusia to Crete, 155 and *note*. From Africa to Sicily, 157. Invade Italy, 158. Fall of their empire, 174. Their tactics, 219.
- Arabissus*, a town of Armenia, where Chrysostom passed part of his exile, iii. 507.
- Arabshah*, Ahmed Ebn. His history of Timour, elegant but malicious, vii. 160, *note*. Had travelled, 166, *note*; 183, *note*. His account of Bajazet's iron cage and misfortunes, 183.
- Araric*, king of the Goths, invades the empire, ii. 262.
- Arazes* river. See *Chaboras*.
- Arbalist*, Balista, or cross-bow, unknown to the Orientals, and meaning of the term, vi. 442, and *note*. See *Balista*.
- Arbela*, the battle of, referred to. i. 266, *note*.
- Arbeto*, a veteran under Constantine the Great, one of Julian's generals, ii. 493. Leaves his retirement to oppose the usurper Procopius, iii. 74.
- Arbogastes* the Frank, his military promotion under Theodosius in Gaul, and conspiracy against Valentinian the Younger, iii. 262. Is defeated by Theodosius, and kills himself, 268.
- Arcadius*, son of the emperor Theodosius, succeeds to the empire of the East, iii. 306. His feeble character, 312. Marries the daughter of Bauto the Frank, 315. Is jealous of his brother Honorius, 324. His ministers encourage the revolt of Gildo, 326. His magnificence, 482. Extent of his dominions, 483. Administration of his favourite eunuch Eutropius, 484. His cruel law against treason, 489. Signs the condemnation of Eutropius, 494. His interview with the revolters Tribigild and Gainas, 497. His death, and supposed testament, 510. His column still extant at Constantinople, vii. 9, *note*.
- Archers* introduced into the Roman army, iv. 366.
- Arches*, triumphal, of Trajan, i. 62. That of Constantine at Rome decorated with Trajan's trophies, 502. Its inscription, ii. 355. Triumphal arch of Honorius at Rome, iii. 357 and *note*.
- Archipelago*, its different names, v. 370; vi. 187 and *note*.
- Architecture*, Roman, the general magnificence of, indicated by existing ruins, i. 58. Gothic, its oldest model and peculiar characteristics, iv. 269, *notes*.
- Ardaburius*, his expedition to Italy, to reduce the usurper John, iii. 525.
- Ardaric*, king of the Gepidae, iv. 36.
- Areobindus*, governor of Africa, iv. 499.
- Arelhas*, Aryat or Karwaryat, an Arabian Chieftain, iv. 469, and *note*. Serves under Belisarius, 474. Abyssinian account of him, 494, *note*.
- Arethusa*, Restan, a city of Syria, ii. 545, *note*.
- Aretinus*, Leonardus Brunus, a reviver of learning in Italy, vii. 427, *note*.
- Argentaria*, or Colmar, battle of, iii. 181, *note*.
- Argonauts*, their war with Amycus, ii. 178, *note*. The object of their expedition to Colchos, iv. 478.
- Argyrus*, son of Melo, rebels in Italy, vi. 309.
- Ariadne*, daughter of the emperor Leo, and wife of Zeno, iv. 246. Marriage afterwards with Anastasius, 247.
- Arianism*, its origin, ii. 405. Creeds, 410. Sects, 412. Viewed at first with indifference by the emperors, 416. Favoured by Constantius, 419. Councils held to promote it, 423. Professed by Valens, iii. 85. Constantinople its principal seat, 221. Repressed throughout the East by Theodosius, 226. Taught by Ulphilas and adopted by the Gothic tribes, iv. 137. Abandoned by them, 149. Professed by Theodoric, 271.
- Arians* persecuted Athanasius, ii. 428, their cruelty, 451. Protected the various heretics of Constantinople, but abused their victory over the council of Nice, iii. 222. Displayed less firmness in ad-

- versity than their opponents, 227. Persecuted the Catholics in Africa, iv. 138. In Spain, 150. Their writings destroyed, iii. 227, iv. 152. Dispute with the Catholic bishops at Lyons, 170.
- Arrii*, a tribe of the Lygians, their terrific mode of waging war, i. 400.
- Arintheus*, general of the horse to Julian, iii. 16; (afterwards erroneously called Arintheus in some editions of Gibbon.) Serves Valens against Procopius, 73. In the Gothic war, 128.
- Arriovistus* seizes two-thirds of the lands of the Sequani, iv. 191.
- Aristides*, his apology for Christianity, ii. 97. His petition to Marcus Antoninus for the cities that had suffered by earthquakes, iv. 548, *note*.
- Aristobulus*, principal minister of Carus, and Diocletian, i. 423.
- Aristotle*, the first by whom the silk-worm is mentioned, iv. 311, *note*. Studied by the Arabians, v. 146. Restored by the Mahometans of Spain to the Latin schools, 147. His logic better adapted to the detection of error than to the discovery of truth, *ib*. The oracle of the Western universities, but in a barbarous form, vii. 37.
- Arius*, his learning, character, and opinions, ii. 404. Is excommunicated, *ib*. His numerous followers, 405. Is banished by Constantine, 418. Recalled, and his faith approved, 419. His death, *ib*.
- Arius*, a Roman whose exercise of paternal power was approved by Augustus and Seneca, v. 49.
- Arles*, Maximian seizes the treasures deposited there and re-ascends the throne, i. 486. Synod of, ii. 384, 435. Occupied by the usurper Constantine, iii. 331. Besieged by Gerontius, 461. Surrendered to Constantius, the general of Honorius, 463. The seat of government and assembly of the Seven Provinces, 480. Defended by Ægidius against the Visigoths, iv. 18. Captured by Abderame, vi. 129.
- Armenia*, is formed into a Roman province by Trajan, i. 8. Is seized by Sapor king of Persia, 337. Tiridates, the native king, restored, 438. He is again expelled by the Persians, 442. Again restored by treaty between the Romans and Persians, 449.
- Its conversion to Christianity, ii. 77, 272. Is rendered tributary to Persia, on the death of Tiridates, 273. Character of Arsaces Tiranus, and his conduct to the emperor Julian, iii. 13. Abandoned by Jovian in the treaty of Dura, 48. Is reduced by Sapor to a Persian province, 120. Allowed a precarious neutrality, 122. Its distractions and division between the Persians and the Romans, 521.
- History of Christianity in, v. 269.
- Conquered by the Mongols, vii. 128.
- Armentarius*, name given to Galerius, i. 425.
- Armies* of the Eastern empire, state of, under the emperor Maurice, v. 159.
- Armorica*, fabulous settlement of British emigrants by Maximus, iii. 235, *note*. The provinces of, form a free government independent of the Romans, 476. Not peopled from Britain, *ib*. *note*. Submits to Clovis king of the Franks, iv. 168. The Bretones of this province mistaken for Britons, iv. 85, *note*. Settlement of Britons in, 219, *note*.
- Armour*, defensive, is laid aside by the Romans and adopted by the Barbarians, iii. 271. Manufactories of, at Soissons, iv. 162, *note*.
- Arms* of the Roman Legions, i. 14.
- Army* of the Romans, how composed, i. 19. How commanded, 20, *note*. Number and disposition of the legions, 21. The power of the general almost despotic, 82. Discipline enforced by Augustus, 96. Constantine's military policy, ii. 214. Admission of slaves, 220. Barbarian auxiliaries, 221. Lands bestowed on veterans, 148, 220, *note*.
- Arnold* of Brescia, his heresy and history, vii. 352.
- Aruulph*, king of Germany, vi. 268.
- Aromatics*, the importation and use of them at Rome, i. 73, and *note*.
- Arpad*, king of Hungary, vi. 263, *note*; 265. His dynasty, 274.
- Arragon*, derivation of the name, i. 24, *note*.
- Arraceni* of Pliny, probably Saracens, v. 447, *note*.
- Arrian*, his visit to, and description of, Colchos, iv. 476, 483.
- Arrechis*, duke of Beneventum, v. 409.
- Arrogation*, Roman ceremony of adoption, v. 60, *note*.
- Arsuces*, a king of Armenia under Arcadius, iii. 521.
- Arsaces Tiranus*, king of Armenia, his character, and disaffection to the emperor Julian, iii. 13. Withdraws his troops treacherously from the Roman service, 31. His disastrous end, 120.
- Arsacides* of Parthia, rivals of Rome, v. 316.
- Arsacides* of Armenia, deified. Their statues overthrown, i. 439. Their government suppressed by the Romans, iii. 521. Their descendants degraded from the royal dignity, 522. Length of their reign, 523.
- Arsacius*, patriarch of Constantinople, succeeds Chrysostom, iii. 506.
- Arseuius*, a bishop contemporary with Athanasius, ii. 427.
- Arseuius*, tutor of Arcadius, iii. 315.
- Arseuius*, patriarch of Constantinople, excommunicates Michael Palæologus, vii. 62. Faction of the Arsenites, 63.
- Artaban*, king of Parthia, is defeated and slain by Artaxerxes king of Persia, i. 250.
- Artaban*, an Armenian prince, kills Goutharis, iv. 499. Conspires against the em-

- peror Justinian, 516. Is pardoned, and intrusted with the conduct of the armament sent to Italy, 519. Reduces Sicily, 521.
- Artabanus*, an Armenian refugee, protected by the emperor Leo I., v. 316.
- Artabazus*, a Persian serving in the Roman army, iv. 503.
- Artasires*, king of Armenia, is deposed by the Persians at the instigation of his own subjects, iii. 522.
- Artavasdes*, a noble Armenian, whose father saved Tiridates, i. 440.
- Artavasdus*, his revolt against the Greek emperor Constantine V. at Constantinople, v. 301, *note*. A champion of image-worship, 370.
- Artaxerxes* restores the Persian monarchy, i. 249. Prohibits every worship but that of Zoroaster, 260. War with the Romans, 266. His character and maxims, 268.
- Artaxarxes*, the successor of Sapor, iii. 122, *note*.
- Artemita*, or Dastagerd, a palace of Chosroes, v. 173, *note*. See *Dastagerd*.
- Artemius*, duke of Egypt under Constantius, is condemned to death under Julian, for cruelty and corruption, ii. 495.
- Artemius*, a secretary, becomes emperor, v. 299. See *Anastasius II.*
- Artemon*, an early heretic; character of his sect, ii. 79.
- Arthur*, king of the Britons, his history obscured by monkish fictions, iv. 221.
- Artillery*, Roman, allotted to each legion, i. 19.
- Artogetrassa*, a city of Armenia, iii. 120.
- Arts*, their decay in the time of Diocletian, i. 466. Of Constantine, 501. Cultivation of them in modern Italy, vii. 469, and *note*.
- Arvandus*, prætorian prefect of Gaul, his trial and condemnation by the Roman senate, iv. 85.
- Arzanene*, one of the five provinces ceded to Rome, i. 448.
- Arzema* or Arzemidocht, queen of Persia, vi. 11, and *note*.
- As*, the Roman copper coin, its weight and value, v. 12. Weighed in traisters of property, 64 *note*; 93. National standard of value, vii. 360, *note*.
- Asan*, king of the Bulgarians, vi. 532.
- Asbad*, of the race of the Gepidæ, slays Totila, iv. 526.
- Ascalon*, battle of, between Godfrey king of Jerusalem and the sultan of Egypt, vi. 460.
- Ascetics*, a name early acquired by the strictest Christians, ii. 46. Precursors of the monastic system, iv. 106.
- Asclepiodotus*, trained in the school of Aurelian and Probus, i. 399. Reduces and kills the British usurper Allectus, 432.
- Asgard*, the residence of Odin, supposed to be Azof, i. 305, and *notes*. Theory abandoned by Gibbon, vii. 451, *note*.
- Asia*, under the reign of the Cæsars, i. 66. Summary view of the revolutions in that quarter of the globe, i. 248. Their cause, according to Montesquieu, iii. 144, *note*. The pastoral life of its wild hordes, 145. Its inaccessible parts clouded by early fiction, 151. Its seven cities or churches, ii. 52. Their present state, vii. 142.
- Asia Minor* described, i. 29. Amount of its tribute to Rome, 202. Is conquered by the Turks, vi. 376. See *Anatolia*.
- Asiarch*, the nature of this office among the ancient pagans, ii. 67, *note*.
- Aspacurus*, king of the Iberians, iii. 120.
- Aspalathus*, the site of Diocletian's palace i. 466. See *Spalatro*.
- Aspar* is commissioned by Theodosius the Younger to conduct Valentinian III. to Italy, iii. 525. Is sent against the Vandals in Africa, 539. Places his steward Leo on the throne of the Eastern empire, iv. 74. He and his sons murdered by Leo, 246.
- Asper*, a Turkish coin, vii. 198, *note*.
- Assassins*, the principality of, destroyed by the Moguls, vii. 127.
- Assemblies of the people*: Roman Comitia, abolished, i. 89 and *note*. Continued for some purposes till the time of Diocletian, v. 60, *note*. Among the ancient Germans, i. 285. Among the Tartars, iii. 148. See *Comitia* and *Coroultai*.
- Assyria*, a Roman province in the time of Trajan, i. 8. Described, iii. 19. Is invaded by the emperor Julian, 21. His retreat, 37. (Iraq) conquered by the Saracens, vi. 12.
- Asta* or Asti, besieged by Alaric, iii. 351. Relieved by Stilicho, 352.
- Astarte*, her image brought from Carthage to Rome, as a spouse for Elagabalus, i. 185.
- Asterius* commands against the Vandals in Spain, iii. 530.
- Astingi*, a Vandal tribe, ii. 261.
- Astolphus*, king of the Lombards, takes the city of Ravenna, and attacks Rome, v. 383. Is repelled by Pepin king of France, 385.
- Astrology*, credulously studied by the Romans, iii. 415. Why cultivated by the Arabian astronomers, vi. 149.
- Astronomy*, cultivated by Almanson and encouraged by his successors, vi. 143. Patronized by the Cæsar Bardas, 229. Applied by Malek Shah to correct the calendar, 381.
- Asturias*, part of the Roman province of Tarragona, i. 24. The retreat of the Gothic fugitives, iv. 210, *note*; vi. 96.
- Atabeks of Syria*, their conquests, vi. 487.
- Athalaric*, the son of Amalasontha, succeeds his grandfather Theodoric, iv. 284. His education, character, and death, 396, 397.
- Athanaric*, a leader of the Visigoths, his

- wars and treaty with the emperor Valens, iii. 128. Is defeated by the Huns and retires into the mountains, 165. His visit to Theodosius, death and funeral, 202.
- Athanasius*, St., archbishop of Alexandria, confesses his understanding bewildered by meditating on the divinity of the Logos, ii. 400. General view of his opinions, 409. Is banished, 419. His education and character, 424. His election irregular and precipitate, 426. He is summoned to appear at Tyre, 428. Is banished to Treves, and restored, 430. Is degraded by the council of Antioch, and withdraws to Rome, 431. Is restored through the influence of Constans, 433. is again expelled, 440. Retires among the monks of Thebais, 442. Is again restored, 554. Persecuted and expelled by Julian, 556. Is again concealed in the desert, 557. Returns to Alexandria, iii. 59. Death 86. Monasticism reared and organised by him, and recommended to the Western Church, iv. 109, *note*; 112, *note*. Not the author of the creed attributed to him, 146, *note*.
- Athanasius*, patriarch of Constantinople, his contests with the Greek emperor Andronicus the Elder, vii. 84.
- Athaulphus*. See *Adolphus*.
- Athelstan*, plants a Saxon colony at Exeter, iv. 218.
- Athenais*, daughter of the philosopher Leontius. See *Eudocia*.
- Athens*, its narrow policy, and decrease in the number of its citizens, i. 42. Libraries spared by the Goths, 336. Naval strength of the republic of, during its prosperity, 517, *note*.
- Is laid under contribution by Alaric the Goth, iii. 337.
- Review of the philosophical history of, iv. 350. The schools of, silenced by the emperor Justinian, 355.
- Revolutions of, after the crusades, and its present state, vii. 7, 80.
- Athos*, Mount, beatific visions of the monks of, vii. 105.
- Atlantic Ocean*, derivation of its name, i. 33.
- Atlas*, Mount, described, i. 33, *note*.
- Atmeidan*. See *Hippodrome*.
- Atropatene*, a province of Armenia, ii. 273.
- Atsiz*, lieutenant of Malek Shah, takes Jerusalem, vi. 394.
- Attacotti*, a Caledonian tribe, iii. 111.
- Attalus*, prefect of Rome, is chosen emperor by the senate, under the influence of Alaric, iii. 434. Is publicly degraded, 437. His future fortune, 465.
- Attalus*, a noble youth of Auvergne, his adventures, iv. 200.
- Attila*, the Hun, description of his person and character, iii. 550. His conquests, 553. Exaggeration of them, *ib.*, *note*. Called the scourge of God, 562. Imposes terms of peace on Theodosius the Younger, 565. Oppresses Theodosius by his ambassadors, 563. Description of his royal residence, 572. His reception of the ambassadors of Theodosius, 574. Celebrated under the name of Etzel in the Nibelungen-lied; probable origin of the fiction, 577, *note*. His behaviour on discovering the scheme of Theodosius to get him assassinated, 579. His haughty messages to the emperors of the East and West, iv. 2. The friend of Etius, 4. Demands the princess Honoria in marriage, 13. His invasion of Gaul, 15. His oration to his troops on the approach of Etius and Theodoric, 20. Battle of Chalons, 21. His invasion of Italy, 26. His retreat purchased by Valentinian, 32. His marriage and death, 34.
- Attuarii*, a tribe of Franks, ii. 474.
- Alys and Cybele*, the fable of, allegorized by Julian, ii. 511.
- Auction*, tax on sales by, a part of the Roman Excise, i. 209.
- Augurs*, Roman, their number and peculiar office, iii. 273.
- Augustin*, St., his progress from reason to faith, ii. 18, *note*. Praised the severe laws of Theodosius against paganism, iii. 293, *note*. His work, *The City of God*, iii. 302. His account of the miracles wrought by the body of St. Stephen, 302. Celebrates the piety of the Goths at the sacking of Rome, 440. Approves the persecution of the Donatists of Africa, 534. His death, character, and writings, 537. History of his relics, iv. 380, *note*.
- Augustulus*, son of the patrician Orcestes, is chosen emperor of the West, iv. 95. Is deposed by Odoacer, 96. His real name Romulus, 100, *note*. His banishment to the Lucullan villa in Campania, 101.
- Augustus*, emperor, his moderate exercise of power, i. 2. Is imitated by his successors, 3. His naval regulations, 21. His division of Gaul, 24. His situation after the battle of Actium, 79. He reforms the senate, 79. Procures a senatorial grant of the imperial dignity, 81. Division of provinces between him and the senate, 84. Is allowed his military command and guards in the city of Rome, 85. Obtains the consular and tribunitian offices for life, 85. His character and policy, 94. Adopts Tiberius, 98. Formed an accurate register of the revenues and expenses of the empire, 202. Taxes instituted by him, 207. Left a foundation for a perpetual sacrifice in the temple of Jerusalem, ii. 5. His naval establishments at Ravenna, iii. 359. Said not to have known the use of linen or of glass, 405. His policy in amusing the idleness of Rome, 417. In providing a plen-

- tiful supply of corn, ii. 194; iii. 413. His sobriety, 418. Contrast between his modesty and the ostentation of Charles IV., v. 434.
- Augustus** and **Cæsar**, those titles explained and discriminated, i. 93. Examples, 423, 425, 486.
- Aurasius**, a mountain in Africa, iv. 389, *note*; 391, and *note*.
- Aurelian**, emperor, recommended to the army by Claudius II. i. 359. His origin and services, 360. Relinquishes Dacia to the Goths, 362. Defeats the Allemanni, 365; encloses Rome with new walls, 368. Restores order in Gaul and Britain, 370. His war against Zenobia, 374. His triumph, 380. His generous treatment of his rivals, 381. His severity in suppressing a tumult in Rome, 384. Is assassinated, 386. Hostile to the Christians, ii. 140. Planted vineyards along the coast of Italy, iii. 418.
- Aurengzebe**, account of his immense camp, i. 263. *note*. Dissolution of his empire, vii. 191.
- Aureolus** is invested with the purple on the Upper Danube, i. 351. His defeat and death, 354.
- Aureus**, the gold coin of Rome, ii. 238, *note*. Changed by Constantine for the solidus, vii. 29, *note*.
- Ausonius**, the tutor of the emperor Gratian; his religious principles doubtful, iii. 210. *note*. His promotions, 211, *note*. His description of Padua, 449, *note*. His friendship for Paulinus, 450, *note*.
- Autharis**, king of the Lombards in Italy, his wars with the Franks, v. 115. His adventurous gallantry, 124.
- Autun**, the city of, stormed and plundered by the legions in Gaul, i. 371. Eumenius, professor of rhetoric in its college, 467, *note*. Constantine remits its arrears of tribute, 489, ii. 233, *note*.
- Auvergne**, province of, in Gaul, revolutions of, iv. 138.
- Auxiliaries**, part of the Roman army, i. 18. Barbarian, fatal consequences of their admission into the Roman armies, 294. Increased by Constantine, ii. 221.
- Avars**, their real history and existing descendants, iv. 455. They are discomfited by the Turks, 455. Their embassy to the emperor Justinian, 456. Their conquests in Poland and Germany, 457. Their embassy to Justin II., v. 96. They join the Lombards against the Gepidæ, 99. Pride, policy, and power, of their chagan Baian, 153. Their conquests, 156. Attempt to capture Constantinople, 176. Are obliged to retreat, 188. See *Hungary*.
- Avernus**, Lake, iii. 409, *note*.
- Averroes**, his religious infidelity, how far justifiable, vi. 151, *note*.
- Aversa**, a town near Naples, built as a settlement for the Normans, vi. 304.
- Avicenna**, the Arabian physician, vi. 149.
- Avienus**, his character and embassy from Valentinian III. to Attila, iv. 32.
- Avignon**, the holy see transferred from Rome to that city, vii. 380. Return of pope Urban V. to Rome, 420.
- Avitus**, his embassy from Ætius to Theodoric king of the Visigoths, iv. 17. Assumes the empire, 50. His deposition and death, 56.
- Avitus**, bishop of Vienna (Vienne), iv. 170.
- Awsites**, an Arabian tribe, v. 489.
- Azuch**, a Turkish slave, his generous friendship to the princess Anna Comnena, v. 342. And to Manuel Comnenus, 343.
- Azume**, capital of Abyssinia; Greek form of Agzaab, iv. 495, and *note*.
- Ayela**, or Egilona, widow of Roderic, her marriage with Abdelaziz, vi. 101, and *note*.
- Ayesha**, daughter of Abu Beker, and wife of Mahomet, v. 514. Said to have opposed her father's elevation as caliph, 518. Is made prisoner by Ali, 523. Retires to the tomb of Mahomet, 524.
- Ayub**, father of Saladin. The tribe of Ayoubites named from him, vi. 492, *note*.
- Azimus**, or Azimuntium, remarkable spirit shown by the citizens of, against Attila and his Huns, iii. 556. They defend their privileges against Peter, brother of the Eastern emperor Maurice, v. 158.
- Azoph**, sack of, by the Moguls, vii. 168. See *Asgard*.
- Azmys**, fiercely debated between the churches of the East and West, vi. 525.
- Azymites**, vii. 263.
- Azzadin**, sultan of Iconium, vii. 128.
- Azzo** or **Azo**, ancestor of the lines of Brunswick and Este, vi. 323, *note*. Union of his family with the Guelphs, 475, *note*; vii. 463, *note*.

## B

- Baalbec**, description of the ruins of, vi. 40. See *Heliopolis*.
- Babec**, father of Artaxerxes, i. 249, *note*.
- Babylas**, St., bishop of Antioch, his posthumous history, ii. 548.
- Babylon**, Rome so called by the first Christians, ii. 32. Its extent, 187, *note*. Was converted into a royal park, iii. 21. Licentiousness that prevailed there, 25, *note*.
- Babylon**, in Egypt, the fortress of Memphis, vi. 57.
- Bacchanals**, in Rome, ii. 74.
- Bacchus**, an ancient chapel of, at Alexandria, iii. 287.
- Bacon**, Friar, his knowledge of gunpowder, vi. 126, *note*.
- Bacon**, a regular allowance of, to the poor of Rome, iii. 418.
- Badoero**, name of an illustrious family at Venice, v. 109.
- Baduarius**, an officer and son-in-law of the emperor Justin II. v. 109, *note*.

- Badvila*, the real name of Totila, iv. 505, *note*.
- Balica*, one of the three provinces of Roman Spain, i. 24. Held by the Vaudals, iii. 530. Conquered by Tarik, vi. 93.
- Bagaudæ*, in Gaul, revolt of the, its occasion, and suppression by Maximian, i. 427. Recruit the army of Julian, ii. 474, *note*. Occupy the passes of the Alps, iii. 379, *note*. Confederate in Gaul and Spain, iv. 42.
- Bagavan*, a mountain of Armenia, i. 439.
- Bagdad* becomes the royal residence of the Abbassides, vi. 139. Derivation of the name, 139, *note*. Falluc state of the caliphs of, 174. The city of, stormed and sacked by the Moguls, vii. 128.
- Baharites*, a Mameluke dynasty in Egypt, vi. 519.
- Bahram*, the Persian general, his character and exploits, v. 143. Is provoked to rebellion, 145. Dethrones Chosroes, 148. His usurpation and death, 150.
- Bahrein*, a maritime district of Persia, v. 438.
- Baïan*, chagan of the Avars, his pride, policy, and power, v. 153. His seizure of Sirmium and Singidunum, 156. His conquests, 156. His attempt to seize the emperor Heraclius, 176. Invests Constantinople, 187. Retires, 188.
- Baikal*, the holy sea or lake, iii. 153.
- Baityla*, their origin, v. 456, *note*.
- Bajazet I.* sultan of the Turks, his reign, vii. 149. His victory at Nicopolis, 151. His magnificence, 155. His correspondence with Timour, 171. Is defeated and captured by him, 179. His death, 181. Inquiry into the story of the iron cage, 182. His sons, 192.
- Bajazet II.* assists the agents of Lorenzo de Medici in their search for MSS., vii. 257, *note*.
- Balbinus* elected joint emperor with Maximus by the senate, on the deaths of the two Gordians, i. 229.
- Balbus*, Cornelius, a noble Spaniard, the friend of Cæsar, i. 229, *note*.
- Baldwin*, brother of Godfrey of Bouillon, accompanies him on the first crusade, vi. 420. Finds the Latin principality of Edessa, 444. Becomes king of Jerusalem, 495.
- Baldwin*, count of Flanders, engages in the fourth crusade, vi. 537. Is chosen emperor of Constantinople, vii. 3. Is taken prisoner by Calo-John, king of the Bulgarians, 15. His death, 16. Legend concerning him, 17.
- Baldwin II.* emperor of Constantinople, vii. 26. His distresses and expedients, 27. His expulsion from that city, 34. His death, 35.
- Baldwin III.* king of Jerusalem, vi. 495.
- Baldwin III.* king of Jerusalem, vi. 496.
- Baldwin IV.* king of Jerusalem, vi. 496.
- Baleaic isles*, the, i. 33. Occupied by the Vandals, iii. 530.
- Balista*, employed by Belisarius in defence of Rome, iv. 411. Introduced among the Mongols, vii. 125, *note*.
- Baltha Ogli*, the Turkish admiral, defeated vii. 313.
- Balti* or *Balthi*, the royal race of the Visigoths, iii. 335, *note*, 469, *note*.
- Baltic Sea*, progressive subsidence of the waters of the, i. 273, *note*. How the Romans acquired a knowledge of the naval powers of, iii. 103, *note*.
- Batuze*, his Lives of the Popes of Avignon, vii. 380, *note*.
- Banchor*, monastery in Flintshire, iv. 113.
- Baptism*, theory and practice of, among the primitive Christians, ii. 362.
- Baradaeus*, James, founder of the Jacobites. Meaning of his name, v. 265, *note*.
- Barbarians*, the, of the East and the North begin to be formidable, i. 248. The Roman superiority over them restored by Claudius II. and Aurclian, 369. Maintained by the victories of Probus, 398. He disperses them in small bands through his army, and plants colonies of captives or fugitives, 403. Diocletian's policy to weaken and restrain them, 432. They renew their inroads after the death of Julian, iii. 93. No decisive victory over them achieved by Theodosius, 197. Influence of Roman civilization on them, 374, *note*. Unjustly accused as authors of the public calamities, 375, *note*. Were not destroyers of public monuments, 448, and *note*. Their permanent establishment in Gaul, 473. Not so violent and unjust as the Roman legionaries, 476. Progress of Christianity among them, ii. 365, iv. 130. Their state in the time of Justinian, 441. Their legislation, iv. 183, 209, 263, v. 127. Beneficent effects of their government in the conquered provinces, iii. 468, iv. 180, 203, *note*. Their improvement obstructed by the priesthood, iv. 182, *note*, 205, *note*.
- Barbary*, the name of that country, whence derived, vi. 84, *note*. The Moors of, converted to the Mahometan faith, 86.
- Barbatio*, arrests Gallus, ii. 308. His misconduct in Gaul under Julian, 327.
- Barcochebas*, his rebellion, ii. 89.
- Bardanes*, see *Philippicus*.
- Bardas*, Cæsar, murdered by his nephew, v. 318; a patron of learning, vi. 229.
- Bards*, their power of exciting a martial enthusiasm in the people, i. 292. preserve the tradition of Arthur and his exploits, iv. 221. Propagate the Celtic idiom in Wales and Armorica, 228. Protected by the laws of Elizabeth, *ib*.
- Bargus*, accuses his patron of treason, iii. 438.
- Bar-Hebræus*. See *Abulpharagius*.
- Bari*, is taken from the Saracens, by the joint efforts of the Latin and Greek

- empires, vi. 295. The metropolis of the Theme of Lombardy, 297. Taken by Robert Guiscard, 317.
- Barlaam*, a Calabrian monk, his dispute with the Greek theologians about the light of mount Thabor, vii. 106. His embassy to Rome, from Andronicus the younger, 204. His literary character, 245. His death, 249.
- Barnecides*, extirpated by Harun al Rashid, vi. 152.
- Baroncelli*, tribune of Rome, vii. 415.
- Barsumas*, the monk, his violence at the council of Ephesus, v. 223, *note*.
- Bartholemey*, Peter, inventor of the "Holy Lance," vi. 451.
- Bartolus*, claimed the sovereignty of the earth for the emperor of the West, v. 434.
- Basil*, council of, vii. 223, 238.
- Basil I.* the Macedonian, emperor of Constantinople, v. 316. Reduces the Paulicians, vi. 245. His death, v. 320. His Basilics, or code of laws, v. 321; vi. 132. His alliance with Louis, great-grandson of Charlemagne, vi. 295.
- Basil II.* emperor of Constantinople, v. 329. His great wealth, vi. 195. His inhuman treatment of the Bulgarians, vi. 261. His death, v. 330.
- Basil*, archbishop of Cæsarea, his canonical epistle, ii. 330, *note*. No evidence of his having been persecuted by the emperor Valens, iii. 87. Insults his friend Gregory Nazianzen, under the appearance of promotion, 223. The father of the monks of Pontus, iv. 112.
- Basil*, a monk burnt at Constantinople for heresy, vi. 247.
- Basil*, St. the monks of, vii. 245.
- Basilacius*, a Roman general, who commanded against Alp Arslan, vi. 374.
- Basilidians*, a Gnostic sect, ii. 17.
- Basiliscus*, brother of the empress Verina, is intrusted with the command of the armament sent against the Vandals in Africa, iv. 81. His fleet destroyed by Genserik, 82. His promotion to the empire, and death, 246.
- Bassianus*, the first name of the emperor Caracalla, i. 163.
- Bassianus*, high priest of the sun, his parentage, i. 180. Is proclaimed emperor at Emesa, 181. See *Elagabalus*.
- Bassianus*, brother-in-law to Constantine, revolts against him, i. 508. Is put to death, 508.
- Bassora*, its foundation and situation, vi. 13.
- Bastarnæ*, a Barbarian tribe, i. 309.
- Batavians*, serv as horse-guards in the army of Pertinax, i. 134, *note*. Revolt under Civilis, 295. Punished by Valentinian for losing their standard, iii. 93. Their island, i. 296, *note*, iv. 15, *note*.
- Baths*, public, of Rome, described, iii. 419.
- Batnæ*, receptiou of the emperor Julian there, iii. 11. The name explained, 11.
- Batou*, his invasion of Europe, vii. 129. Retreats, 131.
- Battles*.
- Aznadin, vi. 28.      Melitene, v. 139.
- Angora, vii. 177.      Mursa, ii. 286.
- Arenola, vi. 304.      Muta, v. 505.
- Argentaria, iii. 181.      Nacolia, iii. 74.
- Ascalon, vi. 460.      Naissus, i. 357.
- Beder, v. 496.      Nehavend, vi. 16.
- Benevento, vii. 70.      Netad, iv. 36.
- The Bosphorus, vii.      Nicopolis, i. 312,  
314.      vii. 151.
- Cadesia, vi. 10.      Nineveh, v. 190.
- Cannæ, vi. 304, 307.      Ohud, v. 497.
- Casilinum, iv. 532.      Pavia, i. 367, ii. 289
- Ceramio, vi. 321.      Placentia, i. 366.
- Chalons, i. 370; iii.      Poitiers, iv. 176.
- 95; iv. 21.      Pollentia, iii. 352.
- Chrysopolis, i. 520.      Rusium, vii. 16.
- Cibalis, i. 509.      Salices, iii. 177.
- Cossova, vii. 149.      Saxa Rubra, i. 499.
- Crotona, vi. 297.      Singara, ii. 274.
- Dara, iv. 364.      Strasburg, ii. 328,
- Decimus, iv. 374.      Tagina, iv. 524.
- Dorykeum, vi. 441.      Thoulouse, vi. 128.
- Durazzo, vi. 330.      Thyatira, iii. 74.
- Fano, i. 366.      Tolbiac, iv. 163.
- Guadalete, or Xeres,      Tours, vi. 131.
- vi. 92.      Turin, i. 495.
- Hadrianople, i. 518,      Tusculum, vii. 373.
- iii. 185.      Vaccaritia, vi. 304.
- Honain, v. 502.      Verona, i. 497, iii.
- Jalula, vi. 13.      356.
- Langres, i. 433.      Vindonissa, i. 433.
- Lignitz, vii. 130.      Viterbo, vii. 373.
- Lyons, i. 151.      Vulturmus, iv. 532.
- Mardia, i. 510.      Warna, vii. 274.
- Margus, i. 420.      Xeres, or Guada-
- Maronga, iii. 38.      lete, vi. 92.
- Marsicum, vi. 304.      Yermuk, vi. 42.
- Battle*, trial by, abolished in France by St. Louis, and in England, vii. 57, *notes*.
- Bararia*, conquered by Charlemagne, v. 410. Invaded by the Hungarians, vi. 269. Guelph, duke of, joins the crusade, 475.
- Bavarians*, derivation of their name, i. 276, *note*. Occupy portions of Pannonia and Noricum, iii. 527. Reject the supremacy of the Huns, 550. Their laws, iv. 184.
- Bayle*, on the religion of Ansonius, iii. 211, *note*. On Augustin's defence of persecution, 534. On Abelard, vii. 352, *note*.
- Bears*, two kept by Valentinian, iii. 80.
- Beasts*, wild, the variety of, introduced in the public games at Rome, i. 415.
- Beausobre*, M. de, character of his *Histoire Critique du Manichéisme*, v. 198, *note*.
- Becca*, the original name of Mecca, v. 442, *note*; 456, *note*.
- Beder*, battle of, v. 496.
- Bedoweens* of Arabia, their mode of life, v. 439.
- Bees*, remarks on the structure of their combs and cells, vi. 144, *note*.
- Becket*, Thomas à his death, ii. 125, *note*.
- Beitar*, Al, of Malaga, the Arabian botanist, vi. 149, *note*.

- Bela*, prince of Hungary (afterwards Bela III.), affianced to, and separated from, a daughter of Manuel Comnenus. v. 346.
- Bela IV.* king of Hungary, defeated by Batou, vii. 130.
- Belenus*, tutelal deity of Aquileia, i. 234.
- Belfredus*, (Belfry, Beffroi), the moveable tower used in sieges, vi. 440, *note*.
- Belgæ*, of Britain, i. 25.
- Belgic Gaul*, i. 25.
- Belgium*, a Tartar name of Mount Imaus, iv. 451, *note*.
- Belgrade* (Singidunum), or the White City, v. 155. Its defence by Hmniades, vii. 278.
- Belisarius*, his birth and military service as General of the East, iv. 362, and *note*. Is appointed by Justinian to conduct the African war, 365. Embarkation of his troops, 367. Lands in Africa, 370. Defeats Gelimer, 373. Is received into Carthage, 378. Second defeat of Gelimer, 379. Reduction of Africa, 380. Surrender of Gelimer, 384. Triumphant return of Belisarius to Constantinople, 385. Is declared sole consul, 386. He menaces the Ostrogoths of Italy, 394. He seizes Sicily, 399. Suppresses a revolt in Africa, 400. Invades Italy, 403. Takes Naples, 404. He enters Rome, 407. He is besieged in Rome by the Goths, 408. His vigorous defence, 415. Deposits and banishes pope Sylvester, 418. The siege raised, 420. Causes Constantine, one of his generals, to be killed, 423. Siege of Ravenna, 428. Takes Ravenna by stratagem, 430. Returns to Constantinople, 431. His character and behaviour, 432. Scandalous life of his wife Antonina, 433. His disgrace and submission, 438. Is sent into the East to oppose Chosroes king of Persia, 474. His reception of the Persian ambassadors followed by the retreat of Chosroes, 475. His second campaign in Italy, 506. His ineffectual attempt to raise the siege of Rome, 509. Dissuades Totila from destroying Rome, 512. Recovers the city, 513. His final recall from Italy, 515. Protects Constantinople from the Bulgarians, 539. His disgrace and death, 540.
- Bellona*, worshipped at Comana in Cappadocia and Comana in Pontus, ii. 228, *note*; vi. 240, *note*.
- Bells*, earliest use of them, vi. 25, *note*.
- Belus*, tower of, vi. 15, *note*.
- Benacus*, the lake, iv. 32, and *note*.
- Bender*, vestiges of a Roman road traced there, i. 6.
- Benedict XI.* avenges Boniface VIII. by cursing Anagni, vii. 379.
- Benedict XII.* pope, his transactions with Andronicus the younger, vii. 205. His character given by Petrarch, 207, and *note*.
- Benedict XIII.* a pretender, vii. 427. Acknowledged in Spain, 428. Deposed by the council of Constance, *ib*.
- Benefice*, in feudal language, explained, iv. 194.
- Benevento*, battle of, between Charles of Anjou, and Mainfroy, vii. 70.
- Beneventum*, Lombard duchy of, v. 118. Not subject to Charlemagne, 409. Anecdotes relating to the siege of, vi. 299.
- Benjamin*, patriarch of the Egyptian Jacobites, vi. 61.
- Benjamin of Tudela*, his account of the riches of Constantinople, vi. 194. His Travels, *ib. note*. His description of the emperor Manuel's crown, vii. 59; His visit to Rome, 446, *note*. The wonders which he saw there, 467, *note*.
- Bentivoglio*, his Relazione, ii. 349, *note*.
- Beran-birig*, or Banbury castle, iv. 218, *note*.
- Berbers*, meaning and origin of the name, iv. 493, *note*. Barbarians and Barbary derived from it, vi. 84, *note*.
- Berenice*, her age, vi. 207.
- Berenice*, in the province of Cyrene, iv. 68, *note*.
- Bernard, St.*, takes no notice of his own miracles, ii. 38, *note*. His character and influence in promoting the second crusade, vi. 483. His character of the Romans, vii. 351. Attacks Arnold of Brescia, 354.
- Bernier*, his account of the camp of Aurengzebe, i. 263, *note*.
- Beræa*, the ancient name of Aleppo. Its early church, ii. 71. Its senate gives the emperor Julian a cold reception, iii. 11.
- Bertezena*, first leader of the Turks, iv. 452.
- Bertha*, mother of Hngo, king of Italy, vi. 209.
- Bertha*, his daughter, affianced to Romanus II. vi. 210.
- Berytus*, account of the law school established there, ii. 212. The city destroyed by an earthquake, iv. 549.
- Bessarion*, accompanies the Greek emperor to Italy, vii. 229. Leads the champions of the Greek church in the council, 234. Conforms to that of Rome and is created a cardinal, 236. Remains in Italy, 251. His literary merit, 252. Refuses to be patriarch of Constantinople, 264.
- Bessas*, governor of Rome for Justinian, his rapacity during the siege of that city by Totila the Goth, iv. 508. Occasions the loss of Rome, 511. Leads the assault of Petra, v. 487.
- Bessi*, minor Goths of Jornandes, iv. 288. *note*.
- Bethel*, oriental application of the word and origin of the Greek Baityla, v. 456, *note*.
- Bethlem*, the residence of Jerome, iii. 446. Invited the crusaders to send a garrison before they had reached Jerusalem, vi. 456, *note*.
- Bezabde*, is taken and garrisoned by Sapor king of Persia, ii. 320. Is ineffectually besieged by Constantius, 321.



- Bezant*, or Byzant, a gold coin, vii. 29, *note*.
- Bibars*, or Boudocdar, capture of Antioch by, vi. 520.
- Bible*, The, translated into Greek, ii. 3, *note*. Into Arabic, v. 461, *note*.
- Bidpay*. See *Pilpay*.
- Bindoes*, a Sassanian prince, deposes Hormouz king of Persia, v. 146. Puts him to death, 148.
- Bineses*, the Persian, enters Nisibis, iii. 53.
- Birthright*, the least invidious of all human distinctions, i. 215.
- Bishops*, among the primitive Christians, the office of, explained, ii. 50. Instructions given by Paul to Titus, for choosing them, 51, *note*. Progress of episcopal authority, 54. Assumed dignity of episcopal government, 65. First seen at Court in the time of Alexander Severus, 137. Number of, at the time of Constantine the Great, 369. Mode of their election, 370. Their power of ordination, 372. The ecclesiastical revenue of each diocese how divided, 375. Their power and social decay coeval, *ib. note*. Their civil jurisdiction, 378. Their spiritual censures, 380. Their legislative assemblies, 384. Provoke the enmity of Julian, 508, *note*; 513, *note*; 520, *note*. Their power and rapacity in the time of Theodosius, iii. 282, *note*. Founded no schools, 414, *note*. Encouraged Monachism, iv. 107, *note*; 119, *note*. Their power in Gaul and neglect of education, 167 and *note*.
- Bishops*, rural, their rank and duties, ii. 369.
- Bissen*, a mixed tribe in Hungary, vi. 273. *note*.
- Bissextile*, superstitious regard to this year by the Romans, iii. 66.
- Bithynia*, i. 29. The cities of, plundered by the Goths, 331. Conquered by Orchan, vii. 141.
- Blachernæ*, a suburb of Constantinople, ii. 186, *note*.
- Bleda*, brother of Attila, iii. 550.
- Blennytes*, their revolt against the emperor Diocletian, i. 435.
- Blinding*, incapacitated princes for the throne. Various modes of effecting it, vii. 61, and *note*.
- Blue* faction of the circus. Why called *Veneti*, iv. 301, and *note*. Their violence at Rome repressed by Theodoric, 302. Patronized at Constantinople by Justinian, 304. Their sedition, 306.
- Boadicea*, her despair, i. 4.
- Boccaccio*, his Decameron and his services in restoring the study of Greek, vii. 247.
- Bochara*, an early conquest of the Saracens, vi. 21.
- Boethius*, the prætorian prefect, killed with Ætius, iv. 38.
- Boethius* explains the Trinity, ii. 407, *note*. His birth and education, iv. 277. His studies, 279. He is accused of treason, 280. Writes in prison his Consolation of Philosophy, 281. Is put to death, 282. His writings translated by Alfred, *ib.*
- Bohemia*, named from the Boii, i. 276, *note*. First united with Germany by Charlemagne, v. 410.
- Bohemond*, the son of Robert Guiscard, his character and military exploits, vi. 333, 423. His route to Constantinople on the crusade, 429. His flattering reception by the emperor Alexius Comnenus, 433. Takes Antioch, and obtains the sovereignty of it, 447. His clandestine return to the West, 472, and *note*. His death, 473.
- Bolingbroke*, Lord, his observation on the papal encouragement of literature, vii. 255, *note*. (See this subject again adverted to, 259, *note*.)
- Bolsena* or Vulsiniensis, a lake of Etruria, iv. 393, and *note*.
- Boudocdar*. See *Bibars*.
- Boniface*, the steward of Aglæe, ii. 162. The story doubted, 162, *note*.
- Boniface*, count, the Roman general under Valentinian III., his character, iii. 528. Is betrayed into a revolt by Ætius, 529. Invites the Vandals into Africa, 530. His repentance, 535. Is besieged in Hippo Regius by Genserich king of the Vandals, 537. Returns to Italy, and is killed by Ætius, 540. His supposed medals, *ib. note*.
- Boniface VIII.*, pope, his violent contest with Phillip the Fair, king of France, and his character, vii. 378. Institutes the jubilee, 382.
- Boniface*, marquis of Montferrat, is chosen general of the fourth crusade vi. 543. Urges the expedition against Constantinople, 545. Is made king of Macedonia, vii. 7. Is killed by the Bulgarians, 18.
- Bonnet* of the emperor Baldwin II., vii. 59, and *note*.
- Bonosus*, a general under Aurelian, i. 362, *note*. Revolts against Probus, 406.
- Book*, or written law, People of the, an Arabian designation of Jews, Christians, and Magians. v. 461, vi. 106, and *note*.
- Borak*, a fabulous animal that conveyed Mahomet, v. 476.
- Bordeaux*, celebrated by Ausonius, iii. 473, *note*.
- Borderers*, troops of the frontiers, ii. 217.
- Borgites*, Circassian Mamalukes, vi. 519, and *note*.
- Borysthenes*, its banks occupied by the Goths, i. 327. Conducted the Russians to the Euxine. vi. 279. Its falls, 281.
- Bosphorus*, the Cimmerician, i. 328, 332; iii. 410, *note*.
- Bosphorus*, the Thracian, the third naval expedition of the Goths passes through it, i. 332. Its early history and importance, ii. 177. One of the gates of Con-

- stantinople, 183. Crossed by the first crusaders, vi. 417. The main body passes over, 432. Battle on it between the fleets of Venice and Genoa, vii. 113.
- Bosporus*, kingdom of, conquered by Trajan, i. 7. Its early history, 328. Occupied by the Gotths, 329. Its fertility celebrated by Demosthenes, vii. 110, *note*. Genoese settlements and commerce there, 111, 114.
- Bosporus*, the city of, besieged by the Turks, iv. 454.
- Bostra* or *Bosra*, capital of the Roman province of Arabia, v. 444, *note*. Birth-place of the emperor Philip, i. 243, *note*. The emperor Julian's letter to its inhabitants, ii. 520, *note*. Its fair, v. 443. Syriac meaning of its name, vi. 24. Besieged by the Saracens, *ib*. Its bells, 25.
- Bossuet* contrasted with Herodotus, i. 36, *note*. His character of England, iii. 214, *note*.
- Botany*, Arabian proficiency in, vi. 149.
- Botheric*, the imperial general in Thessalonica, murdered in a sedition, iii. 254.
- Boucicaullt*, marshal, taken at Nicopolis, vii. 154. Defends Constantinople against Bajazet, 157. Advises and accompanies the emperor Manuel's journey into the West, 158, 213.
- Bouillon*. See *Godfrey*.
- Boulogne* (Gessoriacum), a Roman naval station, i. 428. Recovered from Carausius by Constantius Chlorus, 431. His son Constantine meets him there, 474. The usurper Constantine lands there, iii. 378.
- Boursa* (Prusa), a city of Bithynia, i. 331. Its capture by Orchan the commencement of the Ottoman empire, vii. 140. He makes it his residence, 145. Taken by Timour's grandson, Mirza, 179.
- Bowides*, the Persian dynasty of, vi. 175.
- Braga*, metropolis of the Suevi in Spain, iv. 55, and *note*.
- Brancaleone*, senator of Rome, his character, vii. 364.
- Brandenburg*, Vandals said to be remaining there, iv. 388, *note*.
- Brass* and silver, relative value of, among the Romans, i. 10, *note*.
- Bread*, distributed daily to the poor of Rome, iii. 417, *note*.
- Bremen*, burnt by the Hungarians, vi. 269.
- Brenckmann*, his History of the Pandects cited, v. 41, *note*. Dissertations on Amalphi, v. 117, *note*; vi. 318, *note*.
- Breones*, a Rhaetian tribe, iv. 18, *note*.
- Brequigny*, M. de, his Life of Posthumus, i. 323, *note*.
- Bretagne*. See *Armorica*.
- Bretons* (not Britons), people of Armorica, iv. 85, *note*; v. 409, *note*.
- Bretwalda*, nature of his authority, iv. 216, *note*.
- Bridget*, St., of Sweden, vii. 421.
- Brienne*, John of, king of Jerusalem and emperor of Constantinople, vii. 24. His death, 26.
- Brienne*, Walter de, Duke of Athens, vii. 81.
- Brienne*, Walter de, his son, titular duke, constable of France. Killed in the battle of Poitiers, vii. 81.
- Brigantes*, a tribe in Britain. War of Antoninus Pius against them, i. 9, *note*. Situated in the North, 25.
- Brocquière*, Bertrandon de la, his travels, vii. 222.
- Britain*, conquest of, by the Romans, i. 4. Description of, 25. Colonies planted in, 45, *note*. A colony of Vandals settled there by Probus, 403. Revolt of Carausius, 428.
- whence peopled, iii. 106. Invasions of, by the Scots and Picts, 109. Is restored to peace by Theodosius, 112. revolt of Maximus there, 214. Revolt of the troops there against Honorius, 377. Is abandoned by the Romans, 475. State of, until the arrival of the Saxons, 477.
- descent of the Saxons on, iv. 213. Establishment of the heptarchy, 215. Wars in, 216. Saxon devastation of the country, 223. Questioned, 223, *note*. Manners of the independent Britons, 228. Description of, by Procopius, 230.
- conversion of the Saxons by a mission from pope Gregory the Great, v. 133. The doctrine of the Incarnation received there, 253. State of, in the time of Charlemagne, v. 412. See *England*.
- Brosses*, President De, his description of the Euxine, iv. 476, *note*.
- Bruce*, cited for Adulis, iv. 317, Mount Aurasius, 391. The early history of Abyssinia, 493. Axume, 495. Tipasa, 501. The War of the Elephant, v. 463. The intercourse between the Portuguese and Abyssinians, 279. The church of Abyssinia, 280, 283.
- Bruttii*, one of the most ancient people in Italy; the name of Calabria transferred to their lands, v. 119, *note*.
- Brutus*, Marcus, recommended by the emperor Marcus Antoninus as a perfect model of Roman virtue, i. 95.
- Brutus* the Trojan, his colonization of Britain, now given up by intelligent historians, iii. 106, *note*.
- Buccelin*, a leader of the Allemanni and Franks, iv. 531.
- Buffaloes*, brought into Italy by the Lombards, v. 122, *note*.
- Buffon*, his burning mirrors, iv. 329, *note*.
- Bugia*, a seaport of Africa, vi. 78, and *note*.
- Bulgarians*, their character, iv. 445. Their inroads on the eastern empire, 448. Invasion of, under Zabergan, 537. Repulsed by Belisarius, 539.
- the kingdom of, destroyed by Basil II. the Greek emperor, v. 330, vi. 261.
- revolt of, from the Greek empire, and submission to the pope of Rome, vi. 532.

- War under Calo-John, against the Latin empire of the East, vii. 14.
- Bull-feast*, in the Coliseum at Rome, described, vii. 462.
- Bunsen*, Chevalier, his chronology of Egypt, iv. 309, *note*.
- Burgesses*, court of, in Godfrey's Assize of Jerusalem, vi. 469.
- Burgundians*, invade the empire and are repulsed by Probus, i. 399. Occupied the banks of the Elbe, iii. 98. Advanced to the Rhine, 99. Origin of their name, 100, *note*. Formed part of the army of Radagaisus, 365. Assist the revolt of Jovinus, 464. Receive from him a grant of lands in Gaul, on which they permanently settle, 473. Burgundians of the Rhine, said to be almost exterminated by Attila, 554, and *note*. Invaded Belgium, and said to be removed into Savoy, iv. 6. Said to be in the army of Attila, 14, and of Ætius, 18, and *note*. Seated near the lake of Geneva, 163. Extent of their kingdom, 169. Their war against the Franks, 171, and final subjugation, 172. Their intercourse with Theodoric, 258, and *note*. Form part of the kingdom of Arles, v. 415.
- Burgundy*, county of. Introduction of the vine there, i. 70, and *note*.
- Burnet*, character of his Sacred Theory of the Earth, ii. 33, *note*.
- Burning-glasses*, said to have been used by Archimedes and Proclus, iv. 328. See *Buffon*.
- Burrampooter*, source of that river, vii. 170, *note*.
- Busentinus*, a river of Italy. The grave of Alaric, iii. 452.
- Busiris*, in Egypt, destroyed by Diocletian, i. 436. Mervan detested there, vi. 136, and *note*.
- Butler's Lives of the Saints*, cited, v. 131.
- Buzurg Mibir*, Buzurdhé Mihr, or Perozes, obtained the "Fables of Pilpay" for Nushirvan, iv. 468; v. 141, *note*.
- Byron*. Lord, his opprobrious designation of suicides, v. 92, *note*. His correction of an error in Gibbon, vii. 5. His description of Athens, 82. His character of Scanderbeg and the Albanians, 284. His account of the tomb of Metella, 458. Of Pompey's statue, 468, all *notes*.
- Byrrhus*, the senator, his death, i. 120.
- Byzant*. See *Bezan*.
- Byzantine empire*. its limits contracted and its history tedious, v. 284. Its government, ceremonies, and officers, vi. 181, 205. Its military force, 212. Tactics, 216. Literature, 228. Conquered by the Latins, 565. Its partition, vii. 5. Recovered by the Greeks, 34. Finally destroyed by Mahomet II., 323. List, character, and editions of its historians, 340, *note*.
- Byzantium*, siege of, by the emperor Severus, i. 153. Is taken by Maximin, 504.
- Siege of, by Constantine the Great, 519. Founded by Byzas and Zeuxippus, ii. 176, *note*. Rebuilt by Pausanias, 177, *note*. Its wars, *ib.* Column of Darius erected there, *ib.* Its situation described, *ib.* See *Constantinople*.
- C.
- Caaba*, or temple of Mecca, its origin and antiquity, v. 456, and *note*. Described, 458. The Koreish its hereditary guardians, 462. Attacked by Abreha, 463, and *note*. Its idols destroyed by Mahomet, 502. Made the *kebla*, or point to which the eyes of the nations are turned in prayer, 478. Stormed and polluted by the Carmathians, vi. 169.
- Cabades*, or Kobad, king of Persia, besieges and takes Amida, iv. 346. Seizes the straits of Caucasus, 349. Vicissitudes of his reign, 461.
- Cabul*, conquered by Nushirvan, iv. 402.
- Cadesia*. battle of, between the Saracens and the Persians, vi. 10.
- Cadijah*, her marriage with Mahomet, v. 464. Is converted by him to his new religion, 485. Her death, 488. Mahomet's veneration for her memory, 516.
- Cadiz*, built by the Phœnicians, i. 204.
- Cæcilian*, empowered by Constantine to relieve the churches of Africa, ii. 376. The peace of the church in Africa disturbed by him and his party, 389.
- Cæcilius*, his account of the vision of Constantine the Great, inquired into, ii. 353, *note*.
- Cæcilius*, introduced by Aulus Gellius in one of his colloquies, v. 80, *note*.
- Cælestian*, senator of Carthage, his distress on the taking of that city by Genseric, iii. 544.
- Cæsar*, Julius, his inducement to the conquest of Britain, i. 4. Degrades the senatorial dignity, 79, *note*. Assumes a place among the tutelary deities of Rome, in his life-time, 91. Provoked his fate, 95. His address in appeasing a military sedition, 198, *note*. His prudent application of the coronary gold presented to him, ii. 243. Lost his sword at the siege of Gergovia, iv. 138.
- Cæsar* and *Augustus*, those titles explained and discriminated, i. 93.
- Cæsarea*, capital of Cappadocia, taken by Sapor king of Persia, i. 339. Constantine receives there Julian's ambassadors, ii. 475. Taken by Chosroes, v. 171.
- Cæsarea*, in Palestine, reduced by the Saracens, vi. 50. Yields to the crusaders, 455. Its lord sits in the upper court of the Assize of Jerusalem, 467. Recovered from Saladin by Richard of England, 505.
- Cæsarius*, son of the duke of Naples, vi. 160.
- Cæsars*, of the emperor Julian, the philosophical fable of that work, iii. 1.

- Cæsars*, the first. Their pacific policy, i. 3. Influence of their name and family, 98. Foreign marriages of the Cæsars, vi. 207. The progress of the human mind checked during their empire, 233.
- Caf*, or Imaus, the great mountain range of Asia, iv. 451.
- Caffa*, in the Crimea, its ruin by the Russians, vii. 110, *note*.
- Cahina*, queen of the Moors of Africa, her policy to drive the Arabs out of the country, vi. 85.
- Cairo*, its origin and meaning of its name, vi. 49, and *note*. Splendour of its palace, 489. Attacked by the Christians, 491. Defeat of Louis IX. under its walls, 517.
- Cairoan*, the city of, founded in the kingdom of Tunis, vi. 80.
- Caled*, deserts from the idolatrous Arabs to the party of Mahomet, v. 501. His gallant conduct at the battle of Muta, 506.
- his victories under the caliph Abubeker, vi. 9. Attends the Saracen army on the Syrian expedition, 23. His valour at the siege of Damascus, 27. Distinguishes himself at the battle of Ainzadin, 30. Storms Damascus, 33. His cruel treatment of the refugees from Damascus, 36. Joins in plundering the fair of Abyla, 37. Commands the Saracens at the battle of Yermuk, 42. His death, 52.
- Caledonia*, Christianity introduced there, ii. 78. Its ancient inhabitants described, iii. 107.
- Caledonians*, defeated by Agricola, i. 4. Preserve their independence on the northern extremity of the island, 6. Expedition of the emperor Severus and his sons against them, 165.
- Caliphs*, or Khalifs, of the Saracens, origin and meaning of the title, v. 518, *note*. Exemplary manners of the four first, 521. Their austere and frugal habits, vi. 4. Degeneracy of their successors, 6. Their conquests 7—96. Their empire, 112. Its limits, 114. Its triple division, 138. Their magnificence, 140. Their patronage of learning, 143. Caliphs of Spain (Ommiades), their library, 145. Of Bagdad (Abassides), subject to the insolence of their Turkish guards, 166. Their fallen state, 174. Of Egypt (Fatimites), grant a free toleration to Christians in Palestine, 392. Become the slaves of their vizirs, 480. Are extinguished by Nonreddin, 492. Caliphs of Bagdad, the last put to death by Holagou, vii. 128.
- Calistus* II. Pope, vii. 351.
- Calligraphes*, Theodosius the Younger, so named, iii. 515.
- Callinicum*, the punishment of a religious sedition in that city opposed by St. Ambrose, iii. 256.
- Callinicus* of Heliopolis, defends Constanti-nople by his Greek fire, vi. 123.
- Callixene*, a priestess of Ceres, in the time of Julian, ii. 526.
- Calmucks*, black, return from the confines of Russia to those of China, iii. 159.
- Calocerus*, a camel driver, excites an insurrection in the island of Cyprus, ii. 258.
- Calo-John*, the Bulgarian chief, receives the royal title from Innocent III., v. 533, his war with Baldwin, the Latin emperor of the Greeks, vii. 14. Defeats, and takes him prisoner, 15. His savage character and death, 20.
- Calpurnius*, his eclogue on the accession of the emperor Carus, i. 409. Description of the Coliseum, 416.
- Calvary*, an annual fair held there, vi. 390.
- Calvin*, the reformer, compared with Augustin, iii. 539, *note*. His doctrine of the Eucharist, vi. 251. Examination of his conduct to Servetus, 252.
- Calycadnus*, (Saleph or Salfckieh), a river of Cilicia, vi. 482, and *note*.
- Calydonian* boar hunt, iv. 405.
- Canaræ*, light ships used on the Euxine, i. 329, *note*.
- Camel*, of Arabia, described, v. 440. Day of the, Ali's victory over Telha and Zobeir, 522.
- Camelopardalis*, or Giraffe, i. 124, *note*.
- Camisards* of Languedoc, compared with the Circumcellions of Numidia, ii. 455.
- Camp* of a Roman legion, i. 19.
- Campagna* of Rome, a dreary wilderness, v. 128.
- Campana*. See *Bells*.
- Campania*, a part of the present kingdom of Naples, i. 26. Desolated by imperial exactions, ii. 237. Occupied by Alaric, iii. 449. Relieved for five years from four-fifths of the ordinary tribute, 458. Its Roman villas, iv. 100.
- Campania*, Campi Catalaunici, Champagne, the Allemanni encamp and are defeated there, iii. 95. Occupied by Attila, iv. 19, *notes*.
- Camphor*, whence imported and how used in the East, vi. 14.
- Camus*, a liquor distilled by the Huns, from barley, iii. 571.
- Canada*, its climate and circumstances compared with those of ancient Germany, i. 274.
- Candia*. See *Crete*.
- Candidianus*, son of Galerius, i. 505.
- Caninian* law, to restrict manumission. i. 391, *note*.
- Cannibalism*, alleged, of the Attacotti, iii. 111. Pretended, of the crusaders, vi. 438.
- Cannon*, erroneously said to have been early known in Hindostan and to the Chinese, vi. 300, *note*; vii. 125, and *note*. Asserted use of them by Timour at Angora, 178.

- Enormous** one of the sultan Mahomet II. described, vii. 299. Bursts, 309.
- Canoes**, Russian, description of the, vi. 282.
- Cantabrians**, the last people of Spain who submitted to the Romans, i. 24.
- Cantacuzene, John**, character of his Greek history, vii. 86. His good fortune under the younger Andronicus, 95. His re-joining, 96. Is driven to assume the purple, 98. His lively distinction between foreign and civil war, 99. His entry into Constantinople, and reign, 100. Abdicates, and turns monk, 105. His war with the Genoese factory at Pera, 111. His friendship with Amir the son of Aidin, 143. Marries his daughter to Orchan, 100, 145. His negotiation with pope Clement VI., 207.
- Cantacuzene**, Matthew, invested with the purple by his father John, vii. 104.
- Cantelorius**, Felix, his treatise on the Prefecture of the city, ii. 209, *note*.
- Cantemir's** History of the Ottoman Empire, a character of, vii. 139, *note*.
- Capelianus**, governor of Mauritania, defeats the younger Gordian, i. 228.
- Capiculi**, the palatine troops of the Porte, vii. 302.
- Capistran**, a Franciscan friar, assists in the defence of Belgrade, vii. 278.
- Capitation-tax**, under the Roman emperors, an account of, ii. 237. Levied on the Jews, 109.
- Capito**, Ateius, the civilian, his character, v. 31.
- Capitol**, destroyed in the time of Vespasian and restored, ii. 109, and *notes*. The roof gilt by Catulus, iv. 47, and *note*. Residence of the civil magistrate, 86, and *note*. Described, vii. 360. Petrarch crowned there, 394. Remains of the ancient edifice seen by Poggio and still existing, 444 and *note*. Absurd notions entertained respecting it in the middle ages, 465, and *note*.
- Capitoline** games instituted by Domitian, vii. 393, *note*.
- Capizucchi**, a Roman family, vii. 386.
- Cappadocia**, its ancient kingdom, i. 29. Supplied the Roman cavalry with horses, 17. Its imperial estates, ii. 227. Its generous race of horses, 228.
- Capraria**, isle of, Rutilius's character of the monks there, iii. 328.
- Captives**, how treated by the barbarians, iii. 561, iv. 196. By the Romans, i. 50.
- Caracalla**, son of the emperor Severus, his fixed antipathy to his brother Geta, i. 164. Supposed to be the Caracul of Ossian, 165. Succeeds to the empire jointly with Geta, 168. Murders him, 169. Orders a general massacre at Alexandria, 173. Tendency of his edict to extend the privileges of Roman citizens to all the free inhabitants of his empire, 201. His view in this transaction, 212.
- Doubles the tax on legacies and inheritances, 212. His nurse and preceptor, Christians, ii. 135.
- Caracorum**, the Tartar settlement of, described, vii. 132.
- Caractacus**, his fortitude, i. 4.
- Carausius**, his revolt in Britain, i. 428. Is acknowledged by Diocletian and his colleagues, 430. Is murdered by Allectus, 431.
- Caravans**, Sogdian, their route to and from China, for silk, to supply the Roman empire, iv. 114.
- Carbeas** the Paulician, his revolt from the Greek emperor to the Saracens, vi. 243.
- Cardinals**, their origin, v. 418. The election of a pope vested in them, vii. 375. Institution of the conclave, 376.
- Carduchians**, implore the protection of Trajan, i. 7. Their mountainous territory, 448. Ancestors of the Curds, 449; vi. 492.
- Carduene**, the ancient seat of the Carduchians, ceded to Rome by the Persians, i. 448.
- Carinus**, the son of Carus, i. 409. Created Cæsar and governor of the West, 410. Succeeds his father in the empire, 412. His vices, 413. His magnificent games, 415. His death, 421.
- Carizmians**, conquered by the Saracens, vi. 21. Invade Syria, 515. Defeated by Zingis, vii. 122. Subdued by Timour, 164.
- Carloman**, (Coloman, Kalmeny, Kalomanus), king of Hungary, his transactions with the crusaders, vi. 415, 416, 428. His victories in Croatia and Dalmatia, 429, *note*.
- Carlovingian** race of kings, commencement of, in France, v. 386.
- Carumath**, the Arabian reformer, his character, vi. 167. His military exploits, 168.
- Carnelites**, from whom they derive their pedigree, iv. 108, *note*.
- Carnuntum**, a Roman station on the Danube, i. 145, *note*. Theodoric the Ostrogoth born in its neighbourhood, iv. 244, *note*.
- Caroccium**, the great standard of the Lombards, adopted by the cities of Italy, v. 427, and *note*. That of Milan deposited in the Capitol of Rome, vii. 371, and *note*.
- Carpathian** mountains, their situation, i. 273.
- Carpilio**, son of Aëtius, iv. 4.
- Carriago**, or Charroy, the circle of wagons round a Gothic camp, iii. 177, and *note*.
- Carrhæ**, or Haran, temple of the moon at, i. 175. Crassus defeated there, *ib.* Overthrow of Galerius on the plain near it, 442. Adhered to Paganism in the sixth century, ii. 78, *note*. Julian halts there, iii. 13. The ancient residence of the Sabæans and of Abraham, *ib.*, *note*.
- Carruce**, or Roman coaches, iii. 407, *note*.
- Carthage**, the early centre of commerce and empire, i. 33. Its splendour under the dominion of Rome, 66. The bishopric

- of, bought for Majorinus, ii. 141, *note*. Religious discord generated there by the factions of Cæcilian and Donatus, 389. Its five hundred ecclesiastical ministers, ii. 374, and *note*.
- Carthage*, the temple of Venus there converted into a Christian church, iii. 285. Conference held there condemns the Donatists, 533. Is surprised by Geneseric, 542.
- Carthage*, the gates of, opened to Belisarius, iv. 374. Alterations produced by time in its site, 375, *note*. Its walls of, repaired by Belisarius, 377. A synod held there suppresses the Arian worship, 381. Insurrection of the Roman troops there, 498. — is reduced and pillaged by Hassan, vi. 83. Subsequent history of, 83.
- Carthagera*, a silver mine worked there, i. 204.
- Carus*, emperor, a chief trained by Aurelian and Probus, 399. His election and character, i. 408. His eastern conquests, 411. His death, 412.
- Cashgar*, or Kashgar, a frontier province of the Chinese empire, i. 440, *note*; vi. 19. War with Timour, vii. 161. Conquered by him, 166.
- Caslinum*, battle of, victory of Narses over Buccelin, iv. 532.
- Caspian* and Iberian gates of mount Caucasus, distinguished, iv. 348.
- Caspian Sea*, by what fleets navigated, v. 140, *note*. Trade carried on by means of it, vii. 110.
- Cassian*, duke of Mesopotamia, ii. 314.
- Cassians*, a party among the Roman civilians, v. 81.
- Cassianus*, his Collations and other works enumerated, iv. 117, *note*. His visit to the monks of Egypt, v. 205, *note*.
- Cassiodorus*, his Gothic history, i. 302. His account of the infant state of Venice, iv. 29. Invented the early chronicle of the Goths, iii. 97, *note*; iv. 243, *note*. Character of his *Libri Variarum*, or official letters, 255. Minister of Theodoric, 265. Public services of his family in four successive generations, *ib.*, *note*. His long and prosperous life, 266. His epistles afford illustrations of Theodoric's government, 272, 274. His regard for Boethius, 278, *note*. For Symmachus, 283, *note*. Minister of Amalasontha, 396. Correspondence with the Byzantine court, 399, *note*.
- Cassius*, Avidius, his rebellion, i. 97, *note*; 104.
- Castile*, derivation and date of the name, vi. 183, *note*.
- Castinus*, master-general of the Roman army in Spain, iii. 530.
- Castriot*, John, prince of Albania, vii. 279.
- Castriot*, George. See *Scanderbeg*.
- Catalans*, their country and origin of their name, v. 409; vii. 75, *note*. Form their Grand Company, 76. Their services and rebellion in the Greek empire, 77, 79. Defeat Walter de Brienne and seize the duchy of Athens, 81. Assist the Venetians in their war against the Genoese, 113.
- Catalaunian Fields*. See *Campania*.
- Catapan*, governor of the Greek Theme of Lombardy, vi. 297, and *note*.
- Catechumen*, Constantine not received as one till just before his death, ii. 339. The rite observed on such occasions, *ib.*, *note*.
- Catharine*, titular heiress of the empire of Constantinople, vii. 35, and *note*.
- Catharine*, of Sienna, her influence over Gregory XI, vii. 421, and *note*.
- Cathay*, Northern China, vii. 124, *note*.
- Catholic church*, the doctrines of, how discriminated from the opinions of the Platonic school, ii. 401. The authority of, extended to the minds of mankind, 403. The Arian controversy, 404. The doxology, how introduced, and how perverted, 446. The revenue of, transferred to the heathen priests by Julian, 540. — Edict of Theodosius, for the establishment of the Catholic faith, iii. 220. The progressive steps of idolatry in, 297. — Persecution of the Catholics in Africa, iv. 138. Pious frauds of the Catholic clergy, 145. — How bewildered by the doctrine of the Incarnation, v. 209. Temporary union of the Greek and Latin churches, 253. — Schism of the Greek church, vi. 522
- Catibah*, the camel-driver, his conquests, vi. 20.
- Catti*, or Khassi, a tribe in Germany, fathers of the Hessians, join the Franks, i. 321, and *note*. Their war with the Hermanduri, iii. 99, *note*.
- Caucaland*, Athanaric retires into, iii. 165.
- Caucasus*, Caspian and Iberian gates of, iv. 348.
- Caucha*, or Coca, the Spanish farm to which Theodosius retired after his father's death, iii. 196.
- Cava*, story of, vi. 88. Probably a Moorish fiction, 88, *note*.
- Cavalry*, Roman, formed part of the legion, i. 15.
- Caviar*, an article of commerce, vii. 110, and *note*.
- Cazan*, a Persian prince of the house of Zingis, vii. 137.
- Ceaulin*, grandson of Cerdic, king of Wessex, iv. 218.
- Cecrops*, commander of the Dalmatian guards, conspires against Gallienus, i. 352
- Cedars of Libanus*, their present state, v. 269, and *note*.
- Cedar-wood* used in Rome, vi. 79, *note*.
- Celestine*, pope, espouses the party of Cyril against Nestorius, and pronounces the degradation of the latter v. 217.

- Celliberians*, the most powerful native tribe in Spain, i. 24.
- Celtic Gaul*, a Roman province, i. 25.
- Celtic language*, driven to the mountains by the Latin, i. 47, *note*. Its preservation, 45; iv. 223.
- Celtic nations*, the first known inhabitants of Europe, retired westward as the Goths advanced, i. 48, *note*; 271, *note*. When hard pressed, their various tribes joined in a common league, 272, *note*. Their character, iv. 206, *note*.
- Censor*, the office of, revived by the emperor Decius, i. 313. But without effect, 315.
- Census*, or general survey of landed property, made every fifteen years in the Roman empire, origin of the Indictions, ii. 235.
- Ceos*, or Cos, the manufacture of silk introduced into that island, iv. 311.
- Cephalonia*, Robert Guiscard dies there, vii. 339.
- Ceramic*, battle of, vi. 321.
- Cerca*, the principal queen of Attila receives Maximin the Roman ambassador, iii. 574.
- Cerdic*, or Kerdic, the first king of Wessex, iv. 218, and *note*.
- Ceremonies*, Pagan, regarded with horror by the primitive Christians, ii. 20. Promoted cheerful habits, iii. 291, *note*. Prohibited by Theodosius, 292. Introduced into Christian churches, 304. Revived idolatry in them, v. 399. Those of Mahometanism few and simple, 477.
- Ceremony* of the court imitated from that of Persia by Diocletian, i. 456. More complicated by Constantine the Great, ii. 198. Described by Constantine Porphyrogenitus, vi. 181. Offensive to the crusaders, 484.
- Cerintus*, his doctrine, v. 205.
- Cerroni*, a tribe of Rome, vii. 415.
- Ceuta*, Septa, or Septem, fortified by Justinian, iv. 381. Held by the Goths, vi. 82, *note*.
- Ceylon*, Serendib, or Taprobane, imperfectly known by the Romans, iii. 3, *note*.
- Chaboras*, Aboras, Chebar, Habor, or Khabour, its conflux with the Euphrates, i. 243. Miscalled by Xenophon Araxes, 447. Boundary between the Roman and Persian empires, 448. Crossed by Julian, iii. 15.
- Chagan*. See *Avars* and *Khan*.
- Chaibar*, seat of the Jewish power in Arabia, v. 499.
- Chais*, M., his letters on the subject of the Jubilees, vii. 384, *note*.
- Chalcedon*, taken by the Goths, i. 331. Its situation, ii. 179. A tribunal erected there by the emperor Julian, to try the ministers of Constantius, 493.
- A stately church built there by Rufinus, minister of Theodosius, in the suburb of *The Oak*, iii. 311. Synod held in it, 505.
- Chalcedon*, is taken by Chosroes II. king of Persia, v. 186. General council of, 231, 247.
- Chalcocondylas*, Laonicus, accompanies the emperor John Palæologus on his visit to the Western States of Europe. His description of them, vii. 212, 216, and *notes*.
- Chalons*, battles of, between Aurelian and Tetricus, i. 370. Between Jovinus and the Allemanni, iii. 95. Between the Romans and Attila, iv. 21. See *Campania*.
- Chamavians*, the, reduced and generously treated by Julian, ii. 331.
- Chameleon*, a name given to the emperor Leo V., v. 309.
- Chancellor*, the original and modern application of this word compared, i. 413, *note*.
- Chant*, the Gregorian, v. 133.
- Chapels*, Pagan, or temples, 424. Remaining in Rome, in Gratian's time, iii. 276.
- Characters*, national, the distinction of how formed, ii. 414; iv. 206, 210.
- Chapters*, the three, subject of dispute, v. 246.
- Chardin*, Sir John, his travels, v. 517, *note*.
- Charegites*, an Arabian tribe, converted by Mahomet, v. 490. Rebel against Othman, 521. Plot the assassination of Ali, 525.
- Chariots* of the Romans. See *Carruce*.
- Chariot-races*, how conducted by the Romans and attended by the emperors, ii. 459, and *note*. Victories in them commemorated by medals, iii. 540, *note*. Difference between those of Greece and Rome, iv. 309.
- Charlemagne*, his management of his domains, iv. 193, *note*. Orders the code of the Angli and the Warini to be reduced to writing, 225, *note*. His friendship with pope Adrian I. v. 385. Conquers the kingdom of Lombardy, 386. His reception at Rome, 389. Eludes fulfilling the promises of Pepin and himself to the Roman pontiff, 392. Admits the false decretals and donation of Constantine, 393. His coronation at Rome by the pope Leo III. 402. His reign and character, 403. Extent of his empire, 407. His neighbours and enemies, 409. His successors, 413. His negotiations and treaty with the Eastern empire, 416. State of his family and dominions in the tenth century, vi. 221. Obtains the marbles of Rome and Ravenna for his palace at Aix-la-Chapelle, v. 392; vii. 154.
- Charles* the Fat, emperor of the West, v. 414. Is deposed, 414.
- Charles* of Anjou subdues Naples and Sicily, vii. 70. The *Sicilian Vespers*, 73. His character as a senator of Rome, 366.
- Charles Martel*. See *Martel, Charles*.
- Charles IV.* emperor of Germany, his weakness and poverty, v. 432. His public

- ostentation, 433. Contrast between him and Augustus, 434.
- Charles V.* emperor, parallel between him and Diocletian, i. 460. And between the sack of Rome by his troops, and that by Alaric the Goth, iii. 447.
- Charles VIII.* of France, takes the title of emperor of the East, vii. 377.
- Charondas*, legislator of Rhegium and Catania, v. 9, *note*.
- Chastity*, its high esteem among the ancient Germans, i. 289. And the primitive Christians, ii. 46.
- Chauci*, an early German tribe, i. 321.
- Chazars*, or *Chozars*, a tribe from the plains of the Volga, enter into alliance with the emperor Heraclius, v. 188. The emperor Constantine Copronymus marries the daughter of their Khan, her son Leo IV. takes the name of Chazarus, 304, and *note*; vi. 208. Settle in Hungary, 265. Other colonists arrive, 273, *note*.
- Chemistry*, knowledge of, from whom derived, vi. 149.
- Cherson*, a city and republic of the Tauric peninsula, assisted Constantine against the Goths, ii. 263. Justinian II. banished there, v. 295. His cruel persecution of the inhabitants, 298. Wolodomir married there to Anne, daughter of the emperor Romanus III. vi. 291, and *note*.
- Chersonesus Cimbrica*, the Cimbric peninsula, iii. 184, and *note*; 410 *note*; iv. 215, *note*.
- Chersonesus Taurica*, Crim Tartary or Crimea, its early history, i. 326. Plundered by the Goths, 329. The republic of Cherson, on its Western coast, assists Constantine against the Goths, ii. 263. The original seat of Cimmerian darkness, iii. 410, *note*. A colony of Goths planted there by Justinian, iv. 348.
- Chersonesus*, Thracian, conquered by Attila, iii. 359. Fortified by Justinian, iv. 339. recently by the English and French, 340, *note*.
- Cherusci*, the German tribe to which Hermann belonged, i. 321.
- Chess*, the object of the game of, and by whom invented, iv. 468. The favourite amusement of Timour; altered by him, vii. and *note*.
- Chiauss*, the Great, introduced foreign ambassadors at the Byzantine court, vi. 201.
- Childebert I.* attacks Auvergne, iv. 198.
- Childebert II.*, receives a subsidy from the pope to attack the Lombards, v. 115.
- Childeric I.*, banished by the Franks, iv. 70. Resides among the Thuringians, their queen elopes with him, 159. Clovis their son, *ib*.
- Childeric II.* the last descendant of Clovis, deposed by pope Zachary, v. 387.
- Children*, the exposing of, a prevailing vice of antiquity, v. 50. Natural, according to the Roman laws, 59.
- China*, how distinguished in ancient history, i. 440, *note*. Great numbers of children exposed there, ii. 62, *note*.
- The high chronology claimed by the historians of, iii. 150. The great wall of, when erected, 153. Was twice conquered by the northern tribes, 155. Invaded by the Siempè, or Topa, 362.
- Cultivation of the Mulberry and manufacture of silk there, iv. 311. Trade in this commodity, 313—317. The art of printing early known to the Chinese, 319. Their wars with the Turks, 454.
- The Nestorian missionaries introduce Christianity, v. 260.
- The friendship of the victorious Arabs solicited, vi. 21. Paper imported from China to Samarcand, *ib.*, *note*.
- Is conquered by the Moguls, vii. 121, 124. Reign of Cublai, 134. Expulsion of the Moguls, 134.
- Chionites*, allies of Sapor, ii. 419.
- Chishull*, his travels and visit to Constantinople, vii. 329, *note*.
- Chivalry*, its origin and effects, vi. 425.
- Chlienes*, an Armenian prince, v. 316.
- Chlorus*. See *Constantius*.
- Chonæ*. See *Colossæ*.
- Chuodomar*, prince of the Allemanni, taken prisoner by Julian at the battle of Strasburg, ii. 330.
- Chorepiscopi*, rural bishops, ii. 369, *note*.
- Chosroes*, king of Armenia, assassinated by the emissaries of Sapor, i. 336.
- Chosroes*, the white palace of, at Ctesiphon, plundered by the Saracens, vi. 13. Its rich spoils, 14.
- Chosroes*, son of Tiridates, king of Armenia, his character, ii. 273.
- Chosroes I.*, or Nushirvan, king of Persia, protects the last surviving philosophers of Athens, in his treaty with the emperor Justinian, iv. 356. Review of his history, 462. Sells a peace to Justinian, 469. His invasion of Syria, 471. His negotiations with Justinian, 490. His prosperity, 492. Conquers Yemen, v. 137. Battle of Melitene, v. 139. His death, 140.
- Chosroes II.*, or Purvis, king of Persia, is raised to the throne on the deposition of his father Hormouz, v. 147. Is reduced to implore the assistance of the emperor Maurice, 148. His restoration and policy, 150. Regrets the death of the emperor Maurice, 169. Conquers Syria, 170. Palestine, 171. Egypt and Asia Minor, 172. His reign and magnificence, 173. Rejects the Mahometan religion, 175. Imposes an ignominious peace on the emperor Heraclius, 177. Defeated by Heraclius, 181, 184, 185, 189. His flight, deposition, and death, 192, 193, 194.
- Chosroes*, king of Eastern Armenia in the fifth century, iii. 521.
- Chosroiduchta*, sister of the satrap Otas,



- commended by Moses of Chorene, i. 440, *note*.
- Chozars*. See *Chazars*.
- Christ*, when crucified, ii. 71, *note*; 103, *note*. The festival of his birth fixed by the Romans at the winter solstice, 477, *note*. Image of, borne as a military ensign, v. 143, and *note*. By Heraclius in his first Persian expedition, 167, *note*; 181. His statue at Paneas, 362. His picture at Edessa, 363. His sepulchre destroyed by Chosroes II., 171. Pilgrimages to it, vi. 388. Recovered by the crusaders, 459. Recognized as an apostle of God in the Koran, v. 472.
- Christianity*, its progress and establishment, *ib.* Five causes assigned, 3. Suggestion of a sixth, *ib.*, *note*. Based on the Mosaic law, but its zeal more liberal, 8. Its first sects, 11. Assisted by the philosophy of the age, 17, *note*. Satisfied the two popular wants of the age, 27, *note*. Its progress assisted by the large funds of its priesthood, but its spirit corrupted, 62, and *note*. Promoted by the scepticism of the Pagans, 68. Resisted by the Jews after the conversion of the Gentiles, 69, *note*. Historical view of its extension, 70. Its slow progress in the West, 75, and *note*. Not confined to the Roman empire, 77. Received by all orders of men, 80. Lost its internal purity as its outward splendour increased, 81. Its public establishment in the Roman empire, 338. Cautiously accelerated by Constantine, 340. Compared with the philosophical system of Plato, 392. Antioch its first centre of action, 396, *note*. Effects of its intestine divisions, 456. Julian's aversion and its causes, 507, and *note*. Its altered character, 513, *note*. Its easy and lasting victory under the emperor Jovian, iii. 60. Adopted by the Roman senate, 279. Corrupted by Pagan ceremonies, 305. Influence of its abuses on the fall of the Roman empire, iv. 235. Preached to the Goths by Ulphilas, 131. Change produced by it in their moral and political condition, 135. Deeply rooted in Abyssinia, v. 278. Adopted by Olga great princess of Russia, vi. 290.
- Christians*, primitive, the various sects into which they branched out, ii. 16. Ascribed the pagan idolatry to the agency of demons, 19. Believed the end of the world to be near at hand, 29. The miraculous powers ascribed to the primitive church, 35. Their faith stronger than in modern times, 39. Their superior virtue and austerity, 40. Repentance, a virtue in high esteem among them, 41. Censure of luxury, 44. Their notions of marriage and chastity, 45. They disclaim war and government, 46. Were active however in the internal government of their own society, 49. Bishops, 50. Synods, 53. Metropolitans and primates, 56. Bishop of Rome, 56. Their probable proportion to the pagan subjects of the empire before the conversion of Constantine the Great, 78. Inquiry into their persecutions, 86. Why more odious to the governing powers than the Jews, 91. Their religious meetings suspected, 96. Supposed secret rites, 96. Are persecuted by Nero, as the incendiaries of Rome, 102. Instructions of the emperor Trajan to Pliny the Younger for the regulation of his conduct towards them, 113. Remained exposed to popular resentment at public festivities, 114. Legal mode of proceeding against them, 116. The ardour with which they courted martyrdom, 127. When allowed to erect places for public worship, 136. Their persecution under Diocletian and his colleagues, 149. An edict of toleration for them published by Galerius just before his death, 164. Some considerations necessary to be attended to in reading the sufferings of the martyrs, 167. Edict of Milan published by Constantine the Great, 342. Political recommendations of the Christian morality to Constantine, 344. Theory and practice of passive obedience, 345. Their loyalty and zeal, 348. The sacrament of baptism, how administered in early times, 362. Extraordinary propagation of Christianity after it obtained the imperial sanction, 364. Becomes the established religion, of the Roman empire, 367. Spiritual and temporal powers distinguished, 367. Review of the episcopal order in the church, 369. The ecclesiastical revenue of each diocese, how divided, 377. Their legislative assemblies, 384. Edict of Constantine the Great against heretics, 386. Mysterious doctrine of the Trinity, 395. The doctrines of the Catholic church, how discriminated from the opinions of the Platonic school, 401. General character of the Christian sects, 456. Christian schools prohibited by the emperor Julian, 541. The Christians are removed from all offices of trust, 543. Are obliged to reinstate the pagan temples, 544. Their imprudent and irregular zeal against idolatry, 557.
- Christians*, distinction of, into *vulgar* and *ascetic*, iv. 106. Conversion of the barbarous nations, 130.
- Christopher*, son of Romanus Lecapenus, v. 323.
- Chrysanthius*, Neo Platonist, ii. 506, *notes*. Refuses Julian's invitation, 527.
- Chrysaphius*, the eunuch, engages Edecon to assassinate Attila, iii. 578. Is put to death by the empress Pulcheria, 581. Was present at the second council of Ephesus, v. 228.
- Chrysocheir*, general of the revolted Pauli

- cians, overruns and pillages Asia Minor, vi. 244. His death, 245.
- Chrysoloras*, Mamel, the Greek envoy, his character, vii. 249. His comparison of Rome and Constantinople, 260.
- Chrysopolis*, battle of, between Constantine the Great and Licinius, i. 520. Now Scutari, ü. 179.
- Chrysostom*, St., his computation of the number of Christians in Antioch, ii. 72. His objections to death-bed baptism, 362, *note*. His eloquence, 384. His account of the luxury of the emperor Arcadius, iii. 482. Protects his fugitive patron Eutropius, 495. His promotion to the archiepiscopal see of Constantinople, 500. His character and administration, 501. His persecution and exile, 505. His death, 508. His relics removed to Constantinople, 508. His encomium on the monastic life, iv. 114, *note*.
- Churches*, Christian, first erected, ü. 136. Demolition of, under Diocletian, 156. Splendour of, under Constantine the Great, 376. Seven, of Asia, fate of, vii. 141.
- Cibalis*, battle of, between Constantine the Great and Licinius, i. 509.
- Cicero*, our best guide as to the opinions of the ancient philosophers, i. 38, *note*. The legacies which he received, 211. His view of the philosophical opinions as to the immortality of the soul, ii. 23. Did not understand Plato's *Timæus*, 401. *note*. His encomium on the Twelve Tables, v. 10. His discourse on the ballot, 13, *note*. His ridicule of legacy-hunters misunderstood by Cujacius, 22, *note*. His friendship for Servius Sulpicius, 26. System of his *Republic*, 27. His character of, and correspondence with, Trebatius, 28, and *note*. His definition of *gentiles*, vi. 24, *note*.
- Cilicia*, a Roman province bordering on Syria, i. 29. Conquered by Sapor, 339. Heraclius encamps there on his first expedition, v. 160. Reduced by the Saracens, vi. 53. Recovered by the Greek emperors, 177. Occupied by Tancred and a detachment of the crusaders, 444. The emperor Frederic Barbarossa drowned there, 482.
- Cilician gates*, the narrow pass between that province and Syria, v. 180, *note*.
- Cimbar*. See *Scimbar*.
- Cimmerian darkness*, the expression of, whence derived, iii. 409, *note*.
- Circassians*, supply a large part of the Mamalukes, vi. 519, and *notes*. The Cossacks descend from them, vii. 129, *note*. Their dynasty prevails among the Mamalukes, 173.
- Circesium*, the Carchemish of Scripture. Its situation, i. 243, *note*. Fortified by Diocletian, 448. Almost insulated, iii. 15, and *note*. An important frontier station, iv. 343.
- Circuncellions* of Africa, Donatist schismatics, history of their revolt, iii. 453. Their religious suicides, 456. Persecution of, by the emperor Honorius, iii. 533. Assist the Vandals, 534.
- Circumcision* of both sexes, a physical custom in Æthiopia, unconnected with religion, v. 282. Practised by the Arabian pagans, 459.
- Circus*, Roman, the four factions in, described, iv. 301. Constantinople, and the Eastern empire, distracted by similar factions, 302.
- Circus Agonalis*, its carnival sports, viii. 462.
- Citeaux*, the monastery in which Bernard first buried himself, vi. 483.
- Cities* in the Roman empire enumerated, i. 64. Connected by public highways, 67. Ceremonies observed by the Romans in founding new ones, ii. 135. Many in Gaul destroyed by Attila, iv. 15, and *note*. Those of the empire decorated by Justinian, 335. Free cities of Italy, their rise and government, v. 426. Free and imperial cities of Germany, 431. Cities of Arabia, 441.
- Citizens* of Rome, motive of Caracalla for extending the privileges of, to all the free inhabitants of the empire, i. 212. Political tendency of this grant, 212.
- Citizenship*, Roman, Gibbon's views of, neither complete nor precise, i. 46, *note* by Wenck.
- Citron-wood*, an expensive fashion in Rome, vi. 78. Cedar-wood according to some MSS., *ib.*, *note*.
- Civilians* of Rome, origin of the profession, and the three periods in the history of, v. 24.
- Civilis*, the Batavian, his successful revolt against the Romans, i. 295.
- Clairvaux*, a monastic colony from Citeaux, brought by Bernard, vi. 484.
- Clari*, title given by Constantine to his senators of the second order, ii. 195, *note*.
- Clarissimi*, the senators of Old Rome, so styled, ii. 195, *note*. Or *honourable*, title given by Constantine to his magistrates of the third class, 199. Its members, 210.
- Classics* of Greece and Rome, their value; superstition alarmed by their lessons of civil and religious freedom, vi. 151.
- Claudia*, Livy's ambiguous account of her miracle, ii. 510, *note*.
- Claudian* the poet, and panegyrist of Stilicho, his poem on the Gidonic war, ii. 194, *note*. His works supply the deficiencies of history, iii. 317. Celebrates the murder of Rufinus, 323. His epigram on the old man of Verona, 348. His description of the banks of the Rhine, 374, and *note*. His death and character, 389. His statue; doubtful authenticity of its inscription, 390, *note*. His character of the eunuch Eutropius, 485.

- Claudius*, invested with the purple in the camp of the Prætorians, compelled the senate to ratify their choice, i. 96. Impoverished the treasury by his donations, 27, *note*. His character, 106.
- Claudius II.* defends Thermopylæ in the Gothic war, i. 313, *note*. On the Danube, 334, *note*. His elevation to the throne, character, and reign, 353, 358. His death, 359.
- Claudius*, king of Abyssinia, is supported against the Mahometans by Portuguese auxiliaries, v. 281, *note*.
- Cleander*, minister of the emperor Commodus, his history, i. 119. His death, 121.
- Cleaveland*, Ezra, author of History of the Courtenay Family, vii. 40, *note*.
- Clematius*, murdered by Gallus, ii. 296, *note*.
- Clemens* of Alexandria, prepared for Christianity by his Platonism, i. 33, *note*. His Christian ethics, 44, *note*. An instance of learned men embracing Christianity, 80.
- Clemens*, Flavius, and his wife Domitilla, why distinguished as Christian martyrs, ii. 111.
- Clement III.*, pope, and the emperor Henry III. mutually confirm each other's sovereign characters, vi. 336.
- Clement IV.* taxes all church property, to promote the crusades, vi. 512, *note*.
- Clement V.*, pope, endeavours to revive the spirit of the crusades, vi. 512, *note*. Transfers the holy see from Rome to Avignon, vii. 380. On his election immediately promotes ten cardinals, nine of whom are French, 381, *note*.
- Clement VI.*, pope, his negotiation with John Cantacuzene, vii. 207. Buys Avignon of Jane, queen of Naples, 381, *note*. Institutes the second or Mosaic jubilee, 383.
- Clement VII.*, pope, his election disputed, vii. 424.
- Clementines*, the, attributed by critics to an Ebionite, ii. 396, *note*.
- Cleodamus*, an engineer employed by the emperor Gallienus to fortify the maritime cities of Greece, i. 333.
- Cleopatra* receives the library of Pergamus from Anthony, iii. 286, *note*; vi. 66, *note*.
- Clepho*, king of the Lombards, v. 108.
- Clergy*, their influence in a superstitious age, i. 78, and *note*. When first distinguished from the laity, ii. 57. The ranks and numbers of, how multiplied, 373. Their immunities, 373. Their property, 375. Their offences only cognizable by their own order, 378. Valentinian's edict to restrain the avarice of the, iii. 388. Imbued the minds of the people with ignorance and superstition, iv. 168, *note*. Privileges among the Visigoths, 210.
- Clermont*, the capital of Auvergne, resists Euric and the Visigoths, iv. 84. Is taken by Childbert I. king of Paris, 199, *note*. Great council held there by Urban II., vi. 402, and *notes*.
- Clodion*, the first of the Merovingian kings in Gaul, his reign, iv. 10. His death, 11.
- Clodius Albinus*. See *Albinus*.
- Clotilda*, niece of the king of Burgundy, is married to Clovis, king of the Franks, and converts him, iv. 165. Exhorts him to the Gothic war, 174.
- Clovis*, king of the Franks, his descent and reign, iv. 159. Various forms of his name, *ib.*, *note*. Defeats the Allemanni at Tolbiac, 163. His conversion, 164. His victory over the Visigoths near Poitiers, 176. Conquers Aquitain, 178. His consulship, 179. His reformation of the law, 183. His policy, 192. Requests Theodoric to send him an Italian harper, 258, *note*.
- Cluverius*, his account of the objects of adoration among the ancient Germans, i. 290, *note*.
- Cniva*, king of the Goths, i. 312.
- Coche*, a suburb of Ctesiphon, iii. 27.
- Cochinral*, discovery of, iv. 311, *note*.
- Code* of Justinian, how formed, v. 35. New edition of, 43.
- Code* of Theodosius, when promulgated, ii. 197, *note*. Of Gregorius and of Hermogenes, period assigned to each, v. 21, *note*.
- Codex Argenteus*, the MS. of Ulphilas, iv. 131, *note*.
- Codicils*, an innovation ratified by Augustus, v. 30. How admitted by the Roman law respecting testaments, 70.
- Cœnobites*, in monkish history, described, iv. 126.
- Codinus*, his numerous mistakes, ii. 191, *note*.
- Cognats*, regarded in the twelve tables as strangers and aliens, v. 67.
- Cogni*. See *Iconium*.
- Cohorts*, ten, of heavy armed infantry, in every legion, i. 14.
- Cohortes Urbane*, city cohorts, watched over the safety of the capital, i. 21. Inferior in rank and discipline, 121, *note*.
- Coil*, king of Britain, fabulous father of Helena, i. 473, *note*.
- Coinage*, gold, of the Antonines and of the fifth century, compared, iv. 62, *note*. Early gold of the Franks in Gaul, and Visigoths in Spain, 180, and *note*. Mahometan, vi. 118, and *note*. Copied by the Anglo-Saxon king Offa, *ib.* That of the Greek empire debased by Mannel Comnenus to defraud the crusaders, 478. Change made by Constantine, vii. 29, *note*. Genuine, how distinguished from the base, *ib.* Progressive degradation of the Byzantine gold coin, 78, *note*. Turkish coinage, 198, *note*. Gold of Florence and Milan, 226, *note*. Earliest gold of England, 227, *note*. Coins of the popes, 343,

- and *note*; 361 and *note*. Copper coinage of Rome regulated by the senate, 360, and *note*.
- Colchis*, one of Trajan's eastern conquests, i. 7. The modern Mingrelia, described, iv. 478. Manners of the natives, 479. Revolt of, from the Romans to the Persians, and repentance, 484. Colchian war in consequence, 488. Alliance with Heraclius in his war against Persia, v. 185. Assistance afforded to Alexius Comnenus in acquiring Trebizond, vii. 11. *note*.
- Coliseum*, of the emperor Titus. See *Amphitheatre*.
- Collyridian* heretics, account of, v. 469.
- Colonia*, now Chonæ or Couleuhisar, a town of Pontus, vi. 240, *note*.
- Colonies*, Barbarian, i. 403, 434. Some of them doubtful, 434, *note*. Many planted in Hungary, vi. 273, *note*.
- Colonies*, Roman, of two kinds, civil and military, i. 45. How planted, v. 63, *note*.
- Colonna*, Sciarra, joins Nogaret in his attack on Boniface VIII. at Anagni, vii. 379.
- Colonna*, Stephen the Younger, driven from Rome by Rienzi, vii. 400. Slain, 412.
- Colonna*, history of the Roman family of, vii. 386.
- Colossæ*, now Chonæ, the birth place of Nicetas; its church, to which St. Paul addressed his Epistle, erroneously supposed to be designated from the Colossus of Rhodes, vi. 570, *note*.
- Colossus* of Rhodes, account of, vi. 54.
- Columba*, or Columbkil, founds the monastery of Iona, iv. 114, and *note*.
- Columbanus*, founds monasteries at Luxovium and Bobium, iv. 114, *note*. His austere rule, 120, *note*.
- Columas* of Hercules, their situation, i. 33.
- Comana*, the rich temple of, suppressed, and the revenues confiscated, by the emperors of the East, ii. 227. Its temple dedicated to Bellona, vi. 240, *note*.
- Comans*, or Cumans, a large colony of them admitted into Hungary, vi. 273, and *note*; vii. 14, *note*. Others remained between the Danube and the Volga, *ib.* Allies of Calo-John, the Bulgarian, *ib.* Final defeat of them on the Kalka, *ib.*
- Combat*, judicial, origin of, in the Salic laws, iv. 190. The laws of, according to the assize of Jerusalem, vi. 490. Apology for the practice of, iv. 190, *note*. See *Battle*, Trial by.
- Comes* Castrensis, the superintendent of the imperial table, ii. 223, *note*.
- Comets*, account of those which appeared in the reign of Justinian, iv. 545.
- Comitia*. See *Assemblies* of the people.
- Comito*, sister of the empress Theodora, iv. 293, and *note*.
- Commentiolus*, his disgraceful warfare against the Avars, v. 158.
- Commerce*, left by the Romans to the people of the conquered provinces, i. 22, *note*. Held in contempt by them, iii. 404. Of the East, iv. 114. Of Colchis, 479. That of the Romans restricted by their early treaty with the Carthaginians, v. 8, *note*. Foundation of the greatness of Venice, vi. 539. Treaty of, between the Greek empire and the Genoese, vii. 114.
- Commodus*, emperor, his education, character, and reign, i. 112. His infamous life, 122. He exhibits as a gladiator, 125, and *note*. His death, 126. His memory branded with infamy by the senate, 129. His concubine Marcia induces him to favour the Christians, ii. 135.
- Comneni*, origin of the family of, v. 333. Their first elevation to the throne, 334. They depose Nicephorus Botaniates, 339. Extent and revenues of their empire, vi. 187. Their occupation of Trebizond, vii. 11, and *note*. Their final extinction, 335, and *note*.
- Comnenus*. See *Alexius*, *Andronicus*, *David*, *Isaac*, *John*, and *Manuel*.
- Conception*, immaculate, of the Virgin Mary, the doctrine of, whence derived, v. 469.
- Conclave*, establishment of the, vii. 376.
- Concord*, national, a temple of, erected by Diocletian in the Isle of Elephantine, i. 437. Destroyed by Justinian, iv. 342, *note*.
- Concubine*, according to the Roman civil law, explained, v. 59.
- Confarreatio*, a Roman marriage rite, v. 51.
- Confederates*, a promiscuous armed multitude collected from various nations and tribes, iv. 94. Place themselves under the command of Odoacer, 96.
- Confessors*, adduced to multiply the number of martyrs, ii. 126, *note*.
- Conflagration*, general, ideas of the primitive Christians concerning, ii. 32.
- Conob.*, inscribed on some Byzantine coins, v. 382, *note*.
- Conon*, the primitive name of the emperor Leo III., v. 300.
- Conquest*, the vanity of, not so rational as the desire of spoil, iii. 110. Is rather achieved by art than personal valour, 551.
- Conrad III.* emperor, engages in the second crusade, vi. 474. His disastrous expedition, 480.
- Conrad*, duke of Franconia, killed while repelling an invasion of the Hungarians, vi. 273.
- Conrad* of Montferrat defends Tyre against Saladin, vi. 500. Is assassinated, 505.
- Conradina*, cruel fate of, vii. 70.
- Constance*, treaty of, by which the freedom of the Italian cities is acknowledged, v. 420. Council, established the authority of a general council above the pope, vii. 224. Deposed three rival popes and elected Martin V., 429.
- Constans*, the third son of Constantine the

- Great, is sent to govern the western provinces of the empire, ii. 258. Division of the empire between him and his brothers, on the death of their father, 269. Is invaded by his brother Constantine, 278. Magnentius conspires against and kills him, 280. Espoused the cause of Athanasius against his brother Constantius, 431. Visited Britain, iii. 109.
- Constans*, son of the usurper Constantine, invested with the purple by his father, killed by Gerontius, iii. 461.
- Constans II.* emperor of Constantinople, his reign, v. 291. His death, 293. Proposed to restore the seat of empire to Rome, vi. 225. Visited, plundered, and left the city, *ib.*, vii. 453.
- Constantia*, sister of Constantine the Great, is married to Licinius, i. 503. Intercedes for her husband, 520. Her son is saved by her entreaties, ii. 250. She pleads for him again, but in vain, and dies soon after him, 253.
- Constantia*, princess, granddaughter of Constantine the Great, is carried by her mother to the camp of the usurper Procopius, iii. 72. Narrowly escapes falling into the hands of the Quadi, 131. Marries the emperor Gratian, 135.
- Constantia*, daughter of Roger, king of Sicily, is married to the emperor Henry VI., vi. 354.
- Constantina*, daughter of Constantine the Great, and widow of Hannibalianus, places the diadem on the head of the general Vetricio, ii. 281. Is married to Gallus, 295. Her character, 296. Dies, 299.
- Constantina*, widow of the Eastern emperor Maurice, the cruel fate of, and her daughters, v. 166.
- Constantine the Great*, great grandson of Crispus, brother of Claudius II. i. 359. opinions as to the place of his birth, 472. His history, 473. He is saluted emperor by the British legions on the death of his father, 475. His brothers and sisters, 477. He marries Fausta, the daughter of Maximian, 481. Puts Maximian to death, 487. General review of his administration in Gaul, 489. Undertakes to deliver Rome from the tyranny of Maxentius, 492. Defeats Maxentius, and enters Rome, 500. His alliance with Licinius, 503. Quarrel between them, 508. Defeats Licinius, 509, 510. Peace concluded with Licinius, 511. Rigorous laws, 512. Chastises the Goths, 515. Second civil war with Licinius, 516. Battle of Hadrianople, 518. Siege of Byzantium, 519. Battle of Chrysopolis (now Scutari) 520. Death of Licinius, 521. Constantine sole emperor, *ib.*
- declares himself the protector of the church, ii. 159. Arrests the persecution prepared by Maximin, 167, and *note.*
- Motives which induced him to make Byzantium the capital of his empire, ii. 175. Ascribes his determination to a divine command, 184. Despoils other cities of their ornaments to decorate his new capital, 188. Ceremony of dedicating his new city, 196. His new form of civil and military administration, 197. Three classes of magistrates and four divisions of office, 199. Separates the civil from the military, 215. Corrupted military discipline, 216. Was the first who raised Barbarians to the consulship, 222. Seized the rich temple of Comana, 227. Instituted the general tribute, or indiction, 232. His character, 244. Resemblance to Henry VIII., 245, *note.* His family, 249. Jealous of his son Crispus, 252. Mysterious deaths of Crispus and Licinius, 253. His repentance and acts of atonement inquired into, 254. His sons and nephews, 256. Sends them to superintend the several provinces of the empire, 258. Assists the Sarmatians, and provokes the Goths, 262. Reduces the Goths to peace, 265. His death, 265. Date of his conversion to Christianity, 338. His pagan superstition, 341. Protects the Christians in Gaul, 342. Publishes the edict of Milan, 342. Motives which recommended the Christians to his favour, 345. Exhorts his subjects to embrace the Christian profession, 348. His standard the *Labarum*, 351. His vision previous to his battle with Maxentius, 354. Story of the miraculous cross in the air, 356. His conversion accounted for, from natural and probable causes, 358. His theological discourses, 360. His devotion and privileges, 361. The delay of his baptism accounted for, 362. Is commemorated as a saint by the Greeks, 364. Educated a race of princes in the Christian faith, 365. Retained the supreme jurisdiction over the church, 369. His liberality to the clergy increased in proportion to his faith and his vices, 376. Forgery of his edict, 378, and *note.* Referred the Trinitarian controversy to the council of Arles, 384. Called and attended the council of Nice, 385. His edict against heretics, 387. His jest with Aecsius, 388, and *note.* Courted the hierarchy in order to rule the people through them, *ib.*, *note.* Favours the cause of Cæcilian against Donatus, 390. Had prejudged the question before he called the council of Nice, 407, *note.* His letter to the contending parties not dictated by his episcopal advisers, 417. Ratified the Nicene creed, 418. Banished and recalled Arius and Eusebius of Nicomedia, *ib.* Deposed and banished Athanasius and his friends, 419. Baptized by the Arian Eusebius, *ib.* Granted a toleration to his pagan subjects, 458. His

- reform of pagan abuses, 458. Was associated with the heathen deities after his death, by a decree of the senate, 461. Erected the church of the holy sepulchre, 532. Introduced into the "Cæsars" of Julian, iii. 2. His forbearance towards Paganism, impatiently supported by the clergy, 272. Changed the *aureus* of the old Roman coinage for the *solidus*, vii. 29, *note*.
- Constantine*, publication of his fictitious donation to the bishops of Rome, v. 393. Fabulous interdiction of marriage with strangers, ascribed to him, vi. 207.
- Constantine II.* the son of Constantine the Great, carefully educated by his father, ii. 257. Is sent to preside over Gaul, 258. Division of the empire between him and his brothers, on the death of their father, 269. Invades the territories of his brother Constans, and is killed, 278.
- Constantine III.* emperor of Constantinople, his brief reign, v. 290.
- Constantine IV.* Pogonatus, emperor of Constantinople, v. 293. His cruelty to his brothers, 294. Offered the hair of his two sons on the altar of St. Peter at Rome, as a symbol of their spiritual adoption, *ib.*
- Constantine V.* [or VI.] Copronymus, emperor of Constantinople, his zeal against images, v. 301. Is denounced by their worshippers as an atheist stained with the most opposite vices, 302. His merits and virtues, *ib.* Marries a daughter of the khan of the Chazars, 304; vi. 208. Fates of his five sons, v. 304. Revolt of Artavasdus, and troubles on account of image worship, 370. Abolishes the monkish order 371. Transplants the Paulicians from Armenia into Thrace, vi. 245.
- Constantine VI.* [or VII.] emperor of Constantinople, his contest with his mother Irene, v. 305. His death, 306.
- Constantine VII.* [or X. or XI.] Porphyrogenitus, emperor of Constantinople, v. 322. His nominal reign, 322. His death, 325. His cautions against discovering the secret of the Greek fire, vi. 125. Account of his works, 181. Their imperfections pointed out, 182. His account of the ceremonies of the Byzantine court, 206. Justifies the marriage of his son with Bertha, daughter of Hugo king of Italy, 208.
- Constantine VIII.* emperor of Constantinople, v. 323.
- Constantine IX.* emperor of Constantinople, v. 329. His death, 330.
- Constantine X.* [or XII. or XIII.] Monomachus, emperor of Constantinople, v. 332.
- Constantine XI.* [or XIII. or XIV.] Ducas, emperor of Constantinople, v. 335. His death, 335.
- Constantine Palæologus*, the last of the Greek emperors crowned at Sparta, vii. 285. Determines to resist Mahomet II. 294. Implores the assistance of the Western princes, 301. Consults with Phranza on his means of defence, 304. Subscribes the act of union between the two churches, 305. Prepares for a vigorous resistance, 311. His funeral oration of the Roman empire, 318. His courage in the last assault, 321. His death, 322.
- Constantine*, son of Michael VII. Ducas, v. 337; and *note*. Affianced to a daughter of Robert Guiscard, and afterwards to Anna Comnena, vi. 324, and *note*.
- Constantine Syllanus*, founder of the Paulicians, his death, vi. 239.
- Constantine*, a private soldier in Britain, elected emperor for the sake of his name, iii. 378. He reduces Gaul and Spain, 379, 460. Is besieged in Arles by his general Gerontius, 461. Surrenders to Constantius and is put to death, 463. His rebellion opened the passes of the Pyrenees to the Vandals, Sævi and Alani, 467.
- Constantine*, eldest son of Heraclius, withdraws from Syria, vi. 50. Attends the coronation of his younger brother, 51, and *note*.
- Constantine*, general under Belisarius in Italy, his death, iv. 423.
- Constantines*, want of uniformity in numbering the, v. 321, 322, *notes*; vii. 285. *note*.
- Constantinople*, its situation described, with the motives which induced Constantine the Great to make this city the capital of his empire, ii. 175. Its local advantages, 183. Its extent, 185. The walls of Constantine enclosed five hills, *ib.* Those of Theodosius the Younger included two more in the suburbs, 186. Progress of the work, 187. Principal edifices decorated with the spoils of other cities, 188. How furnished with inhabitants, 191. The number of its streets, *ib.*, *note*. Privileges granted to it, 195. Its dedication, 196. New form of civil and military administration established there, 197. Is allotted to Constantine the Younger, in the division of the empire, on the emperor's death, 269. The only city in which idols had never been worshipped, 365, 448. Violent contests there between the rival bishops, Paul and Macedonius, 449. Bloody engagements between the Athanasians and Arians on the removal of the body of Constantine, 451. Triumphant entry of the emperor Julian, 487. The senate of, allowed the same powers and honours as that at Rome, 498.
- arrival of Valens, as emperor of the East, in, iii. 68. Revolt of Procopius, 70. Its school or college and public library founded by Valentinian, 81. The Goths repelled from its suburbs by Saracens, 189. Visited by Athanaric, 202. Continued the principal seat of Arianism

- during the reign of Constantius and Valens, 221. Is purged from it by the emperor Theodosius, 225. Installation of Gregory Nazianzen in its patriarchate, 226. Council of, 227. Many relics of saints and martyrs are brought there, 298. Alaric approaches, but refrains from attacking the city, 335. Tumult against Eutropius, 495. Arcadius admits Gainas and the Ostrogoths; insurrection of the people against them, 497. Elevation of Chrysostom to the patriarchal throne, 500. Riots caused by the persecution against him, 505. The new walls of Theodosius II. built, 512. Fifty-eight towers thrown down by an earthquake, 569.
- the city and eastern empire distracted by the factions of the circus, iv. 302. The Nika sedition, 306. Foundation of the church of St. Sophia, 331. Other churches erected there by Justinian, 335. Triumph of Belisarius on his return, 385. The city saved by him from the Bulgarians, 539.
- revolt against the emperor Maurice, v. 161. The Persians encamp ten years before the city, 173. Its deliverance from the Persians and Avars, 188. Religious war about the Trisagion, 239. General councils, 248, 252, 348. Tumults in the city to oppose the destruction of images, 370.
- first siege of, by the Saracens, vi. 115. Second siege, 119. Harun al Rashid encamps before it, 152. Its state in the tenth century described by Luitprand, 185. By Benjamin of Tudela in the twelfth, 194. The imperial palace of, 197. Titles of the imperial family, 200. Officers of state, 201. Naval and military character of the Greeks, 213. The name and character of Romans supported to the last, 227. Decline and revival of literature, 227. The royal college burnt, 228. The city menaced by the Hungarians, 270. Account of the Varangians, 277. Naval expeditions of the Russians against the city, 282. Alleged prophecy of its final capture by them, 285. Insulted by the Sicilian admiral, 347. Its gates shut against Godfrey and the crusaders, 432. Origin of the separation of the Greek and Latin churches, 522. Massacre of the Latins, 530. Invasion of the Greek empire, and conquest of Constantinople by the Crusaders, 549. The city taken, and Isaac Angelus restored, 556. Part of the city burnt 560. Second siege of the city by the Latins, 563. Is pillaged, 565. Statues destroyed, 571.
- assigned with a fourth part of the monarchy to the Latin emperor of the East, vii. 1. Its gates sent as a trophy to the knights Hospitallers, 3, and *note*. The Greeks rise against their Latin conquerors, 13. The city retaken by the Greeks, 34, 59. The suburb of Galata assigned to the Genoese, 107. Hostilities between the Genoese and the emperor, 107. How the city escaped the Moguls, 135. The new fortifications raised by Manuel Palæologus, and destroyed at the command of Bajazet, 156. The distress of the city relieved for a time by Marshal Boucicault, 157. Is besieged by the sultan Annrath II., 198. Compared with Rome, 260. State of the city during the absence and after the return of the emperor John Palæologus, 263. Is besieged by Mahomed II. sultan of the Turks, 301. Is stormed and taken, 323. Becomes the capital of the Turkish empire, 331. Its present aspect, 331.
- Constantius Chlorus*, trained by Aurelian and Probus, i. 399. Governor of Dalmatia, was intended to be adopted by the emperor Carus, in the room of his son Carinus, 414. Is associated as Cæsar by Diocletian, 425. Delivers Britain from Allectus, 432. And Gaul from the Alemanni, 434. Assumes the title of Augustus, on the abdication of Diocletian, 469. His mild government, 470. He embarks on his last expedition to Britain, 474. His death, 475. Granted a toleration to the Christians, ii. 158.
- Constantius II.*, the second son of Constantine the Great, ii., 249. Governs, with the title of Cæsar, the Gallic provinces, 251. His education, 257. Is sent to govern the eastern provinces of the empire, 258. Seizes Constantinople on the death of his father, 267. Massacres his kinsmen, 268. Division of the empire between him and his brothers, 269. Restores Chosroes king of Armenia, 272. Battle of Singara with Sapor, king of Persia, 274. Rejects the offers of Magnentius and Vetrico, 282. His oration to the Illyrian troops at the interview with Vetrico, 283. Defeats Magnentius at the battle of Mursa, 286. Obtains the submission of Italy, Spain, and Africa, 289, 290. Finally overcomes Magnentius at Mount Selencus, 291. Sole emperor his councils governed by eunuchs, 292. Education of his cousins Gallus and Julian, 294. Creates Gallus Cæsar and governor of the East, 295. Disgrace and death of Gallus, 299. Sends for Julian to court, 301. Invests him with the title of Cæsar, and the administration of the West, 305. Visits Rome, 308. Presents an obelisk to that city, 309. The Qadian and Sarmatian wars, 310. His Persian negotiations, 314. Mismanagement of affairs in the East, 320. Favours the Arians, 420. His religious character by Animianus the historian, 421. His restless endeavours to establish an uniformity of Christian doctrine, 422. Athanasius driven into exile by the coun-

- cil of Antioch, 430. Is intimidated by his brother Constans, and invites Athanasius back again, 432. His severe treatment of those bishops who refused to concur in deposing Athanasius, 437. His scrupulous orthodoxy, 438. His cautious conduct in expelling Athanasius from Alexandria, 439. His strenuous efforts to seize his person, 441. Athanasius writes invectives to expose his character, 445. Is constrained to restore Liberius, bishop of Rome, 448. Supports Macedonius, bishop of Constantinople, and countenances his persecutions of the Catholics and Novatians, 451. His conduct toward his Pagan subjects, 459. His visit to the temples of Rome, 460. Envis the fame of Julian, 464. Recalls the legions from Gaul, 465. Negotiations between him and Julian, 472. His preparations to oppose Julian, 484. His death and character, 485.
- Constantius*, Julius, the patrician, brother of Constantine the Great, and father of Gallus and Julian, ii. 249. Father-in-law of Constantius II. yet included by him in the massacre of the family, 269.
- Constantius*, a general in the service of Honorius, obliges Gerontius to raise the siege of Arles, iii. 462. Defeats the Franks and Allemanni, 463. Sends the usurper Constantine a prisoner to Ravenna, *ib.* His marriage with Placidia and death, 523, 524.
- Constantius*, secretary to Attila king of the Huns, his matrimonial negotiation at the court of Constantinople, iii. 568.
- Consuls*, their origin and office, i. 85. Their powers transferred to the emperor, 87. Officers nominally invested with the dignity still elected every year, 88. Naulobatus, a chief of the Heruli, receives from Gallienus the ornaments of the consular dignity, 334. The election of consuls transferred by the first emperors from the people to the senate, ii. 200. Diocletian takes the nomination of them into his own hands, *ib.* During 120 years none present in Rome on the day of their inauguration, 201, *note*. Form of that ceremony, *ib.* Its expense, 202. Served only to denote the legal date of the year, *ib.* Their office still an object of ambition, and often assumed by the emperors themselves, *ib.* Bestowed on Barbarians by Constantine. 222. Cherished by Julian, 497. After the division of the empire, each emperor appoints one consul in the West, iv. 103. History of the consulship reviewed, 356. The office suppressed by Justinian, but not abolished by law till the reign of Leo the philosopher, 357, and *note*. The name preserved in the municipalities of the Italian cities, v. 427. How given to the resident commercial agents of foreign powers, vii. 359, and *note*.
- Conti*, a noble family of modern Rome, vii. 386.
- Contracts*, the Roman laws respecting, v. 7.
- Convene*, birth-place of Vigilantius. Jerome's account of its origin, iii. 299, *note*.
- Convertisseur*, a title aspired to by the subjects of Louis XIV., ii. 528, *note*.
- Copiate*, or grave-diggers, 1100 in Constantinople, ii. 374.
- Coptic* language spoken only by the peasants of the Nile, v. 254.
- Coptos*, destroyed by Diocletian, i. 436.
- Copts* still use the era of martyrs, ii. 143, *note*. Their history, v. 271.
- Corbulo*, put to death, i. 4, *note*. His innocence, ii. 215, *note*.
- Cordova*, taken by the Saracens, vi. 93. Abdelaziz slain there, 101. Its splendour under the caliphs, 104, 140. The martyrs of, 112, and *note*. Insurrection and emigration from, 155, *note*.
- Corfu* (ancient Corcyra) seized by Bohemond VI. 325. Dangers of its seas, 326, and *note*. Visited by the fourth crusade, 548.
- Corinth*, reviving as a Roman colony, celebrates the Isthmian games, under the emperor Julian, ii. 499. Taken by Alaric, iii. 339. Its walls repaired and the isthmus fortified by the emperor Justinian, iv. 339. Again fortified by Manuel Palæologus, vii. 222. Forged by the Turks, 334. See *Hexamitium* and *Isthmus*.
- Corn*, public allowance of, for the people of Alexandria, i. 437, *note*. Daily distributed to the poorest citizens of Rome and Constantinople, ii. 103, and *note*.
- Cornwall*, reduction of, by the Saxons, iv. 219. The western angle of Armorica so called, 221.
- Coronary* gold, nature of those offerings to, the Roman emperors, ii. 243.
- Coroutai*, diet, or public assembly of the Tartars, iii. 148.
- Corporations*, private. Their privileges sparingly bestowed and viewed with jealousy by the Romans, ii. 94. Of cities, composed of the decurions; their constitution and duties, 234, and *note*. Abuses in them corrected by Majorian, iv. 62. Those of Italy and other countries in the Middle ages, their beneficial influence, vi. 426, and *note*.
- Corruptibles*, a sect in the Monophysite church, v. 272.
- Corsi*, a powerful family in modern Rome, vii. 356.
- Corsica*, island of, i. 34. Taken by the fleet of Constantine, 493, *note*. A place of banishment, iv. 145, *note*. A colony from, planted at Porto by pope Leo IV., vi. 161.
- Corvinius*. See *Huniades* and *Matthias*.



- Cos*, see *Ceos*.  
*Cosa*, fifth ancestor of Mahomet v. 457, *note*.  
*Cosmas*, Indicopleustes, account of his Christian Topography, iv. 319, *note*, v. 259, *note*.  
*Cosmo*. See *Medici*.  
*Cossora*, battle of; league of the Slavonians crushed by Amurath I. vii. 149.  
*Coucy*, Sire de, accompanies the French knights in their expedition against Bajazet, vii. 152. Taken prisoner at Nicopolis, and dies at Boursa, 154.  
*Councils* and synods :  
 Alexandria, to ordain Athanasius, A.D. 326, ii. 426, *note*.  
 Ancyra, in Galatia, A.D. 314, ii. 64.  
 Antioch, to depose Paul of Samosata, A.D. 264, ii. 142.  
 A.D. 341, ii. 430.  
 Arles, A.D. 314, ii. 384.  
 A.D. 353, ii. 435.  
 Basil, eighteenth general, A.D. 1431—1443, vii. 223, 225, 238, 240.  
 Bithynia, in favour of Arius, A.D. 321, ii. 405.  
 Casarea, A.D. 334, ii. 427.  
 Carthage, A.D. 484, iv. 141.  
 A.D. 535, iv. 381.  
 Chalcedon, Ad Quercum, *the oak*, A.D. 403, iii. 505.  
 — fourth general, A.D. 451, v. 231.  
 Clermont, A.D. 1095, vi. 402.  
 Constance, seventeenth general, A.D. 1414—1418, vii. 224, 428.  
 Constantinople, second general, A.D. 384, iii. 227.  
 — fifth general, A.D. 553, v. 248.  
 — sixth general, A.D. 680, 681, v. 252.  
 — Iconoclast, A.D. 754, v. 368.  
 — eighth general, A.D. 869, vi. 526.  
 Ephesus third general, A.D. 431, v. 219.  
 — Robber Synod, A.D. 449, v. 228.  
 Ferrara, A.D. 1438, vii. 232.  
 Florence, transferred from Ferrara, A.D. 1439, vii. 234.  
 Francfort, A.D. 794, v. 399.  
 Hatfield (Hapfield, Heathfield, Bishop's Hatfield), A.D. 680, v. 252, *note*.  
 Illiberis (according to Mariana, Eliberis, Elvira, near Granada. See another account, ii. 280, *note*.) About A.D. 305, ii. 64, 128, *note*; v. 360.  
 Lateran, the First, A.D. 649, v. 251, 253, *note*.  
 — the Fourth, twelfth general, A.D. 679, v. 253, *note*.  
 A.D. 1215, vi. 509.  
 Lyons, A.D. 500, iv. 170.  
 — thirteenth general, A.D. 1245, vii. 27.  
 — fourteenth general, A.D. 1274, vii. 67.  
 Mantua, A.D. 1459, vii. 339.  
 Milan, A.D. 355, ii. 435.  
 Nice, first general, A.D. 325, ii. 385, 407.  
 — seventh general, A.D. 787, v. 397.  
 Oak, *the*. See *Chalcedon*.  
 Palestine, in favour of Arius, A.D. 321, ii. 405.  
 Pisa, A.D. 1409, vii. 224, 428.  
 Placentia, A.D. 1095, vi. 399.  
 Rimini, (Ariminum), A.D. 359, ii. 415, 423.  
 Sardica, A.D. 347, ii. 431, 436, *note*.  
 Seleucia, A.D. 359, ii. 414, 423.  
 Sida, in Pamphylia, A.D. 383. Clinton, (391 others), iii. 231, *note*.  
 Toledo, A.D. 589, iv. 152.  
 — A.D. 653, iv. 152, *note*.  
 — from A.D. 400 to 696, their general character, iv. 209.  
 Tyre, A.D. 335, ii. 428.  
*Councils*, provincial, their origin, ii. 53. Convened by the primates or metropolitans, 384. General or extraordinary, convoked by the emperor, *ib*. Submission of the Catholic world to them, 386. Their character, 407, *note*. Gregory Nazianzen's opinion of them, iii. 229, *note*. Declared by the council of Basil to be superior in authority to the pope, vii. 225.  
*Count*, of the East, ii. 209. Great difference between the ancient and modern application of this title, 215. By whom first invented, 216. Of the sacred largesses, under Constantine the Great, his office, 226. Of the private estate, 227. Of the domestics in the Eastern empire, his office, 229.  
*Coupele*, the rock of, vii. 170.  
*Courtenay*, history of the family of, vii. 40.  
*Cousins-german*, marriages of, disliked by the Romans. Condemned by the emperor Julian, ii. 269, *note*.  
*Cracow*, ravaged by the Tartars, vii. 129.  
*Cral*, title of the princes of Servia, vii. 99. and *note*.  
*Creed*, the first Christians left free to form their own, ii. 16, 17, and *note*. The most ancient drawn up with the greatest latitude, 403, *note*. The Nicene, 409. The Arian, 412. Athanasius not the author of that which bears his name, iv. 146, *note*. Gennadius pronounced it to be the work of a drunken man, *ib*.  
*Crescentius*, consul of Rome, his vicissitudes, and death, v. 424.  
*Crete*, the isle of, subdued by the Saracens, vi. 155. Is recovered by Nicephorus Phocas, 176. Is purchased by the Venetians, vii. 6.  
*Crimea*. See *Chersonesus Taurica*.  
*Crimis*, caused by unequal laws of property, i. 112. Nine adjudged worthy of death by the Roman law, v. 78. The objects of jurisprudence, 87.  
*Crinitus* Ulpianus, a senator, at the recommendation of Valerian, adopts Aurelian, i. 360.  
*Crispus*, son of Constantine the Great, is declared Cæsar, i. 510. Distinguishes himself against the Franks and Alle-

- manni, 515. Forces the passage of the Hellespont, and defeats the fleet of Licianus, 519. His character, ii. 250. His mysterious death, 253.
- Crispus*, the patrician, marries the daughter of Phocas, and contributes to depose him, v. 166. Is obliged to turn monk, 168.
- Croatia*, account of the kingdom of, vi. 258.
- Crocodiles*, thirty-six exhibited in the circus by Augustus, i. 415, *note*.
- Crocus*, or Erocus, king of the Allemanni, the first independent barbarian auxiliary of Rome, i. 475, and *note*.
- Cross*, sentiments entertained of this instrument of punishment, by the Pagan and Christian Romans, ii. 350. The standard in the army of Constantine the Great, described, 352. His vision, 353. Said to have appeared in the sky to the army of Constantius, during the battle of Mursa, 421. The holy sepulchre and cross of Christ discovered, 533. The cross undiminished by distribution to pilgrims, 533. Carried into Persia by Chosroes, v. 171. Its recovery by Heraclius commemorated by the annual festival of the Exaltation, 196. Symbolic worship introduced by the veneration of the cross, v. 360. The sign of it worn on the person, 365, *note*. Adopted by the crusaders, vi. 404, and *note*.
- Crown* of thorns, its transfer from Constantinople to Paris, vii. 30.
- Crowns*, mural and obsidional, the distinction between, iii. 27, *note*. Musical, v. 393, *note*. Delphic and Capitoline, 394, *note*.
- Crucifixion*, legends of the, ii. 533.
- Crusades*, preparatory steps: Pilgrimage of the German prelates, vi. 393, and *note*. Mission of Peter the hermit, 396. Letters and designs of Gregory VII., 398, and *note*. Plans of Urban II., 399, and *note*. Council of Placentia and embassy of Alexius, 400, and *note*. Council of Clermont, enthusiasm inflamed, and the first crusade decided, 403, and *note*. Urban declines to join it in person, 404. Inquiry into the justice of the undertaking, 405. Motives of the crusaders, 408. Inducements offered to them, 412, and *note*. Extensive preparations, 413 and *note*. Departure, adventures, and destruction of the four first divisions, 414—417, and *notes*. Princes of the first crusade, 418. Table of authorities for its great events, 419. March to Constantinople, 428—430. Fears and precautions of the emperor Alexius, 431—435. Muster in the plains of Bithynia, 436. Siege of Nice, 439, and *notes*. Battle of Dorylaeum, 441. March through Lesser Asia, 443, and *note*. Baldwin at Edessa, 444. Siege of Antioch, 445. Famine and distress, 448. Legend of the holy lance, 450. Siege and conquest of Jerusalem, 455—458. Godfrey of Bouillon elected king, 460. Battle of Ascalon, *ib.* Knights Hospitaliers, 464, and *note*. Assize of Jerusalem, 465—471. Bohemond returns to Europe, 472, and *note*. Princes who joined the first crusade, 475. The second and third, 476. Passage through the Greek empire, 477. March of Frederic Barbarossa, 481. His death, 482. Arts employed to keep alive enthusiasm, 483, and *note*. Preaching of St. Bernard, 485. Zenghi takes Edessa, 487. Conquest of Jerusalem by Saladin, 499. Siege of Acre, 502. Richard of England in Palestine, 503. His treaty and departure, 507. Fourth and fifth crusades; Damietta taken, 500, and *note*. Policy of the popes, 511, and *note*. The emperor Frederic II. in Palestine, 513, and *note*. Sixth crusade, 516. Captivity of St. Louis in Egypt, 517. Loss of Acre and the Holy Land, 522. Decline of enthusiasm, 535. Fulk, of Neuilly, employed by Innocent III. to preach a crusade, *ib.* and *note*. The fourth crusade diverted from its object to attack Zara, 544. And restore Alexius Angelus, 547. Conquest of Constantinople, 556. Quarrel of the Greeks and Latins, 560. Second capture of the city, 565. Baldwin, count of Flanders, elected emperor of the East, vii. 3. Division of the empire, 4. Consequences of the crusades, 35. Social improvement retarded by them, 38, and *note*.
- Cruitnich*, or wheat-eaters, an epithet applied to the eastern Caledonians, iii. 107.
- Ctesiphon*, plundered by the Romans, i. 263. Its situation described, iii. 27. Julian declines the siege of that city, 32. Never entered by Chosroes II. for twenty-four years, v. 173. Threatened by Heraclius, 193. Why called by the Arabs Al Madayn, vi. 13, *note*. Is sacked by them, 14.
- Cublai*, Khan of the Mongols, employs in his service the Venetian travellers, Marco Polo, his father and uncle, vii. 120, *note*; 125, *note*. Conquers China, 126. His reign and character, 134.
- Cudworth*, misled by the latter Platonists, ii. 394, *note*.
- Cufa*, ruins of, v. 525, *note*. Its foundation and name, vi. 15, and *note*.
- Cumæ*, its early history and present state, iii. 409, *notes*. Defence of, by Aligern, iv. 523. Its capture, 530.
- Cumans*. See *Comans*.
- Cuimund*, his quarrel with Alboin, v. 98. Is slain in battle, 100. His skull used for a drinking cup by Alboin, 100, 105. The consequence, 106.
- Curator*, or guardian of the property of a youth, under the Roman law, v. 61.
- Curdistan*. See *Carduene*.
- Curds*. See *Carduchians*.

- Curland*, its ancient extent, vi. 281, and *note*.
- Curopalata*, his office under the Greek emperors, vi. 201.
- Curubis*, the place of Cyprian's banishment, ii. 122, and *note*.
- Customs*, duties of, imposed by Augustus, i. 207, and *note*.
- Cutulmish*, a Seljukian prince, vi. 384.
- Cyanean rocks*, or islands, at the meeting of the Euxine and Thracian Bosphorus, ii. 178, *note*.
- Cybele*, Julian's superstitious reverence for, ii. 510. Bells used in her rites, vi. 25. *note*.
- Cycle* of indictions, the origin of, traced, and how now employed, ii. 232, *note*.
- Cynegius*, prætorian prefect of the East, iii. 282.
- Cyprian*, exacted implicit obedience from his flock, ii. 55, and *note*. Opposed the bishop of Rome, 57. His vehemence, 61. His imperious declamations, 65. His history and martyrdom, 124—125. His letters, 126, and *note*.
- Cyprus*, Greeks massacred there by Jews, ii. 89, and *note*. Reduced by Harun al Rashid, vi. 154. Permanently restored to the Greek empire, 180. Conquered by Richard of England, and given by him to Guy of Lusignan, 532.
- Cyrene*, its early history, i. 32, *note*; ii. 350, *note*. Its devotion to Plato and his philosophy, i. 32, *note*. Greeks massacred there by Jews, ii. 39, and *note*. Its fallen state deplored by Synesius, 381, *note*. Deputed him to present a crown of gold to Arcadius, iii. 342, and *note*. Conquered by Chosroes II., v. 172. By the Arabs, vi. 81. *note*. Confounded with Cairvan, *ib.* Now called Corene, *ib.*
- Cyriacus* of Ancona, the noted impostor, ii. 108, *note*.
- Cyriades*, an obscure fugitive, is set up, by Sapor the Persian monarch, as emperor of Rome, i. 338.
- Cyril*, bishop of Jerusalem, relates a miraculous appearance of a celestial cross, ii. 421, *note*. His ambiguous character, 534, *note*.
- Cyril*, patriarch of Alexandria, his reply to the emperor Julian not satisfactory, ii. 519, *note*. His life and character., v. 210. His tyranny, 212. His jealousy and cruel murder of Hypatia, 213. Condemns the heresy of Nestorius, 217. Procures the decision of the council of Ephesus against Nestorius, 220. His court intrigues, 223. His death, 227.
- Cyrus*, prætorian prefect of the East, iii. 519.
- Cyrus*, patriarch and prefect of Egypt, in the time of Heraclius, vi. 60, *note*.
- Cyrus*, a river that flows into the Caspian Sea, iv. 476.
- Cyzicus*, taken by the Goths, i. 332. Seized by the usurper Procopius, iii. 72.
- Czar of Russia*, his choice of a wife, as formerly conducted, v. 313.

## [D.]

- Dacia*, conquest of, by Trajan, i. 6. Its situation, 28. Is overrun by the Goths, 311. Is resigned to them by Aurelian, 362. And a new province of the same name, formed by him south of the Danube, 363. This was made by Gratian a part of the Eastern empire, iii. 194.
- Dacia*, sometimes used by writers of the middle æge for Dania, Denmark, vii. 131, *note*; 299, *note*.
- Dadastana*, a town in Galatia, where the emperor Jovian died, iii. 63.
- Dæmons*, supposed to be the objects of Pagan idolatry, by the primitive Christians, ii. 19.
- Dagalaiphus*, a general serving under Julian, ii. 481, under Jovian, iii. 44, and Valentinian, 67. Deceived the command in the Allemaunic war, 94.
- Dagisteus*, general of the emperor Justinian, besieges Petra, iv. 486. Commands the Huns in Italy under Narses, 523.
- Dagobert*, revised and promulgated the Salic code, iv. 183. His domains, 193, *note*.
- Dahes* and *Gabra*, an Arabian war for two horses, v. 450, *note*.
- Daimbert*, or *Dagobert*, archbishop of Pisa, installed patriarch of Jerusalem, vi. 461, and *note*.
- Dalmatia*, described, i. 27. One of the latest and most difficult of the Roman conquests, 143. Produce of a silver mine there, 204, *note*. The native country of Diocletian, 421. His chosen retreat, 461. Furnished the flower of the imperial legions, iii. 429. Occupied by Marellinus, iv. 70. Principality of the deposed emperor Julius Nepos, 94. Subdued by the Croats, 258. Traversed by the first crusaders, vi. 428. Conquered by Coloman king of Hungary, 429, *note*. Part of the dominions of Venice, 539, 544.
- Dalmatius*, a brother of the emperor Constantine, ii. 249.
- Dalmatius*, son of the preceding, ii. 249. created *Cæsar*, 256, appointed governor of Thrace, Macedonia, and Greece, 258. deposed 267. Murdered 268.
- Dalmatius*, archimandrite at Constantinople, v. 223, and *note*.
- Damascius*, his works, iv. 78, *note*. Goes to Persia, 355.
- Damascus*, made the residence of the caliphs, v. 534; vi. 6. Siege of, by the Saracens, vi. 26. Reduced both by storm and by treaty, 33. Remarks on Hughes's tragedy of this siege, 35, *note*. Muza returns there from Spain, 100. The Om-miades massacred there, 136. Deserted by Almansor for Bagdad, 138. Submitted to Zimisces, 179. Taken by the Seljukian

- Turks, 384. Held by them against the crusaders, 463. Taken by Nouredin, 488. Taken and destroyed by Tamerlane, vii. 175.
- Damasus*, bishop of Rome, inscribed the epitaph on the tomb of Marcellus, ii. 161, *note*. Edict of Valentinian addressed to him, to restrain the crafty avarice of the Roman clergy, iii. 88. His bloody contest with Ursinus for the episcopal dignity, ii. 449, *note*; iii. 90. His pride and pomp described by Ammianus Marcellinus, 91. Reproved by the prefect Prætextatus, 92, and *note*.
- Dames*, the Arab, his gallant enterprise against the castle of Aleppo, vi. 48.
- Damiecta*, or Pelusium, halting place during the inundation of the Nile, vi. 63. Taken by the fifth crusade and evacuated, 510, and *note*; and by Louis IX., of France, 517.
- Damophilus*. See *Demophilus*.
- Dandolo*, Henry, doge of Venice, his character, vi. 540. His treaty with the French knights, 541. Diverts them to the siege of Zara, 544. To attack Constantinople, 547. His courage in the assault, 555. Refuses the imperial crown, vii. 4. Is made despot of Romania, 5. His death, 5.
- Danes*, origin of the name, iii. 102, *note*. Inva. Britain, iv. 215, and *note*. Their language spoken in Normandy, vi. 302, *note*.
- Daniel*, his prophecy explained by Jerome, iv. 234, *note*.
- Daniel*, bishop of Winchester, his instructions to St. Boniface, for the conversion of infidels, iv. 134, and *note*.
- Danielis*, a Grecian matron, her presents to the emperor Basil, vi. 191. Her visit to him at Constantinople, 198. Her testament, 199.
- Danube*, course of the river, and the provinces of, described, i. 26. Frequently frozen over, 274, and *note*; iv. 537. Wall constructed by Probus from its banks to those of the Rhine, 402. Julian's rapid descent of its stream, ii. 481. Campaign of Valens on its northern banks, iii. 128. He allows the Goths to cross it, 158. Canal of Charlemagne, v. 411, and *note*.
- Daphne*, the sacred grove and temple of, at Antioch, described, ii. 546. Is converted to Christian purposes by Gallus, and restored to the pagans by Julian, 548. The temple burned, 549.
- Dara*, the fortifications of, by Justinian, described, iv. 347. The demolition of, by the Persians, prevented by peace, 469. Is taken by Chosroes, king of Persia, v. 139.
- Dardania*, seat of the ancestors of Constantine Chlorus, i. 425.
- Dardanus*, prætorian prefect of Gaul, iii. 464.
- Dargham*, an Egyptian vizir, slain by Shiracouh, vi. 489.
- Darius*, column that commemorated his passage of the Bosphorus, ii. 179.
- Darius*, a friend of Count Boniface, iii. 535.
- Darkness* during the crucifixion unnoticed by heathen philosophers and historians, ii. 85.
- Darts* poisoned, used by the Sarmatians, ii. 259, and *note*. The death of Calo-Joannes caused by one, v. 343.
- Dastagerd* or Artemita, palace of Chosroes II., v. 173, and *note*. Plundered by Heraclius, 191.
- Dastagerd*, near lake Ouroomia, v. 184, *note*.
- Datianus*, governor of Spain, yields ready obedience to the imperial edicts against the Christians, ii. 159.
- Datius*, bishop of Milan, instigates the revolt of the Ligurians to Justinian, iv. 420. Escapes to Constantinople on the taking of Milan by the Burgundians, 425.
- Dead bodies* exposed by the Persians, iv. 483, and *note*.
- Debtors* of the State, tortured and cruelly treated by the Romans, ii. 235, and *note*. The law respecting them modified by Constantine, 242.
- Debtors*, private, alleged severity of the Twelve Tables against them, v. 80, and *note*. Supplementary *note*, 93.
- Decabalus*, king of the Dacians, i. 6.
- Decemvirs*, prepared the laws of the twelve tables, v. 6. Assisted by Hermodorus, 7, and *note*; 94, *supp. note*. Named and their laws approved by an assembly of the centuries, 12.
- Decennovium*, the canal on which Horace travelled, iv. 406, *note*.
- Decentius*, brother of the rebel Magnentius, ii. 290.
- Decimus*, tenth milestone from Carthage. Battle there, iv. 374.
- Decius*, his exaltation to the empire, i. 301. Revives the office of censor, 313. Is killed by the Goths, 316. Was a persecutor of the Christians, ii. 120, 121, 139; iv. 109, *note*.
- Decretals*, false, forgery of them, v. 393.
- Decumates*, colonists who paid tithes, i. 492, *note*.
- Decurions*, or corporations of cities, in the Roman empire, are severely treated by the imperial laws, ii. 235, and *note*. Relieved by Majorian, iv. 62.
- Defensors*, advocates of the people, appointed by Valentinian, iii. 82. Restored by Majorian, iv. 62.
- Deification* of the Roman emperors, how this species of idolatry was introduced, i. 90.
- Delators*, or informers, are encouraged by the emperor Commodus, to gratify his hatred of the senate, i. 115. Are suppressed by Pertinax, 131.
- Delhi*, taken by Timour, vii. 169.
- Delphi*, the sacred ornaments of the temple

- of, removed to Constantinople by Constantine the Great, ii. 190, *note*.
- Delphicum*, a royal banqueting-room, iv. 376, *note*.
- Demetrias*, the grand-daughter of Proba, a fugitive from Rome, iii. 445.
- Demetrius* Palæologus, dissents from the union of the churches, vii. 237.
- Democracy*, a form of government unfavourable to freedom in a large state, i. 42.
- Demophilus*, archbishop of Constantinople, ii. 221. Resigns his see rather than subscribe the Nicene creed, 225, 230, *note*.
- Demosthenes* celebrates the fertility of the Taurican Chersonesus. His mother and grandmother natives of that peninsula, vii. 110, *note*.
- Demosthenes*, governor of Cæsarea, his gallant defence against, and escape from, Sapor king of Persia, i. 339.
- Demotica*, or Didymoteichos, a town of Thrace, vii. 8, and *note*. Besieged by the Bulgarians, and relieved by Amir, 143.
- Dengisich*, son of Attila, iv. 36.
- Denmark*, derivation of its name, iii. 102, *note*. Controversies between its antiquarians and those of Germany, 365, *note*. Called Dacia, vii. 131, *note*; 299, *note*.
- Deogratias*, bishop of Carthage, humanely succours the captives brought from Rome by Genseric king of the Vandals, iv. 48. Some additional particulars, 48, *note*.
- Derar*, the Saracen, his character, vi. 29. His sister au Amazoni, 42.
- Derhend*, a fortified pass in Caucasus, iv. 348. Seized by Timour, vii. 166.
- Dervishes*, Mahometan monks, vii. 267.
- Desiderius*, the last king of the Lombards, conquered by Charlemagne, v. 386.
- Despina*, the queen of Bajazet, vii. 181.
- Despot*, nature of that title in the Greek empire, vi. 200.
- Despotism* originates in superstition, i. 284, *note*. Limited by nature and necessity, can be guarded only by the sword, v. 212.
- Devonshire*, the Courtenays of, vii. 45.
- Dexippus*, defends Greece against the Goths, i. 333.
- D'Herbelot*, instruction afforded by his Oriental library, vi. 8, and *note*.
- Diadumenianus*, son and colleague of Marcianus, i. 177. His death, 182.
- Diadem*, said to have been worn by Aurelian, i. 385, *note*. Assumed by Diocletian, 456. The term first properly applied to Constantine's crown, vi. 200, *note*. Worn to the last by the Greek emperors, vii. 59, *note*.
- Diamonds*, an article of oriental traffic with Rome, i. 73, and *note*. The art of cutting them, unknown to the ancients, i. 209, *note*.
- Diarbekir*, provincial name of Amida, ii. 317, and *note*.
- D'Idelin*, count of Jaffa, compiled the Assises de Jerusalem, vi. 466, and *note*.
- Dicanice*, the Greek sceptre, vii. 59.
- Didius Julianus*, purchases the imperial dignity at a public auction, ii. 138. Popular discontent, 140. Deposed and put to death, 147.
- Diet*, German, elected the sovereigns of Italy and Rome, v. 416.
- Digest* of Justinian. See *Pandects*.
- Dilemites*, a people of Hyrcania, iv. 488.
- Dinar*, an Arabian coin, vi. 118, and *note*.
- Dioceses*, episcopal, ii. 53. Of the Roman empire, their number and government, 209.
- Diocletian*, his opinion of Aurelian, i. 385, and *note*. Trained in the school of Aurelian and Probus, 399. His military election to the empire, 420. His birth and character, 421. Resembled Augustus as a statesman, 422. Ambitious of imitating Marcus Antoninus, 423. Takes Maximian for his colleague, 424. Associates as Cæsars, Galerius, and Constantius Chlorus, 425. Resigned Britain to Carausius, 430. His victories in Egypt, 436. His edict against the alchemists, 437. Watched at Antioch the Persian war, 442. His triumph in conjunction with Maximian, 450. Fixes his court at the city of Nicomedia, 452. His system of government, 453. Abdicates the empire, 459. Parallel between him and the emperor Charles V., 460. Passes his life in retirement at Salona, 462. His death, 463. Baths erected in his name at Rome by his successors, 477, and *note*. His impartial behaviour toward the Christians, ii. 143. Causes that produced the persecution of the Christians under his reign, 145. Publication of his edict, 151. His palace at Nicomedia twice in flames, 153. Issues a series of cruel edicts, 157. The dilemma, in which those placed him, was the real cause of his abdication, 163, *note*.
- Diogenes*, a magistrate of the Chersonites, ii. 264.
- Diogenes*, one of the philosophers who went to Persia, iv. 355.
- Diogenes*, a Byzantine general in Italy, iv. 517.
- Diolkos*, the road for ships across the Isthmus of Corinth, vii. 222, *note*.
- Dion Cassius*, his record of the advice given by Mæcenus to Augustus, i. 43, *note*; ii. 137, *note*. His views of the imperial authority, i. 161, *note*. Screened from the fury of the soldiers, by Alexander Severus, 197. Makes no mention of Christians in his history, ii. 99, *note*; 138, *note*.
- Dionysius* of Syracuse, his victories in the Olympic games, iv. 370, *note*; v. 121, *note*.
- Dionysius* of Halicarnassus, character of his history by Gibbon, and by Niebuhr, v. 6, *note*.
- Dionysius*, a friend of Origen, ii. 120.
- Dionysius* Periegeta, date of his work, iii. 160, *note*. His praise of Syria, vi. 38, *note*.

- Diophantus*, philosopher and first writer on Algebra, vi. 148, and *note*.
- Dioscorus*, patriarch of Alexandria, his outrageous behaviour at the second council of Ephesus, v. 228. Is deposed by the council of Chalcedon, 232.
- Dioscurias*, a mercantile town of Colchis, iv. 479, *note*.
- Disabul*, great khan of the Turks, his reception of the ambassadors of Justinian, iv. 459.
- Discipline* of the Roman army, i. 12. Augustus gave it the sanction of law, 96. Neglected by Commodus, 118. The efforts of Pertinax to restore it cause his murder, 133. Relaxed by Septimius Severus, 157. Dissolved under Caracalla by ease and luxury, 175. Revived by Claudius II., 355. Rigidly maintained by Aurelian, 361. Less cruel under Probus, 409. Corrupted by Constantine, ii. 216. Continues to degenerate, and Gratian allows defensive armour to be laid aside, iii. 271.
- Discipline*, want of, among the Barbarians, i. 294. Introduced by Civilis, 295.
- Discipline*, ecclesiastical, aided the progress of Christianity, ii. 49. The institution of penance was its most severe and solemn form, 64. Regulated by councils, *ib.* Different in the Eastern and Western churches, vi. 525.
- Dispargum*, residence of the early Merovingian kings, iv. 10.
- Ditch*, battle of the, or of the nations. Mahomet's third engagement, v. 498.
- Dici*, or Diva Gens, a name given by the Romans to the coast of India, iii. 3, and *note*.
- Divination*, prohibited in the Roman army by Aurelian, i. 361. The general practice of it condemned under rigorous penalties by Constantine, 458. Encouraged among the philosophers by Julian, 526.
- Divine right* of Constantine asserted by the Christians, ii. 347.
- Divinity*, attributes and titles of, usurped by Diocletian and Maximian, i. 455.
- Divorce*, the liberty and abuse of, by the Roman laws, v. 54. Limitations of, 56.
- Docetes*, their peculiar tenets, ii. 397; v. 202. Derivation of their name, ii. 399, *note*.
- Doces*, supposed to be the original name of Diocletian, i. 421, *note*.
- Doclia*, a village in Dalmatia, from which Diocletian's mother derived her origin, i. 421, *note*.
- Dodona*, oracle of, its situation, iv. 519, *note*. Its bell, vi. 25, *note*.
- Doge* of Venice, changes in the character of his office, vi. 540.
- Domestics*, military, of Constantine's palace, and the count commanding them, ii. 229, and *note*. The office held by Jovian when elected emperor, iii. 44.
- Domestic*, the Great, commander of the land forces of the Eastern empire, vi. 202.
- Dominic*, Loricatus, St., his fortitude in flagellation, vi. 408.
- Dominus*, when this epithet was applied to the Roman emperors, i. 455. Refused by the emperor Julian, ii. 497, and *note*.
- Domitian*, events of his reign, i. 4, 6. His assassination, 96. His character, 106. His treatment of his kinsmen Flavius Sabinus, and Flavius Clemens, ii. 111. His memory condemned by the senate, 112.
- Domitian*, the oriental prefect, is sent by the emperor Constantius to reform the state of the East, then oppressed by Gallus, ii. 297. Is put to death there, 298.
- Domitilla*, niece of Domitian, and wife of Flavius Clemens, banished, i. 111.
- Donative* to the military by Claudius, afterwards exacted as a legal claim, i. 136, and *note*.
- Donatus*, his contest with Cæcilian for the see of Carthage, ii. 389. History of the schism of the Donatists, 389, 453. Persecution of the Donatists by the emperor Honorius, iii. 533. Its consequences, 534.
- Doria*, Pagano, Genoese admiral, vii. 113.
- Dorylaeum*, battle of, between the Turks and the first crusaders, vi. 441.
- Doxology*, how introduced into the church-service, and how perverted, ii. 446.
- Dragoman*, or Tagerman, an Oriental interpreter, vi. 202, and *note*.
- Dragon*, the visitor general employed by Constantine Copronymus to dissolve the monasteries, v. 371.
- Dramatic* representations at Rome, a character of, iii. 420.
- Dreams*, the popular opinion of the preternatural origin of, favourable to that of Constantine previous to his battle with Maxentius, ii. 355.
- Drin*, a river of Albania, vi. 322, *note*; vii. 252, *note*.
- Drogo*, Duke of Apulia, vi. 309.
- Dromedary*, extraordinary speed of this animal, i. 377, *note*.
- Dromones* of the Greek empire, described, vi. 214, and *note*.
- Druids*, their power in Gaul suppressed by the emperors Tiberius and Claudius, i. 40.
- Drungarius*, a military or naval commander in the Greek empire, vi. 202, and *note*.
- Druses* of Mount Libanus, a character of, vi. 391, *note*.
- Dschingis*. See *Zingis*.
- Du Bos*, the Abbé, his works cited and criticized, ii. 215, *note*; vii. 342, *note*.
- Ducas*, nobility of the family, v. 335. See *Constantine* and *Michael*.
- Ducal*, the golden coin of the dukes of Milan, vii. 226, *note*.
- Ducenarius*, an imperial procurator, with a salary of 200 sestertia, ii. 141, *note*.
- Duels*, condemned, but tolerated, by Luitprand, the Lombard king, vi. 127.

*Duke*, derivation of that title, and great change in the modern, from the ancient, application of it, ii. 216. Introduced into the cities of Italy by Narses, iv. 535.

*Dumatians*, a tribe in the desert of Arabia, v. 458.

*Dunaan*, a persecutor of the Christians in Arabia, iv. 494, and *note*.

*Dura*, a fortified place on the Tigris, where Jovian signed his treaty with Sapor, iii. 46.

*Durazzo*, or Dyrrachium, passage to, from Brundisium, vi. 325. Siege of, by Robert Guiscard, 327. Battle of, between him and the Greek emperor Alexius, 330. The town taken, 333. Evacuated by Bohemond, 334. Raymond marches through, 429. Resists Bohemond, 473. The confederates of the fourth crusade land there, 548. Michael Angelus obtains possession of it, vii. 12.

*Dyeing*, the art of, imperfect in early times, iv. 311, and *note*.

## E

*Eagles* of the Roman legions, objects of religious veneration, i. 12, *note*; 169, *note*.

*Earthquake*, an extraordinary one over great part of the Roman empire, iii. 136. At Constantinople, 560. Account of those that happened in the reign of Justinian, iv. 547. At Antioch, 549. At Smyrna in the time of Marcus Antonius, 548, *note*. At Rhodes when the Colossus fell, vi. 54.

*East*, empire of the, definitively separated from the Western by Arcadius, iii. 482. Its extent, 483. Its annals from the time of Heraclius tedious and dark, v. 284. Abjured the worship of images, 372. The worship restored by Irene, 396. Contracted limits of the empire, vii. 156. Its final fall, 323.

*East India*. See *India*.

*Easter*, disputed time for its celebration, iii. 233. Jews compelled by Justinian to conform to the Christian reckoning, v. 245, and *note*.

*Ebrmor*, a Gothic prince, iv. 463.

*Ebionites*, account of that sect, ii. 14. A confutation of their errors, supposed, by the primitive fathers, to be a particular object in the writings of St. John the evangelist, 396.

— their ideas of the person of Jesus Christ, v. 199.

*Ecbatana*, the royal residence in Media, i. 264.

*Ecclesiastes*, the book of, not the production of Solomon, iv. 356, *note*.

*Ecclesiastical* and civil powers, the distinction between, not known before the legal establishment of Christianity, ii. 367.

*Ecclesiastics*, Greek, subject to the civil magistrate, vi. 212.

*Ecdicius*, prefect of Egypt, ordered by Julian to expel Athanasius, ii. 556.

*Ecdicus*, son, or son-in-law of the emperor Avitus, his gallant conduct in Gaul, iv. 84.

*Ecebolus*, an early lover of the empress Theodora, iv. 295.

*Eckhel*, M., has supplied a history of the Roman emperors from coins, i. 322, *note*. His objection to the designation of Julian by the name of "Apostate," ii. 503, *note*. His opinion of Gibbon's account of Julian, 559, *note*. His correction of an error respecting the supposed coins of Count Boniface, iii. 540, *note*. Respecting a coin of Theodoric, iv. 269, *note*. In Gibbon's quotation from a law of the emperor Majorian, vii. 29, *note*.

*Eclectus*, chamberlain of the emperor Commodus, i. 126.

*Ecthesis* of the emperor Heraclius, v. 251.

*Edda*, of Iceland, its paradise of immortal drunkenness, i. 292, and *note*. Its system of mythology, 304, and *note*.

*Edecon*, is sent from Attila king of the Huns, as his ambassador to the emperor Theodosius the Younger, iii. 569. Engages in a proposal to assassinate Attila, 578. His son Odoacer, the first barbarian king of Italy, iv. 97.

*Edessa*, the capital of Osroene, i. 264, the purest dialect of the Syriac language spoken there, 264. Reduced by the Romans, 265, *note*. The emperor Valerian defeated and made prisoner near its walls, 337. An early seat of Christianity, ii. 78. The property of the Christians there, confiscated by the emperor Julian for the disorderly conduct of the Arians, 553. Revolt of the Roman troops there, v. 160. Account of the school of, 257. History of the famous image, 363. The principality of, founded by Baldwin the crusader, vi. 444. Its Turkish name Orfa, *ib.*, *note*. Is retaken by Zenghi, 487. The counts of, vii. 40.

*Edict* of Diocletian, ii. 151. Of Milan, published by Constantine the Great, ii. 342.

*Edict*, the perpetual, v. 17.

*Edicts* of the prætors of Rome, under the republic, their nature and tendency, v. 15.

*Edobic*, ambassador from the usurper Constantine to the Franks, iii. 463.

*Edom*, why that name was applied to the Roman empire by the Jews, ii. 90, *note*.

*Elrisites*, the Saracen dynasty of, vi. 191.

*Edward* I. of England, his crusade to the Holy Land, vi. 520.

*Egbert*, king of Wessex, Charlemagne's friend, v. 412, *note*.

*Egidius*. See *Egidius*.

*Egilona*. See *Ayela*.

*Eginhard*, secretary and historian of Charlemagne, v. 388, *note*. His marriage with Imma doubted, 484, *note*.

*Egypt*, general description of, i. 32. The superstitions of, with difficulty tolerated

- at Rome, 40. Amount of its revenue, 202. Public works executed there by Probus, 407. Conduct of Diocletian there, 435.
- Egypt*, progress of Christianity there, ii. 73. Its kings always priests, 368, *note*.
- edict of the emperor Valens, to restrain the number of monks there, iii. 88. The worship of Serapis, how introduced there, 285. His temple, and the Alexandrian library destroyed by bishop Theophilus, 287.
- origin of monkish institutions in, iv. 108. Supplies of wheat furnished by, for the city of Constantinople, 310.
- conquered by Chosroes II., v. 172. Ecclesiastical history of, 271.
- reduced by the Saracens, v. 56. Capture of Alexandria, 63. Administration of, 67. Description of, by Anrou, 69. Conquered by the Turks, 488. Theatre of the fifth crusade, 510, and *note*. Of the sixth under St. Louis, 516. Government of the Mamalukes, 519.
- Ekebolius*, a rhetorician, one of Julian's tutors, ii. 505, *note*.
- Elagabalus*, his proper name Bassianus, high priest of the sun at Emesa, i. 180. Declared emperor by the troops, 181. Origin of his assumed name, 184. His reign and extravagance, 185. His death, 188. The first Roman who wore garments of pure silk, iv. 313.
- Eleanora*, queen of Edward I., vi. 520, and *note*.
- Electors*, seven, in Germany; their ranks and privilege, v. 431.
- Elephant*, era or war of the, v. 138, *note*; 463, and *note*.
- Elephantine*, Isle of, i. 437; iv. 342, *note*.
- Elephants*, the number brought into the field by the ancient princes of the East, i. 266, *note*. Introduced in the circus at Rome in the first Punic war, 416. In Sapor's army at Nisibis, ii. 177. In Timour's, at Angora, vii. 178.
- Eleusinian* mysteries, Julian initiated, ii. 515. Tolerated by the emperor Valentinian, iii. 84. The last remains of Paganism, extirpated by Alaric, 340.
- Elijahs*, Nestorian patriarchs of Mosul, v. 261.
- Elizir*, of immortal health, sought by the Arabians, vi. 150.
- Elizabeth*, queen, her politic use of pulpit oratory, ii. 383. Patronized the bards in Wales, iv. 228, *note*.
- Ellac*, eldest son of Attila, iv. 36.
- Eloquence*, an aid to Christian devotion, ii. 382. A powerful engine of patriotism or ambition, iv. 351.
- Embroidery*, of various devices on garments, iii. 408, and *note*; v. 365, *note*. An occupation of Barbarian females, iii. 574.
- Emesa*, or Hems, temple of the sun at, i. 180. Battle of, Zenobia defeated by Aurelianus, 375. Taken by the Saracens, vi. 40. Recovered by Zimisces, 170. Again lost, 180. Held against the crusaders, 463.
- Emigration* of the early population of Europe was always from East to West, i. 271, *note*. Its nature and motives, 283. Did not proceed from Scandinavia, and was attracted by the spoils of richer lands, iii. 97, *note*; 345, *note*. Their numbers unduly magnified, 97 and 101, *note*. Confused accounts given by ancient writers, 365, *note*; 410, *note*; iv. 226.
- Emir*, Arabian chief, his dignity and powers, v. 447. The root of our word *admiral*, vi. 203.
- Emir at Omrah*, appointed by the Turkish guards to supersede the vizirs, and rule the Caliph of Bagdad, v. 174, and *note*.
- Emir*, an, of Saragossa appeals to the Diet of Paderborn, v. 409.
- Emperors* of Rome, general view of their system, i. 90. Legal jurisdiction of the seuate over them, 130. Their republican forms and titles of offices laid aside by Diocletian and new dignities assumed, 454. Six at one time occupy the throne, 484. Their conduct towards the Christians, ii. 86, 98. Their power displayed in the change of the national religion, 367. They retain, after the establishment of Christianity, the title, ensigns, and prerogatives of Pontifex Maximus, 461. Gratian the First, who lays them aside, iii. 210, *note*; 275. A review of their constitutions v. 18. Their legislative power, 20. Their rescripts, 21.
- Emperors* of Constantinople obstinately retained the fictitious title of emperor of the Romans, iii. 482. Their pomp and luxury, vi. 196. Their officers and ceremonies, 202. Their despotic power, 211. Their weakness and distress, vii. 156.
- Emperors* of the West, Charlemagne revives the title, v. 403. Its dignity declines under his successors, 414. Is restored by Otho, 415; their authority in the election of the popes, 418, contrast between them and Augustus, 425.
- Empire*, Roman, the assigned causes of its decline are only symptoms, not the root, of the evils, i. 162, *note*. Its true cause indicated, ii. 375, *note*. Division of, into the *Eastern* and *Western* empires by Valentinian, iii. 69. Their final separation under Arcadius and Honorius, iii. 482.
- Empire* of the East. See *East*.
- Empire* of the West. See *West*.
- Encampment*. See *Camp*.
- England*, derivation of its name, iii. 101, *note*, (or Britain). Described by Chalcocondylas, vii. 218. Admitted as one of the five great nations of Christendom, to vote in the council of Constance, 429, and *note*.
- English*. See *Varangians*.
- Ennodius* writes the Life of Epiphanius,



- bishop of Pavia, iv. 89, *note*. Is appointed to that see by Theodorici, 254, *note*.
- Enoch*, the book of, v. 471, *note*.
- Entertainments*, or private banquets, at Rome, described by Ammianus Marcellinus, iii. 412.
- Entrails* of animals not inspected in Homer's sacrifices, iii. 282, *note*.
- Epagathus*, punished by Alexander Severus for the murder of Ulpian, i. 197.
- Ephesus*, the temple of Diana at, destroyed by the Goths, i. 335. Councils of, v. 219, 228. Desolated by the Turks, vii. 141.
- Epictetus*, his character of the Galilæans, ii. 108, *note*, 128.
- Epictetus*, an Arian bishop in Gaul, ii. 476
- Epicureans*, their opinions, i. 38. Prevalent among the higher classes in Italy, 79. Abhorred by Julian, ii. 525. One of the schools of Athens endowed by Hadrian, and the Antonines, iv. 350—353. Trehatius said to have joined them, v. 28, *note*.
- Epicurus*, taught his disciples to act and to suffer, 351. Bequeathed to them his gardens and a fund for festivals, 352. Banished by the Athenians, 353.
- Epiphania*. See *Eudocia*.
- Epiphanius*, bishop of Constantia, his description of Arius, ii. 404, *note*. Joins in persecuting Chrysostom, iii. 504, *note*.
- Epiphanius*, bishop of Pavia, his embassy from Ricimer to Anthemius, iv. 89. His benevolence, *ib.*, *note*. He intercedes with Odoacer for Pavia, 96; 103, *note*.
- Epirus*, attacked by the Goths, i. 333. Deputation from, to Valentinian, iii. 133. Occupied by Alaric, 342. Colonized by Paulicians, vi. 246. Invaded by Robert Guiscard, 337. By Bohemond, 473. Despot of, vii. 12. Seat of the Castriot family, 279. See *Albania*.
- Episcopal* government. See *Bishops*.
- Épulos*, priests who prepared the sacred banquets, iii. 274.
- Equestrian* order, formed the cavalry of the republic; mostly employed in civil offices by the emperors, i. 16, and *note*.
- Equitius*, master-general of Illyricum under Valentinian, iii. 130. Attempts to exclude Gratian from the throne, 135.
- Eras*, of Antioch, ii. 545, *note*. Christian, iv. 358, 359, *notes*. Of Diocletian, or of the Martyrs, ii. 143, *note*. Galatæan, vi. 382, *note*. Of the Hegira, v. 489, *note*. Of the Indictions, i. 498, *note*; ii. 232, and *note*. Of Julius Cæsar, vi. 90, *note*. Of Seleucus, i. 260, *note*. Of the World, iv. 357, 358, 359, *notes*. Of Yezdegerd, vi. 11, *note*.
- Erasmus*, his delineation of Hilary's character, ii. 411, *note*. His account of "Cimmerian darkness" in his *Adagia*, iii. 409, *note*. A rational theologian, vi. 254, *note*. Studied Greek at Oxford and taught it at Cambridge, vii. 257, *note*.
- Erdaviraph*, one of the seven Magi, elected to reform their religion, i. 253.
- Erizo*, a Roman saved by Augustus from the fury of the people, v. 49.
- Eros* and *Anteros*, two genii of love evoked by Iamblichus, ii. 514, *note*.
- Erpenius*, translator of Elmacin's Saracen history, vi. 8, *note*. A proof of Latin ignorance of arithmetic, 141, *note*.
- Eslaw*, one of Attila's ambassadors, iii. 579.
- Essenians*, their community of goods, ii. 58. Their distinguishing tenets and practices, 73.
- Estates* of the Roman senators, their extent and cultivation, iii. 403, and *note*.
- Este*, house of, their genealogy and connection with the Guelphs of Brunswick, vi. 323, *note*; 475, *note*; vii. 442, *note*.
- Esius*, a Dutch javine; his idea of Omnipotence, ii. 413, *note*.
- Etruscans*, or *Tuscans*, ancient inhabitants of central Italy, i. 26. Introduced the first *haruspices* among the Romans, iii. 282. And the Pelagic alphabet, v. 6, *note*.
- Eucharist*, a difficulty to the first reformers, vi. 251.
- Eucherius*, the son of Stilicho, put to death, iii. 388
- Euchrocia* of Bordeaux, widow of the orator Delphidius, put to death for Priscillianism, iii. 234.
- Eudes*, duke of Aquitaine, repels the first Saracen invasion of France, vi. 128. Defeated, 129. Implores the aid of Charles Martel, 130. Recovers his dukedom, 132.
- Eudocia*, or *Athenais*, her birth, character, and marriage with the emperor Theodosius the younger, iii. 516. Her literary works, 517. Her disgrace and death, 518. Her coins, 519.
- Eudocia*, daughter of Valentinian III. is married to Hunneric, iv. 72.
- Eudocia*, widow of Constantine Ducas, v. 335. Marries Romanus Diogenes, 336. Cultivates philosophy, 337, vi. 231. The *Anecdota* of Procopius known to her, iv. 291, *note*.
- Eudocia*, niece of Manuel Comnenus, par amour of Andronicus, v. 347.
- Eudocia*, first wife of the emperor Heraclius, v. 178; 189, *note*; 289.
- Eudocia*, or *Epiphania*, their daughter, betrothed to Zichel, khan of the Chozars. v. 189, and *note*.
- Eudocia* of Damascus, her romantic story, vi. 35.
- Eudoxia*, her marriage with the emperor Arcadius, iii. 316. Stimulates him to give up his favourite Eutropius, 494. Persecutes Chrysostom, 506. Her death and character, 509.
- Eudoxia*, the daughter of Theodosius the younger, is betrothed to the young emperor Valentinian III. of the West, iii. 527. Her character, iv. 39. Is compelled to marry the usurper Maximus, 45.

- Invites Genseric, king of the Vandals, to Italy, 45. Is carried prisoner to Carthage, 48. Ransomed, 72.
- Eudoxius*, bishop of Constantinople, baptizes the emperor Valens, iii. 85.
- Eugenius*, the rhetorician, is made emperor of the West by Arbogastes the Frank, iii. 263. Is defeated and killed by Theodosius, 268.
- Eugenius* IV. pope, his contest with the council of Basil, vii. 223. Procures a reunion of the Latin and Greek churches, 237. Is deposed by the council of Basil, 238. Forms a league against the Turks, 268. Revolt of the Roman citizens against him, 430. Its failure, 430.
- Eugenius*, a chamberlain and lover of the princess Honoria, iv. 12.
- Eugubine tables*, the, account of, v. 5, *note*.
- Eulalius*, one of the seven philosophers who went to Persia, iv. 355.
- Eulogia*, conspires against her brother Manuel Palæologus, vii. 68.
- Eulogius*, patriarch of Alexandria, v. 273.
- Enmenius*, the orator, i. 467, *note*.
- Eunapius*, his Lives of the sophists, ii. 510, 514. *notes*. His character of monks, and of the objects of their worship, iii. 297.
- Eunomians*, punishment of, by the edict of the emperor Theodosius, iii. 233.
- Eunomius*, his confession and apology, one of the few heretical pieces which have escaped, ii. 413, *note*. His birth at Cadora near Mount Argæus, vi. 243, *note*.
- Eunuchs*, enumerated in the list of Eastern commodities imported and taxed in the time of Alexander Severus, i. 209. They infest the palace of the third Gordian, 241. — their ascendancy in the court of Constantius, ii. 292. Why they favoured the Arians, 420, *note*. Procure the banishment of Liberius bishop of Rome, 447. — A conspiracy of, to disappoint the schemes of Rufinus, and marry the emperor Arcadius to Eudoxia, iii. 315. They distract the court of the emperor Honorius, 431. And govern that of Arcadius, 484. Scheme of Chrysapius to assassinate Attila king of the Huns, 578. — The bishop of Sees and his whole chapter castrated, vii. 348, *note*.
- Euphemia*, daughter of the emperor Marcian, married to the emperor Anthemius, iv. 76.
- Euphemia*, St., church of, at Chalcedon, built by Rufinus, iii. 505; v. 231.
- Euphemius*, invites the Saracens of Africa to Sicily, vi. 157.
- Euphrates*, the Eastern boundary of the Roman empire, i. 3, 29, 34. Campaign of Galerius on its banks, 442. Crossed by Julian, iii. 12. Three passages near each other, *ib.*, *note*. State of its navigation, 34, and *note*. Its flexible course, iv. 344. Passed by Chosroes II., v. 170. Ali's campaign on its western banks, 524.
- Importance of the passage of Thapsacus, *ib.*, *note*. The Saracens repulsed in their first attempt to pass the river, vi. 10. They build Bassorah below its junction with the Tigris, 12. Passage of it by Zimisce, 179.
- Euphrosyne*, daughter of Constantine VI., second wife of Michael II., v. 306, 311.
- Euphrosyne*, wife of Alexius Angelus, vi. 534.
- Euplutius*, his embassy from Honorius to Wallia, iii. 471.
- Euric*, king of the Visigoths in Gaul, his conquests in Spain, iv. 84. Suspends the Catholic bishops in Aquitain, 138. Is vested with all the Roman conquests beyond the Alps by Odoacer king of Italy, 157. The first Gothic king who reduces their laws to writing, iv. 184.
- Euripides* made the Tauric Chersonesus the scene of his Iphigenia, i. 328.
- Europe*, its former population, i. 57. Evidences that its climate was much colder in ancient times, 273. This accounted for, 274. Is now one great republic, iv. 236. Its greatest security against a relapse into barbarism, 242, *note*.
- Eusebia*, empress, wife of Constantius, her steady friendship to Julian, ii. 302. Is accused of arts to deprive Julian of children, 307. Her death, 475.
- Eusebius*, bishop of Cæsarea, his character of the followers of Artemon, ii. 80. Inquiry into the credibility of his narratives, 168, and *notes*; 171, and *note*. His silence respecting Constantine's cruelty to Crispus and Licinius, 253. His story of Constantine's conversion, 339. His fables of the cross in the sky and the ensuing vision, 357. Advocates Arianism, 405. His reluctant and ambiguous assent to the Nicene creed, 418. His proceedings at the synod of Tyre, 428.
- Eusebius*, bishop of Nicomedia, leader of the friends of Arius, ii. 405. His letter torn at the council of Nice, 408. Banished for his Arianism, and recalled, 418. Officiates at the baptism of Constantine, 419. Appointed patriarch of Constantinople, 449, *note*; 505, *note*. Tutor of Julian, 504. This doubted by Neander, 505, *note*.
- Eusebius*, a eunuch, chamberlain of Constantius, his influence, ii. 293. His enmity to Gallus, 300. His attempt to prevent the accession of Julian, 486. His condemnation by the tribunal of Chalcedon and death, 494.
- Eusebius*, a Roman presbyter, who opposed the return of Liberius, ii. 448, *note*.
- Eusebius*, bishop of Vercellæ, banished, ii. 437. Promotes monachism, iv. 112, *note*.
- Eusebius*, a principal eunuch in the court of Honorius, beaten to death, iii. 431.
- Eustathius* of Cappadocia, the sophist, employed by Constantius as ambassador to Sapor, ii. 315, and *note*.

- Eustathius*, bishop of Antioch, deposed, ii. 419.
- Eustathius*, archbishop of Thessalonica, commentator of Homer, and historian, refuses to quit the city, when besieged by the Sicilian Normans, vi. 352, *note*.
- Eustochium*, daughter of Paula, becomes a nun, iv. 115. Many of Jerome's writings addressed to her, 110, *note*; 120, *note*.
- Euthaites*, Nephthalites, or white Huns, iii. 158.
- Eutharic*, husband of Amalasontha, and father of Athalaric, iv. 395.
- Eutropia*, sister of Constantine, put to death, ii. 289.
- Eutropius*, father of Constantius Chlorus, i. 425.
- Eutropius*, the eunuch, his mission to John of Lycopolis, iii. 265. Great chamberlain to Arcadius, concert his marriage with Eudoxia, 315. Succeeds Rufinus in the emperor's confidence, 323. His character and administration, 484. His consulship and Claudian's poem against him, 416, and *notes*. Provides for his own security, by a new law against treason, 489. His fall and sanctuary with John Chrysostom, 495. His exile and death, 496.
- Eutyches*, the abbot, v. 223. His opinion on the Incarnation supported by the second council at Ephesus, 228. And adhered to by the Armenians, 270.
- Eutycheian* controversy distracted the East, iv. 155.
- Euxine* or Black Sea, guarded by the Roman navy, i. 22. The princes on its northern shores tributary to Rome, 29. Description of the vessels used in navigating, 329. Not navigated by the Turks in winter, 332. Not known to the early Greeks beyond the mouths of the Danube, iii. 410, *note*. The Periplus of Arrian, and of Sallust, iv. 476, *note*. Passage of Heraclius from Constantinople to Trebizond, v. 182, and *note*. Its navigation and trade the patrimony of the Greek emperors, monopolized by the Genoese, vii. 109.
- Evagrius*, his praise of the emperor Maurice, v. 113, and *note*.
- Exaltation* of the cross. See *Cross*.
- Exarch*, under the Greek empire, his office and rank, v. 389. Of Ravenna, the government of Italy settled in, and administered by, iv. 534, v. 118. Terminated by Astolpho the Lombard, 383.
- Excise* duties imposed by Augustus, i. 209.
- Excommunication* from Christian communion, the origin of, ii. 62, 380. Founded on popular ignorance, vi. 545, *note*.
- Exercitus*, name given by the Romans to their army, i. 12, and *note*.
- Exile*, voluntary, under accusation and conscious guilt, its advantages among the Romans, v. 91. Places of, iii. 439, *note*; 507; v. 226, *note*.
- Exorcism*, ceremony of, ii. 36. Power assumed by Protestants, 37, *note*.

## F.

*Fables*. See *Pilpay*.

*Facciolati* admits Cantacuzene into Constantinople, vii. 101.

*Fadilla*, murder of, i. 170.

*Faith* and its operations defined, ii. 40.

*Falcandus*, Hugo, his *Historia Sicula*, vi. 353, *note*. His lamentation, 354.

*Falco Sosius* conspires against Pertinax, i. 133.

*Falconry*, introduced into Italy by the Lombards, v. 122, and *note*. A favourite field-sport of the Normans, vi. 308.

*Famine*, seldom known in the extensive empire of Rome, i. 71. Of Rome, while besieged by Alaric, iii. 424. Of the Veneti, 275, *note*. Of the Crusaders at Antioch, vi. 449. At Acre, 503.

*Fano*, in Umbria, battle of, i. 366.

*Faras*, a Lombard term for families, v. 120, and *note*.

*Farmers* of the revenue, i. 212; v. 75, *note*.

*Farnese* palace, materials for, taken from the Coliseum, vii. 465.

*Fasti*, Consular, their frequent chasms, iv. 357.

*Fathers* of the Christian Church, their visions and inspirations, ii. 36, *note*. Their austere morality, 42; iv. 107, *note*. Their apologies rely more on prophecies than miracles, ii. 33, *note*; 560, *note*. Were prepared by the philosophy of Greece for their conversion to Christianity, ii. 3, *note*; 17, *note*; 27, *note*; 134, *note*. Acknowledged the supernatural part of paganism, 146, and *note*. No one among them ever asserted his own power of working miracles, 38, *note*. Their spirit manifested in the controversies of Jerome and Augustin, iii. 299, *note*.

*Fatima*, Mahomet's daughter, marries Ali, v. 516. Her death, 519.

*Fatimites*, descendants of Ali and Fatima, reign in Egypt and Syria, v. 651. Their fall in Egypt, vi. 491.

*Faun*, the Sleeping, statue found in the ditch of S. Angelo, iv. 413, *note*.

*Fausta*, daughter of Maximian, married to Constantine, i. 481. Her want of feeling for her father, 487. Her family, ii. 249. The death of Crispus attributed to her arts, 254. Her asserted punishment and death, 255.

*Faustina*, daughter of Antoninus Pius, married to Marcus Antoninus, i. 102. Her character, i. 110.

*Faustina*, third wife and widow of the emperor Constantius, ii. 486. Countenances the revolt of Procopius against Valens, iii. 72.

*Faustus*, or Faust, sold his first printed Bibles as manuscripts, v. 40, *note*.

- Fava*, or Feletheus, king of the Rngians, defeated by Odoacer, iv. 104.
- Favonius*, a supposed interlocutor in a colloquy of Aulus Gellius, v. 80, *note*.
- Felix II.* consecrated bishop of Rome, to supersede Liberius, who was exiled, ii. 447. He is violently expelled, and his adherents slaughtered, 448.
- Felix*, an African bishop, his martyrdom at Venusia, ii. 155. Patron saint of Paulinus at Nola, iii. 450.
- Felix V.*, name by which Amadeus VIII., duke of Savoy, was elected pope, vii. 234. His resignation, 240.
- Females*, held in respect by the ancient Germans, i. 289. Their superiority established in Egypt, iii. 286, *note*. Admitted to rule in Abyssinia, iv. 403, *note*. How regarded and treated in Rome, v. 50, 56, and *notes*.
- Fennic*. See *Finnic*.
- Ferdusi*, the Homer of Persia, iii. 150.
- Ferishta*, his age, vi. 360. His doubtful mention of guns, 360.
- Ferramenta* Samiata of Aurelian, explained by Salmasius, i. 361, *note*.
- Ferrara*, council of, 227, 231. Transferred to Florence, 233.
- Festivals*, pagan, offended the primitive Christians, ii. 20. Long preserved as rural holidays, iii. 291, and *note*.
- Feudal* government, the rudiments of, to be found among the Scythians, iii. 148. Its strongest energy seen in the Assizes of Jerusalem, vi. 465.
- Fez*, city and kingdom, founded by Edris, vi. 171, and *note*.
- Figures*, numeral, occasion of their first public and familiar use, vi. 118.
- Finances* of the Roman empire, i. 202. Under Diocletian, 459. The same, when the seat of it was removed to Constantinople, reviewed, ii. 232. Under Justinian, iv. 323, 419. In the later periods of the Greek empire, vi. 194.
- Fines*, how imposed by provincial magistrates, ii. 211. How levied by the Salic laws, as the punishment of homicide, iv. 185, and *note*. By the laws of the Lombards, v. 126.
- Fingal*, his questionable history, whether to be connected with the invasion of Caledonia by the emperor Severus, i. 165.
- Finnic*, Fennic, or Tshudic, origin of the Magyars of Hungary, vi. 263, and *notes*.
- Firs* has been unknown to many nations, iv. 242, *note*.
- Fire*, Greek, the Saracen fleet destroyed by, in the harbour of Constantinople, vi. 121. Is long preserved as a secret, 123. Its effects not to be compared with those of gunpowder, 216.
- Fire-worship* of the Magi, i. 255; vi. 106.
- Fire-signals* of the Greeks, on land and sea, vi. 215.
- Firmus*, an Egyptian merchant, his revolt against the emperor Aurelian, i. 379. Is put to death, 379.
- Firmus* the Moor, history of his revolt against the emperor Valentinian, iii. 314.
- Firuz*, son of Yezdegerd, the last king of Persia, his fate, vi. 19.
- Flaccilla*, empress, wife of Theodosius, iii. 220.
- Flagellation*, its efficacy in penance, and how proportioned, vi. 468.
- Flamens*, Roman, their number, and peculiar office, iii. 274.
- Flaminian* way, its course described, iv. 524, *note*.
- Flavian* family; Vespasian and his descendants, i. 99.
- Flavian*, archbishop of Constantinople, is killed at the second council of Ephesus, v. 229.
- Flavianus*, a layman, introduced responses, and a more regular psalmody, into the service of the church, ii. 446.
- Flax*, its cultivation transported from Egypt to Gaul, i. 70.
- Fleece*, golden, probable origin of the fable of, iv. 478.
- Flor*, Roger de, adventures of, vii. 76.
- Florence*, the foundation of that city, iii. 367, *note*. Is besieged by Radagaisus, and relieved by Stilicho, 368. Council of, vii. 234. The reunion of the Greek and Latin churches celebrated there, 239. Invited and paid the first teachers of Greek, 247, 249.
- Florentius*, prætorian prefect of Gaul under Constantius, his character, ii. 335, 467. Is condemned by the tribunal of Chalcædon, but suffered to escape by Julian, 494.
- Florentius*, a rich patrician, sacrifices his property that the tax on prostitutes may be discontinued, ii. 242, *note*.
- Florianus*, brother of the emperor Tacitus, his usurpation of the imperial dignity, i. 395. His death, 395.
- Florin*, the early gold coin of the republic of Florence, vii. 228, *note*.
- Florus*, fabulous ancestor of the Courtenays, vii. 45.
- Florus*, the historian, describes the early wars of Rome, vii. 371.
- Fo*, a Chinese idol, vii. 134.
- Federati*, Gothic allies of Rome, iii. 206.
- Fœnus unciarum*, rate of interest at Rome, v. 75, *note*.
- Folard*, Chevalier, his preference of ancient warlike engines, i. 18, *note*.
- Follis*, a purse, its value, iii. 403, *note*.
- Fontenelle*, wrong in supposing the name of Constantinople lost, ii. 136, *note*.
- Foot*, the Roman, compared with English measure, i. 236, *note*. The Greek, ii. 186, *note*.
- Foreign* cities, worship of, at Rome, i. 41, *note*.

- Forgeries*, pious, of the early Christians, ii. 84. Of the Catholics, iii. 305; iv. 145; v. 393.
- Fornication*, a doubtful plea for divorce, by gospel authority, v. 58, *note*.
- Forum Trebonii*, a town of Mœsia, where Decius was defeated and slain by the Goths, i. 316.
- France*, long spears of the Germans, i. 294.
- France*, modern, computation of the number of its inhabitants, and the average of their taxation, ii. 239.
- the name of, whence derived, iv. 198.
- Derivation of its language, 205, *note*.
- National assemblies have never been congenial to its temper, 306, *note*.
- Childeric deposed, and Pepin appointed king, by papal sanction, v. 357.
- Reign and character of Charlemagne, 403.
- invasion of, by the Saracens, vi. 128.
- Their expulsion by Charles Martel, 131.
- Invasion of its Southern provinces by the Hungarians, 269. Divided among many dukes and counts, of whom the king was only the feudal lord, 402. Long series of its sovereigns in direct succession, vii. 42. Described by Chalcocondylas, 217.
- Francisca*, battle-axe of Clovis and the Franks, iv. 174, and *note*.
- Frangipani*, Cencio, his violence to pope Gelasius II. and the cardinals, vii. 350.
- Derivation of his family name, 355.
- Frangipani*, Odo; his nuptials with the niece of Manuel Comnenus, vi. 349.
- Frankfort*, synod of, v. 399.
- Franks*, their origin and confederacy, i. 321.
- They invade Gaul, and ravage Spain, 323.
- They pass over into Africa, 324. Are expelled from Gaul by Probus, 399. Bold and successful return of a colony of, from Pontus, by sea, 404.
- influence of those who were employed in the imperial service, ii. 222.
- They overrun, and establish themselves in, Thaxandria, ii. 323. Julian's victory over them, 330.
- their fidelity to the Roman government in the time of Stilicho, iii. 372.
- Their permanent settlement in Gaul and Lower Germany, 473.
- origin of the Merovingian race of their kings, iv. 9. Their divisions lead to Attila's invasion of Gaul, 12. How converted to Christianity, 133. Reign of their king Clovis, 159. Final establishment of the French monarchy, 180. Their laws, 183. Give the name of *France* to their conquests in Gaul, 198. They degenerate into a state of anarchy, 206. They invade Italy, 425, 530.
- Franks*, or Latins, name given by the Eastern to the Western nations, i. 270, *note*; vi. 220. Their military character, 222.
- Frascati*, the ancient Tusculum, vi. 373.
- Frautilla* the Goth, his character and deadly quarrel with Priulf, iii. 208. His operations against Gainas, 498.
- Frederic I.* emperor of Germany, his tyranny in Italy, v. 427. Engages in the third crusade, vi. 475. His death, 482. Sacrifices Arnold of Brescia to the pope, vii. 356. His reply to the Roman ambassadors, 369.
- Frederic II.* is driven out of Italy, v. 428. His disputes with the pope, and reluctant crusade, vi. 512. Exhorts the European princes to unite in opposing the Tartars, vii. 131.
- Frederic III.* the last emperor crowned at Rome, vii. 431.
- Frederic*, king of Prussia, appoints M. Guischart his aide-de-camp, vi. 183, *note*. His prejudice against his own country, vii. 93, *note*.
- Freedmen*. See *Libertines*.
- Free gift*, of the senators, an exaction invented by Maxentius, i. 490.
- Freemen* of Laconia, account of, iv. 190.
- Frejus*, an important naval station of the Romans, i. 23.
- Frigerid* defeats the Taifalæ, iii. 183.
- Frigidus*, a river near Aquileia, where Theodosius defeated Eugenius, iii. 266.
- Frisians* arrive in Britain, iv. 215.
- Fritigern*, leader of the Visigoths with Alavivus, iii. 171. Extricates himself from Lupicinus, governor of Thrace, 172. Defeats him, 173. Battle of Salices, 177. His strength recruited by new tribes, 179. Negotiates with Valens, 184. Battle of Hadrianople, 185. The union of the Gothic tribes broken by his death, 200.
- Froissard*, his pleasant garrulity, vii. 152, *note*.
- Frontier* garrisons between the Rhine and the Danube established by Hadrian, i. 402. The number of them in the whole empire under Constantine, ii. 219.
- Fronto*, ambassador from Avitus to the king of the Suevi in Spain, iv. 54.
- Fruits* and plants introduced into other climates, i. 69.
- Fruventius*, the first Christian missionary in Abyssinia, ii. 366.
- Fulcaris*, a bold Herulian, iv. 531.
- Fulgentius*, bishop of Ruspæ, iv. 145, *note*.
- Fulk*, count of Anjou, king of Jerusalem, and ancestor of the Plantagenets, vi. 495.
- Fulk* of Neuilly, preaches the fourth crusade, vi. 536.
- Funerals*, Roman, accompanied by exhibition of the faults of the deceased, iii. 56.
- Furtum*, theft, Roman law for discovering, v. 22, *note*.

## G.

- Gabinus*, king of the Quadi, murdered by Marcellinus, governor of Valeria, iii. 130.
- Gaius*, a Coptic patriarch, his exile, v. 272, 382.

- Gaillard*, M., character of his *Histoire de Charlemagne*, v. 407, *note*.
- Gainas*, the Goth is commissioned by Stilicho to execute his revenge on Rufinus, iii. 322. His conduct in the war against Tribigild, 493. Joins him, 494. His flight and death, 499.
- Gaita*, wife of Robert Guiscard, vi. 330.
- Gaius*, or Caius, the Roman civilian; his recently discovered Institutes referred to, v. 22, 23, 30, 32, 64.
- Gala*, probable derivation of the term, vi. 205, *note*.
- Galata*, the suburb of, at Constantinople, assigned to the Genoese, vii. 107. Abandoned by them, 326.
- Galatae*, or Galatians. See *Gauls*.
- Galeazzo* (Gian Galeazzo Visconte) first duke of Milan, vii. 213.
- Galerius* trained in the school of Aurelian and Probus, i. 399. Is associated in the administration, as Cæsar, by the emperor Diocletian, i. 425. Is defeated by the Persians, 442. Surprises and overthrows Narses, 444. Assumes the title of Augustus, on the abdication of Diocletian, 469. His jealousy of Constantine, 476. Acknowledges him Cæsar, 476. His unsuccessful invasion of Italy, 481. Invests Licinius with the purple on the death of Severus, 484. His death, 488.
- causes of his aversion to the Christians, ii. 147; 168, *note*. Obtains the countenance of Diocletian for persecuting them, 149. Publishes an edict of toleration just before his death, 168.
- Galileans*, twofold application of that name in the infancy of Christianity, ii. 107. Why the emperor Julian applied this name to the Christians, 540.
- Gall*, St., his hermitage in Switzerland becomes a populous city, iv. 532, *note*. Monastery there burnt by the Hungarians, vi. 269.
- Galla*, daughter of Valentinian I., accompanies her mother and brother in their flight to Thessalonica, and is married to Theodosius III., 245, and *note*.
- Galleys* of the ancients, their most useful form, i. 22. Of the Byzantine empire, called *Dromones*, vi. 204, and *note*. The pope's, convey the emperor John Palæologus to Italy, vii. 230.
- Galicanus*, a consular, excites the people against the pretorians, i. 237.
- Gallienus*, son of the emperor Valerian, is associated with him on the throne, i. 320. Prohibits the senators from exercising military employments, 326. Character of his administration after the captivity of his father, 341. His reign disturbed by pretenders, called "the thirty tyrants," 343. By tumults, 348. By famine, 350. His death, 352. Favoured the Christians, ii. 140.
- Gallipoli*, in the Thracian Chersonesus, occupied by the Catalans, vii. 79. Dismantled by an earthquake, repaired and permanently held by the Turks, 147.
- Gallus* elected emperor, on the minority of Hostilianus, the son of Decius, i. 317. Murdered, 319.
- Gallus*, nephew of Constantine the Great, is saved from the massacre of the family, ii. 269. His education, 294. Is invested with the title of Cæsar, 295. His cruelty and imprudence, 296. His disgrace and death, 299. Embraced the doctrine, but neglected the precepts of Christianity, 507. Converts the grove of Daphne, at Antioch, to a Christian burial-place, 548.
- Games*, secular, of Severus, i. 156, *note*. Of Philip, 245. Triumphal, of Aurelian, 382. Magnificent, of Carinus, 415. Actiac, of Nicopolis, restored by Julian, ii. 499, *note*. Public, given at Rome by Honorius, iii. 358. General description of them, 419. Factions and disorders arising from them, iv. 300. Their abolition must be understood with some latitude, vi. 462.
- Ganges*, source of that river, vii. 170, *note*.
- Gannys*, assists Elagabalus against Macrinus, i. 182.
- Gardiner*, bishop, enforced by penal statutes his idea of Greek pronunciation, vii. 253.
- Garganus*, Mount, in Apulia, iv. 513, and *note*. Visited by Norman pilgrims, vi. 302, and *note*.
- Garibald* king of Bavaria, v. 124.
- Garizim*, the holy mount of the Samaritans, v. 245, and *note*.
- Garrisons*, frontier. See *Frontier*.
- Garter*, Order of the; its origin, vi. 507, *note*.
- Gassan*, an Arabian tribe, molested Julian's army, iii. 19. Confederates of the empire, iv. 469. Abandoned Belisarius, 474. Allowed to encamp on the Syrian territory, v. 446. Christians among them serve in the army of Heraclius, vi. 41. Defeated by Caled, 42.
- Gaudentius*, the notary, sent by Constantius to occupy Africa, ii. 484. Is condemned to death under the emperor Julian, 495.
- Gaudentius*, father of the patrician Ætius, iii. 525, *note*.
- Gaudentius*, son of Ætius, iv. 38.
- Gaul*, described, i. 24. The power of the Druids suppressed by Tiberius and Claudius, 40. Cities in, 64. Amount of the tribute paid to Rome, 202. Is defended against the Franks by Posthumus, 323. Succession of usurpers there, 369. Invasion of, by the Lygians, 400. Revolt of the Bagaudæ suppressed by Maximian, 427.
- progress of Christianity there, ii. 75. Proportion of the capitation-tax levied there by the Roman emperors, 237. Is invaded by the Germans, 322. The govern-

- ment of, assigned to Julian, 325. His civil administration, 335.
- Gaul* is invaded by the Allemanni, in the time of Valentinian, iii, 93. By the Saxons, 105. And in the time of Gratian, 181. Destruction of idols and temples by Martin bishop of Tours, 283. Overrun by the troops of Radagaisus, after his defeat, 172. Occupied by the Goths, Burgundians, and Franks, 473. Assembly of the Seven Provinces, 480.
- reign of Theodoric king of the Visigoths, iv, 5. Invasion of, by Attila, 15. Battle of Chalons, 21. Revolutions of, on the death of Majorian, 84. Advantages under the Roman government, 156. Conquests and prosperity of Euric king of the Visigoths, 158. Character and reign of Clovis, 159. Submission of the Armoricans and the Roman troops, 168. Final establishment of the French monarchy, 180. The Salic laws, 183. The lands of, how claimed and divided by the conquerors 191. Domain and benefices of the Merovingian princes, 193. Usurpation of the *Seniors*, 195. Privileges of the Romans in, 203. See *France*.
- Gauls*, (Galatæ, or Celts) in Northern Italy, i, 26. In Germany, 276. Fabulous emigrations into Asia, *ib. note*. Believed the immortality of the soul, ii, 26. Hostile feelings between them and the Germans, iv, 89, *note*, 157. Their commercial intercourse, through Marseilles, with the East, 179, *note*. The position which they held after the conquest of the Franks, 182. Their defeat at Delphi, v, 463, *note*. In whatever countries found, they were supposed to be emigrants from Gaul, vii, 284, *note*.
- Gaza*, Theodore, his versions of Aristotle and Theophrastus, vii, 254.
- Gazi*, or holy war among the Mahometans, vii, 138, 165.
- Gazna*, now Ghuznee, the seat of Mahmud's empire, vi, 359, and *note*.
- Geber*, an eminent physician of Arabia, vi, 149.
- Geberic*, a Gothic king, ii, 264.
- Gedrosia*, revolutions of the sea coast of, i, 261, *note*.
- Geisa*, king of Hungary, vi, 274.
- Gelabean* era of the Persians, vi, 382, and *note*.
- Gelaleddin*, Glory of the Faith, a title of Malek Shah, vi, 382, *note*.
- Gelaledtin*, sultan of Carizme, vii, 122. His death, 137.
- Gelasius*, pope, abolishes the Lupercalia, iv, 79. Deplores the decay of Italy, 105.
- Gelasius II.* furiously assaulted by Cencio Frangipani, vii, 350.
- Gelimer*, Vandal king of Africa, iv, 140. Deposes Hilderic, 360. Is defeated by Belisarius, 373. His final defeat, 377. His distressful flight, 382. Surrenders himself to Belisarius, 384. Graces his triumph, 386. His retirement, 387.
- Gelli*, or Dilemites, a tribe near the Caspian sea, i, 441, *note*.
- Gellius*, Anlus, his satire on the barbarisms of early language, v, 80, *note*.
- Geloni*, a tribe subject to the Alani, iii, 161.
- General* of the Roman army, his extensive power, i, 82. Overstated, 83, *note*.
- Generosity*, Arabian, instances of, v, 454.
- Geneviève*, St., said to have saved Paris from Attila by her prayers, iv, 15.
- Gennadius*, patriarch of Constantinople, pronounced the creed called Athanasian, to be the work of a drunken man, iv, 146, *note*.
- Gennadius*, the monk, his denunciation against a Greek union with the Latin church, vii, 305. Becomes patriarch, 305. His death, 333.
- Gennerid*, the Roman general, under Honorius, his character, iii, 430.
- Genosse*, their colony at Heraclea removed to Galata, vii, 61. Growth of their power, 108. Obtain the exclusive trade of the Black Sea, 110. Their war with the emperor Cantacuzene, 112. With the Veuetians, 113. Treaty with the empire, 114. Monopoly of alum at Phocæa, 195, and *note*.
- Gens*, among the Romans, a lineage united by a common name and domestic rites, v, 67. Most nearly represented by our people of family, vi, 424, *note*.
- Genesic*, king of the Vandals in Spain, his character, iii, 531. Goes over to Africa on the invitation of count Boniface, 531. His successes there by the assistance of the Donatists, 533. Their treachery, 196, 301. Devastation of Africa by his troops, 536. Besieges Boniface in Hippo Regius, 537. His surprisal of Carthage, 542. Alliance with Attila, 557. His brutal treatment of his son's wife, daughter of Theodoric, iv, 8. Raises a naval force and invades Italy, 43. His sack of Rome, 46. Destroys the fleet of Majorian, 67. His naval depredations on Italy, 71. His claims on the eastern empire, 73. Destroys the Roman fleet under Basiliscus, 82. An Arian and persecuted his Catholic subjects, 138.
- Gentleman*, etymology of the term, vi, 424, *note*.
- Geography*, imperfectly studied by the ancients, iv, 319, *note*; vii, 216, *note*; 227, *note*.
- Geoponics* of the emperor Constantine Porphyrogenitus, vi, 182.
- George* of Cappadocia supersedes Athanasius in the see of Alexandria, ii, 441. His scandalous history, and tragical death, 550. Becomes the tutelary saint of England, 553.
- George* of Pisidia accompanies the first ex-

- pedition of Heraclius, and celebrates it in a poem, v. 182, *note*.
- George*, the admiral, of Sicily, takes Madadia from the Saracens, vi. 344. Corfu, Corinth, and Athens from the Greeks, 346. Rescues Louis VII. king of France, *ib.* Insults Constantinople, 347.
- Georgia*, the ancient Iberia conquered by Alp Arslan, vi. 372. Origin of its name, *ib.*, *note*. Overcome by Batou, vii. 129. By Timour, 165.
- Georgians*, their character and religion, vi. 372.
- Geugen*, a Tartar tribe; their origin, iii. 362. Their khan insulted and vanquished, by Attila, 554. Almost extirpated by the Turks, iv. 452.
- Gepide*, a Gothic Tribe; fabulous origin of their name and history, i. 307, and *note*. Subject to Attila, iii. 554. After his death establish an independent kingdom, iv. 36. Occupy Hungary and Transylvania, 441. Are checked by the Lombards, 442. Their war with the Lombards and Avars, v. 97. Subdued and their nation dissolved, 100.
- Gergovia*, siege of; Cæsar lost his sword, iv. 198, and *note*.
- Germania*, supposed birth-place of Belisarius, iv. 362, *note*.
- Germanicus*, stopped in his course of victory by imperial jealousy, i. 3, *note*.
- Germsans*, their early settlement in Belgium, i. 25. A warlike race, 270. Their physical constitution, 275. Fables respecting their origin, 277. Their progress in civilization, 278. Their habits and character, 282. Their freedom and government, 284. Their respect for the female sex, 289. Their religion, 290. Their bards, 292. Their progress checked by various causes, 294. Origin of their name, 303, *note*. Distinguished from Sarmatians, 310. Invade Gaul, ii. 322. Defeated by Julian at Strasburg, 329. Intimidated by his three expeditions across the Rhine, 333. Recruit the legions of Constantine, 349, *note*. War with Valentinian, iii. 93. With Gratian, 180. Supposed emigration of northern tribes, 364. Supposed dominion of Attila, 550. Their conversion to Christianity, iv. 133. Invade Italy, and are defeated by Narses, 531. Subject to Charlemagne, v. 410. In the division of his empire, a part of Gaul, west of the Rhine allotted to them, 414. Indisposed to join the crusade, vi. 414, *note*.
- Germanus*, nephew of Justinian, marries Mathasuintha, widow of Vitiges and granddaughter of Theodoric, iv. 431, *note*; 520. Refuses to defend Antioch, 472. Is appointed to command the army in Italy, 520. His death, 521.
- Germanus*, the son, iv. 431, *note*; 520, *note*. His daughter married to Theodosius, son of the emperor Maurice, v. 161, *note*. Declines the purple offered to him, 163.
- Germany*, the Romans gave the name to two provinces, the Upper and the Lower, which were part of Gaul, i. 25.
- Germany*, ancient, its rude institutions contain the first principles of our present laws and manners, i. 272. Its extent, *ib.* Its climate, 274. Its forests, game, cattle, and metals, 280.
- the imperial crown established in the name and nation of Germany, by the first Otho, v. 415. Division of, among independent princes, 429. The Germanic constitution, 431. State assumed by the emperor, 433. Present state of its northern regions, vii. 93, and *note*. Its mines 94, and *note*. Described by Chalcocondylas, 216.
- Gerontius*, commander of the provincial troops in Greece against Alaric, iii. 336. Sets up Maximus as emperor in Spain, and loses his life in the attempt, 461.
- Gerson*, chancellor of the University of Paris, endeavours to restore the union of the church, vii. 426, *note*.
- Gerundensis*, John, or Biclarenensis, his chronicle, iv. 209, *note*.
- Gessoriacum*. See *Boulogne*.
- Geta*, son of the emperor Severus, i. 164. See *Caracalla*,
- Geta*. See *Goths*.
- Getes*, Jetes, or Desht Jitteh, an Asiatic people, Timour's first enemies, vii. 161, and *note*.
- Ghebers*. See *Fire Worship* and *Magi*.
- Ghibellines*, the emperor's party in Italy, v. 428; vii. 348. Derivation of the term, 390, *note*.
- Giannone*, historian of Naples, dreaded the power of the church, ii. 378, *note*.
- Giaour*, or *Gabour*, the Turkish form of Gheber, applied to all infidels, vii. 294, *note*.
- Gihamund*, nephew of Gelimer, iv. 373.
- Gibraltar*, landing place of the Saracens in Spain; meaning of the name, vi. 91, and *note*.
- Gildas*, inconsistencies in his history, iv. 212, 216, and *notes*.
- Gildo*, the Moor, his revolt in Africa, iii. 325. His defeat and death, 330.
- Gilimer*, a Gothic leader in Italy, iv. 92.
- Giraffe*, killed in the circus by Commodus, i. 121, and *note*.
- Gisulf*, a Lombard, appointed duke of Friuli by his uncle Alboin, v. 120.
- Giubin*, an epithet applied by the Persians to Bahram, v. 144.
- Giustendil*. See *Justiniana*.
- Gladiators*, enterprise and fate of a party reserved for the triumph of Probus, i. 406. Abolished by Honorius, iii. 358.
- Glass windows*, a luxury of Firmus, the Egyptian, i. 379, *note*. Known to the



- Romans in the time of Augustus, iii. 405, and *note*.
- Glires*, (dormice), a Roman luxury, iii. 412, and *note*.
- Glossators*, the first Italian jurists, who expounded the Roman law, v. 2, *note*.
- Glycerius* is first emperor of Rome, and then bishop of Saloua, iv. 93. Murders Julius Nepos, and is made archbishop of Milan, 94.
- Gnostics*, their origin, character, and numerous sects, ii. 15, 17, and *note*. Their tenets, ii. 397, v. 202; vi. 236, and *note*.
- Godas*, a governor of Sardinia, iv. 362.
- Godegesil*, brother of Gundohald, king of the Burgundians, iv. 170. Deserts him and is put to death, 171.
- Godescal*, or Gottschalk, a fanatic in the first crusade, vi. 414, 415, *note*.
- Godfrey* of Bouillon, his character, and engagement in the first crusade, vi. 418. His route to Constantinople, 427. Erected his standard on Mount Calvary, 457. Entered Jerusalem, 457. Is elected king, 459. Institutes and endows the knights Hospitallers, 464, *note*. Compiles the Assises of Jerusalem, 466. Form of his administration, 470.
- Gog and Magog*, the rampart of, described, iv. 349. The names applied to the Hungarians and to the pirates of the North, vi. 262, and *note*.
- Goisrintha*, wife of Leovigild, king of Spain, her cruelty to the princess Ingundis, iv. 149.
- Gold* of affliction, a tax in the Eastern empire, abolished by Anastasius, iv. 320.
- Golden-footed Dame*, name given to the chief of a female troop in the second crusade, vi. 477.
- Golden gate*, one of the gates of Constantinople, vi. 115; vii. 34.
- Golden Horde*, a Mongol tribe, that occupied Kaptchak, vii. 129, *note*.
- Golden horn*, the harbour of Constantinople, ii. 179.
- Golden mountains*, a name of Imaus, iv. 451.
- Golden spears*, title of a Persian army embodied against Heraclius, v. 186, 188.
- Gom*, a small grain, the ordinary food of the Colchians, iv. 477.
- Gonfalonier* of the church, vii. 425.
- Gonfanon*, battle-flag of the middle ages; its derivation, vi. 343, *note*; 563.
- Gontharis*, revolts at Carthage, iv. 499.
- Gordian*, proconsul of Africa, his character and elevation to the empire of Rome, i. 222. His son associated with him in the imperial dignity, 224. Their death, 228.
- Gordian*, the third, declared Cæsar, i. 231. Emperor by the army, 240. His virtues, 241. His expedition against the Persians, and death, 243.
- Gorgo*, chief town of the White Huns, since called Carizme, iii. 153.
- Gothini* and *Gothones*, corrupt forms of Gothi (Goths), i. 303, *note*.
- Gospels*, the Gnostics and other early sects had their own, ii. 17. Those of the four evangelists not delivered to the churches till the time of the emperor Hadrian, 18, *note*. That of Matthew first written in Hebrew, 69, *note*. Times and places of their composition, 70, *note*. Said to have been corrected and altered, 80, *note*. That of John admired by the Platonists, 305, *note*. Circumstances under which it was written, 306, *note*.
- Goths*, their origin, i. 301. Their name properly generic, denoting the race to which all the tribes, called German, belonged, 302, *note*. Their religion, 304. The Goths and Vandals supposed to be originally one great people, 307. Questioned, 307, *note*. Their proximity to Dacia, 308. Their chedience to hereditary kings, *ib*. They invade the Roman provinces, 311. Defeat Decius and his army, 316. They receive tribute from the Romans, 317. Hovered on the banks of the Danube and the confines of Italy, 327. Admitted into the Tauric Chersonesus, when they obtain a naval force, 328. Are repulsed at Pityus, 329. Plunder the cities of Bithynia, 331. They ravage Greece, 333. Are defeated by Claudius near Naissus, 357. Lose their fleet and retire to Mount Hæmus, 358. Conclude a treaty with the emperor Aurelian, 362.
- ravage Illyricum, and are chastised by Constantine the Great, 515.
- their war with the Sarmatians, ii. 262. Are again routed by Constantine, 263. Their victories under Hermanric, iii. 125, and *note*. Gothic war under the emperors Valentinian and Valens, iii. 127. Are defeated by the Huns, 162. Implore the protection of Valens, 166. Are received into the empire, 167. Are oppressed by the Roman governors of Thrace, 170. Are provoked to hostilities, and defeat Lupicinus, 172. Ravage Thrace, 174. Battle of Salices, 178. Are strengthened by fresh swarms of their countrymen, 179. Battle of Hadrianople, 185. They scour the country from Hadrianople to Constantinople, 189. Massacre of the Gothic youth in Asia, 191. The formidable union of the barbarians broken by the death of Frigiter, 200. Death and funeral of Athanaric, 202. Invasion and defeat of the Ostrogoths, 204. The Goths are settled in Thrace, by Theodosius, 205. Serve in the Roman army as allies, or *foederati*, 206. Their hostile sentiments, 207. Their intestine divisions and feuds under Fravitta and Priulf, 208.
- revolt of the Goths (Visigoths) in the time of Honorius, 334. They ravage

- Greece, under the command of Alarie, 335. Invade Italy, 346. Besiege Honorius in Asti, 351. Are defeated by Stilicho at Pollentia, 353. Again at Verona, 356. And retire from Italy, *ib.* Many join the army of Radagaisus, 365. Advance under Alarie to the gates of Rome, 397. First siege of the city, 424. Second siege, 433. Third siege and sack of Rome, 439. Exaggeration of the damage, 443-448, and *notes*. They evacuate Rome, and proceed into Southern Italy, 449. Death of Alarie, 452. Peace concluded by Adolphus, and they march into Gaul, 453. Treasures acquired by their victories, 456. Enter Spain and surprise Barcelona, 468. Victories of Wallia, 470. They are settled in Aquitain, 472. The Ostrogoths, subjects or allies of Attila, 554, and *note*.
- Goths*, the Visigoths in Gaul under Theodoric, iv. 5. Besiege Narbonne, 6. Alliance with the Romans, 18. Take part in the battle of Chalons against Attila, 21. Their king Theodoric slain, 22. They elevate his son Torismond to the throne, 24. The Ostrogoths, after the death of Attila, occupy Pannonia, 36. The Visigoths in Gaul under Theodorie II. support the emperor Avitus, 51. Conquer Spain, 55. Return into Gaul, *ib.* Pass the Pyrenees again under Euric and establish the Gothic monarchy in Spain, 84. The Goths converted to the Christian religion, 133. They adopt Arian opinions, 136. Which the Visigoths of Spain abandon for the Catholic, 149. Their power under Euric, 158. Are defeated by Clovis near Poitiers, and their king Alarie II. slain, 176. Lose Aquitain, 178. Their kingdom in Spain, 208. Influence of their clergy, 210. Their code of laws, 211. The Ostrogoths in Pannonia, 244. Commanded by Theodorie, 245. Serve the emperor Zeno, 247. Conquer Italy, 253. Desist from warfare and cultivate the arts of peace, 261. Though Arians, respect the Italian Catholics, 272. A colony of them settled in the Crimea, 342. State of the Visigoths in Spain under Thendes, 392. Of the Ostrogoths in Italy after the death of Theodorie, 395. Subdued by Belisarius, 431. Revolt, 502. Finally overcome by Narses, 530. The Goths of Ceuta assist the Greeks, vi. 82. State of the Gothic kingdom in Spain under Roderic, 88. Invaded by the Arabs, 90. Its ruin, 95. The Goths were not destroyers of the Roman monuments of art, vii. 451. Gibbon corrects his erroneous account of their emigrations, *ib.*, *note*.
- Governors* of provinces, under the emperors, their great power and influence, ii. 215.
- Government*, civil, at first an association for mutual defence, i. 285. Absolute, or despotic, declared by Aristotle and by Julian, to be unnatural, ii. 497, *note*.
- Granaries*, public, largely supplied by the emperor Severus, i. 156, *note*. Under the care of the *Ædiles Cereales*, in the time of the republic, ii. 193, *note*.
- Grasses*, artificial, introduced into Italy, i. 70.
- Gratian*, father of Valentinian I., military commander in Britain and Africa, iii. 65.
- Gratian* was the first emperor who refused the pontifical robe, ii. 461, *note*. Marries the princess Constantia, and succeeds to the empire, iii. 135. Defeats the Allemanni in Gaul, 181. Invests Theodosius with the empire of the East, 193. His character and conduct, 209. His flight from Maximus, and death, 216. Overthrew the ecclesiastical establishment of paganism, 275.
- Gratian*, an eminent Roman, proposes to restore the city to the Greek emperor, vi. 159, *note*.
- Greece*, as a province of the Roman empire, i. 28. Is ravaged by the Goths, 333. Collects its naval forces in the Piræus, to support Constantine, 517. Favoured and relieved by Julian, ii. 499. Included in the Western empire by Valentinian, iii. 69. Transferred to the Eastern with the diocese of Macedonia by Gratian, 194. Is overrun by Alarie, 335. Its eodes consulted by the Romans, v. 7, and *notes*. Early intercourse with Rome, 9, and *note*. Visit of Constans II., 292. Irruption of the Slavonians, vi. 189. Its silk manufactures, 191. Invasion of the Sicilian Normans, 346. Latin dukedoms, vii. 7. Is reduced by the Turks, 335.
- Greek church*, first symptoms of discord and schism revealed at the council of Sardica, ii. 432. Its controversies and divisions contribute to the downfall of the Eastern empire, v. 255. The worship of images abjured, 372. Restored, 396. Abstained from the use of bells, vi. 25. Its long dream of superstition, 235. Its separation from the Western church, the combined effect of religious and national animosity, 522. Its rules of discipline different, 524. Emulation of the two leading prelates, 525. The breach widened by the Latin reign in Constantinople, vii. 36. A temporary reunion effected by Michael Palæologus, 66. Dissolved, 69. Barlaam negotiates to renew it, 205. Treaty signed and ratified at Florence, 239. Disowned by the clergy and people, 263. Another false union, 305. Mahomet II. appoints a patriarch and grants freedom to the church, 332.
- Greek empire*. See *Empire Eastern*.
- Greek cities* in Upper Asia, i. 260, and *note*. In Bactriana, built by Alexander. iv. 458, and *note*. By Seleucus Nicator, v. 143, *note*. In Hyrcania, vii. 167, *note*.
- Greek colonies* covered the coast of South-

- ern Italy (Magna Græcia), i. 26. Their vicissitudes, vi. 298, and *note*.
- Greek* language, the most perfect that has been contrived by the art of man, v. 254. Used by the Arabians in their public accounts; discontinued by Sultan Waleed, vi. 118. Superseded the Latin in the public offices at Constantinople, 225, and *note*. Corrupted by the influx of strangers at Constantinople, vii. 241. The study of it restored in Italy, 247. Had been neglected in the West after the seventh century, 249, and *note*. Its pronunciation, orthography and accents, 253, and *note*. The study of it brought into England, Germany, and France, 257, and *note*.
- Greek* literature, studied by, and improves, the Roman conquerors, i. 49; iii. 337, *note*. Its most glorious era, iv. 350. Its Byzantine writers, vi. 230; vii. 340, *note*. Its principal restorers in Italy, 252. First effects of their labours, 256. The Italians wish to monopolize it, 257, *note*. First Greek book printed at Milan, *ib.*, *note*.
- Greek* money used by the Arabian conquerors, vi. 117, *note*.
- Greeks* affected to despise the unpolished Romans, i. 48. Held Barbarian languages in contempt, 271, *note*. Their ignorance of other countries, vi. 473, *note*; vii. 216, *note*.
- Greens*, or Prasini, a circus-faction at Rome and Constantinople, iv. 301.
- Gregorian* code, a lost compilation of Roman laws, v. 21.
- Gregorian* chant, church music of Gregory I., v. 133.
- Gregorian* style, calendar corrected by Gregory XIII., vi. 382, and *note*.
- Gregory* the Great, pope, his exchange of presents with Recared king of Spain, iv. 152. Exhorts Theodelinda, queen of the Lombards, to propagate the Nicene faith, 153. His enmity to the venerable buildings and learning of Rome, v. 129. His birth and early profession, 130. His pontificate, 132. His sacred music and ceremonies, 133. Conversion of the Anglo-Saxons, *ib.* The last pope canonized, 134. His distribution of alms, 135. His mediation between the Lombards and Greeks, 136. Sanctifies the usurpation of the emperor Phocas, 164.
- Gregory* II., pope, his epistles to Leo III., emperor of Constantinople, v. 374. Revolts against the Greek emperor, 377. Persuades Luitprand to withdraw his troops from Rome, 382.
- Gregory* III. the first pope who implores the aid of France against the Lombards, v. 384.
- Gregory* VII. (Hildebrand), reforms the apostolic see, v. 421. His ambitious projects, 422. He supports the impostor Michael Ducas, vi. 324. His contest with the emperor Henry III., 335. Is besieged by him, and relieved by Robert Guiscard, 336. Retires to Salerno, 337. Ruled the church before his election to the papacy, and conceived the idea of a crusade, 394, *note*. His letters originate the movement, 398, and *note*; 511, *note*. Founder of the papal monarchy, died in exile at Salerno, vii. 348.
- Gregory* IX. excommunicated the emperor Frederic II., 512, *note*, 513.
- Gregory* X. urges the emperor Michael to re-unite the two churches, vii. 65. Receives his ambassadors at Lyons, 67. Establishes the election of popes by the conclave, vii. 376. Acquires the Venaisin county, 381, *note*.
- Gregory* XI. restores the papal see from Avignon to Rome, vii. 421. Dies *secu* afterwards, 422.
- Gregory* XII. elected during the schism, vii. 425. Called upon to resign, 427. Abdicates, 428.
- Gregory* XIII. collects and republishes the ancient statutes of Rome, vii. 433. Reforms the calendar, vi. 382, and *note*.
- Gregory* Thaumaturgus (Theodorus) bishop of Neo-Cæsarea, found only seventeen Christians in his diocese, ii. 71, *note*. His conversion by Origen, 81, *note*; 212, *note*; vi. 241, *note*.
- Gregory*, bishop of Nyssa, a native of Cappadocia, ii. 71, *note*. Brother of Basil, bishop of Cæsarea, iii. 87, *note*.
- Gregory* of Nazianzus, fellow student with Julian at Athens, ii. 303, *note*. Cultivated the art of eloquence, 383, *note*. Deplores the dissensions among Christians, 456. Assails the emperor Julian with invectives, 504, and *notes*. Censures Constantius for having saved the infant apostate, 517, *note*. His birth in Cappadocia, iii. 222, and *note*. Friendship with Basil, and appointment to be bishop of Sasima, 223, *note*. Of Nazianzus, *ib.* Invited to Constantinople, 224. Installed archbishop, 226. His opinion of bishops and councils, 229, and *note*. His persecution, 230. Retirement and death, 231.
- Gregory*, prefect of Africa, vi. 73. Adventures of his daughter, 74. He is slain by Zobeir, 75.
- Gregory*, Bar Hebræus. See *Abulpharagius*.
- Gregory* of Tours, his ignorance and credulity, iv. 25, *note*. His attachment to his native country (Auvergne), 200, *note*. His birth, history, and character as a writer, 202, and *notes*.
- Gregory*, bishop of Langres, great-grandfather of Gregory of Tours, rescues his grandson Atalys from servitude, iv. 201.
- Gregory*, bishop of Adrianople, made patriarch of Constantinople, to absolve the emperor Michael from the excommunication of Arsenius, vii. 63.

- Grimoald*, duke of Beneventum, v. 409.
- Grotius*, his view of the political system of the Christians, ii. 345, *note*. His fable of Mahomet's pigeon, v. 511, *note*. Approves the imperial laws of persecution, vi. 254, *note*. His imprisonment, and escape, *ib*.
- Grumbates*, king of the Chionites, attends Sapor, king of Persia, in his invasion of Mesopotamia, ii. 316. Loses his son at the siege of Amida, 317. Returns home in grief, 319.
- Gruthungi* (or Ostrogoths), another Latin corruption of Gothi, Goths, iii. 203, and *note*.
- Guardians* for orphans, provided by the Roman law, v. 60.
- Gubazes*, king of Colchis, his alliance with Chosroes king of Persia, iv. 484. Returns to his former connection with the emperor Justinian, 486. Is treacherously killed 489.
- Guelfs*, origin of the family, v. 428, *note*. United with that of D'Este, vi. 475, *note*; vii. 442, *note*.
- Guelfs*, name assumed by the pope's party in Italy, v. 428; vii. 348, 390, *note*. See *Ghibelines*.
- Guibert Abbas*, one of the original historians of the crusades, vi. 404, *note*. His lively descriptions, 413, *note*. Records the general ignorance of the ecclesiastics, 462, *note*.
- Guilt*, the degrees of, in the penal laws of the Romans, sin, vice, and crime discriminated, v. 85.
- Guimar*, or Guaimar III., prince of Salerno, invites the Normans into Italy, vi. 302, *note*.
- Guiscard*, Robert, meets Leo IX. at Civitella, vi. 311. His birth and character, 312. Meaning of his surname, 314, *note*. Acquires the dukedom of Apulia, 316. His Italian conquests, 317. Besieges Durazzo, 326. Defeats the emperor Alexius, 330. Engages in the cause of pope Gregory VII., 336. His second expedition to Greece, and death, 338.
- Guischardt*, his Military Memoirs, i. 15, *note*; iii. 57, *note*. Called Quintus Icilius, vi. 183, *note*; 330, *note*.
- Guizot*, M., his Preface to the second edition of his translation of this work, i. vii. His Memoir of the Life and Character of Gibbon, xvi. Error in his translation respecting Bohemond's escape, vi. 472, *note*.
- Gundamund*, king of the African Vandals, iv. 139.
- Gundelinda*, wife of Theodatus, Gothic king of Italy; her correspondence with the empress Theodora, iv. 293, *note*; 308, *note*.
- Gundobald*, prince of the Burgundians and nephew of Ricimer, on his uncle's death, takes the command of his army, iv. 92.
- Appoints Glycerius emperor of Rome, 93. Succeeds to the kingdom of Burgundy, 169. Calls a council of his bishops at Lyons, 170. Betrayed by his brother Godegesil, and defeated by Clovis, 171. His mild and impartial laws, 172. His argument in favour of the judicial combat, 190.
- Gunpowder* has changed the military art, and secures Europe against the future irruptions of barbarians, iv. 210. Was not known to the Chinese in the thirteenth century, vii. 125, *note*. Its invention and use, 203.
- Gustavus Adolphus*, called by the Austrians the lineal successor of Alaric, i. 304, *note*.
- Guy* of Lusignan, king of Jerusalem, his character, vi. 496. Is defeated and taken prisoner by Saladin, 497. His release, 502.
- Gyarus*, a small island, its poverty, i. 205.

## H.

- Hadrian*, emperor, constructs a rampart in Britain, i. 5, *note*. Relinquishes the eastern conquests of Trajan, i. 8. Their characters compared, 9. His character contrasted with that of Antoninus Pius, 9. His adoption by Trajan, 100. His choice of a successor, 101. Formed the harbour of Trebizond, 330. Excludes the Jews from Jerusalem and builds the city of *Ælia Capitolina* on Mount Sion, ii. 11. Founds a library at Athens, iv. 352. His mausoleum converted into an arsenal by Belisarius, 411. His perpetual edict, v. 17, and *notes*. His mausoleum now the Castle of S. Angelo, vii. 445. Its threatened destruction by the Romans, 459.
- Hadrian*, a prætorian prefect, the Pharian whom Claudian offended by his epigram, iii. 391, and *note*.
- Hadrianople*, battle of, between Constantine and Licinius, i. 518. Besieged by Fritigern, iii. 175. Battle of, between Valens and the Goths, 185. Again besieged, 188. Escapes the ravages of Attila, 559. Revolts against the Latin emperor Baldwin, vii. 2. Roger de Flor invited there and assassinated, 78. Taken by Amurath I. and made the seat of the Ottoman government, 147.
- Hakem*, caliph of Egypt, assumes a divine character to supplant the Mahometan faith, vi. 391. His sacrilege and death, 392. His disciples, the Druses, *ib*. and *note*.
- Hakem I.*, caliph of Spain, his cruelty at Cordova, vi. 155, *note*.
- Hamadanites*, the Saracen dynasty of, in Mesopotamia, vi. 173.
- Hamyarites*, an Arabian tribe, vi. 42, *note*.
- Hanbal*, Ahmed Ebn, head of a Mahometan sect, vi. 174, *note*.

- Hannibal**, state of the Alps when crossed by him, i. 494, and *note*; and of Rome when he besieged that city, iii. 397, and *note*.
- Hannibalianus**, youngest son of Constantius Chlorus, by his second marriage, left to the care of his half-brother Constantine, i. 477. Led a private life in affluence, and had no posterity, ii. 249.
- Hannibalianus**, son of Dalmatius and nephew of Constantine, ii. 249. Has the titles of nobilissimus and king, 256. Provinces which formed his kingdom, 258. Married his cousin Constantina, 268, 281. Murdered by Constantius, 268.
- Hanseatic League**, its origin and influence, v. 431; vi. 280, *note*.
- Happiness** of the human race from the death of Domitian to the accession of Commodus; its precarious nature, i. 104. Of individuals not dependent on power and magnificence, v. 353; vi. 142.
- Haran**, pilgrimage of the Sabians to its temple of the Moon, v. 46. See *Carrhae*.
- Harbiti**, idolaters or atheists, not tolerated by Mahometans, vi. 104, *note*.
- Hardouin**, Father, attributes the *Æneid* to monks of the thirteenth century, ii. 56, *note*.
- Harem**, its secrecy inviolable among the Turks, vii. 172, and *note*. That of Bajazet captured by Timour, 181.
- Harmozan**, the Persian satrap, his interview with caliph Omar, vi. 17.
- Harpies**, an ancient mythological history, Le Clerc's conjecture concerning, ii. 177, *note*.
- Harun al Rashid**, caliph, his birth at Rei, v. 143. His friendly correspondence with Charlemagne, 412. His wars with the Greek empire, vi. 152. His reign, 153. Poisons Edris, 171, *note*.
- Harpuspices**, consulted by Constantine, ii. 245, *note*. By Julian, iii. 39. Their art invented in Etruria, *ib. note*, 282, *note*.
- Hashem**, ancestor of Mahomet, from whom the family take the name of Hashemites, vi. 457, 462.
- Hassan**, or Hasan, son of Ali, wounded in defending Othman, v. 522. Succeeds his father, and resigns, 526, and *note*. His benevolence, 527, and *note*.
- Hassan**, governor of Egypt, takes Carthage, vi. 82.
- Hassan**, a janizary, leads the assault of Constantinople, vii. 322.
- Hatra**, a town through which Jovian retreated, iii. 51, *note*.
- Hawking**. See *Falconry*.
- Hawkwood**, Sir John, commander of a mercenary band in Italy, vii. 212, and *note*.
- Hebal**, statue in the temple of Mecca, v. 258.
- Hebdomon**, an imperial palace near Constantinople, iii. 68, *note*. The Saracens land there, vi. 115.
- Heeren's Prize Essay** on the influence of the Crusades, vi. 572, *note*; vii. 38, *note*.
- Hegira**, the era fixed by Omar, v. 489.
- Heineccius**, his works on Roman Law; errors discovered in them, v. 3, *note*; 15 and 17, *notes*.
- Hejaz**, the province of Arabia in which Mahomet was born, v. 438.
- Helena**, the mother of Constantine, i. 472. Converted to Christianity by her son, ii. 341, *note*.
- Helena**, sister of the emperor Constantius, married to Julian, ii. 304. Is reported to be deprived of children by the arts of the empress Eusebia, 306. Her death, 475.
- Helena**, daughter of Romanus Lecapenus, and wife of Constantine Porphyrogenitus, v. 324.
- Helena**, the last empress of Trebizond, vii. 335, *note*.
- Helena**, supposed to have been a daughter of Licinius, and wife of Crispus, ii. 253, *note*.
- Helena**, a town at the foot of the Pyrenees, ii. 280, and *note*.
- Heliopolis**, or Baalbec, in Syria, taken by the Saracens, vi. 40. See *Baalbec*.
- Heliopolis**, in Egypt, promised by Amaury, to obtain the support of the knights Hospitallers in his projected invasion, vi. 491, *note*.
- Hell**, according to Mahomet, v. 481.
- Hellespont**, the Goths penetrate through it, i. 333. Naval victory of Crispus on its waters, 519. Its form and extent, ii. 180. The Saracens pass through it to besiege Constantinople, vi. 115. Cross it at Abydos for the second siege, 120. Crossed by Frederic Barbarossa with his army, to avoid Constantinople, 479. Crossed by the Turks, who establish themselves at Gallipoli, vii. 147.
- Helmichis** assists Rosamund to murder Alboin, and is poisoned by her, v. 107.
- Helvetia**, amount of its population in the time of Cæsar, i. 283, *note*. Its northern part occupied by the Allemanni and Suevi, iv. 163, *notes*; vii. 354, *note*.
- Hendinos**, name given by the Burgundians to their king or general, iii. 95.
- Hengist**, his arrival in Britain, iv. 213. His establishment in Kent, 214.
- Henoticon**, a concordat promulgated by the emperor Zeno, v. 236, and *note*.
- Henry** succeeds his brother Baldwin as emperor of Constantinople, vii. 17. His character and administration, 20.
- Henry** the Fowler, saves and institutes the kingdom of Germany, v. 415. Defeats the Hungarians, vi. 271.
- Henry III.**, emperor, his contest with pope Gregory VII., vi. 335. Takes Rome, and sets up pope Clement III., 336.
- Henry VI.**, emperor, conquers and pillages the island of Sicily, v. 356.
- Henry IV.**, of France, contrast and resem-

- blance between him and Clovis, iv. 169. Reminded of the Sicilian Vespers, vii. 73, *note*.
- Henry V.* of England, influence of his victories, vii. 429, *note*.
- Henry VIII.* of England, compared with Constantine the Great, ii. 245, *note*.
- Henry* the Wonderful, duke of Brunswick, vii. 92, *notes*.
- Heptarchy*, Saxon, established in Britain, iv. 219. State of Britain under the Saxons, 222.
- Hera*, Mahomet's cave, near Mecca, v. 468.
- Heraclea*, in Pontus, a naval station of the Goths, i. 332. Destroyed by Harun al Rashid, vi. 154. Its early history by Memnon, *ib.*, *note*.
- Heraclea*, in Thrace, the ancient Perinthus, i. 154, *note*. Diocletian elected there, 419. Maximin defeated, 504. First colony of the Genoese, vii. 61.
- Heraclea Lyncestis*, the ancient name of Pelagonia, or Perlepe, vi. 423, *note*.
- Heraclea* near Iconium; now Ereğli, on the line of march of the first crusade, vi. 443, *note*.
- Heracleonas*, emperor of Constantinople, v. 289. Deposed and mutilated, 291.
- Heracian*, kills Stilicho, iii. 387. Count of Africa, retains that province in obedience to Honorius, iii. 437. His cruel usage of the refugees from the sack of Rome by Alaric, 446. His revolt and death, 459.
- Heracianus* conspires against Gallienus, i. 352.
- Heracius*, exarch of Africa; is invited to dethrone Phocas, and resigns the enterprise to his son, v. 167.
- Heracius*, deposes Phocas, and is chosen emperor, v. 168. Conquests of Chosroes II. king of Persia, 169. Distress of Heracius, 175. Accepts an ignominious peace from Chosroes, 177. His first expedition against the Persians, 180. His second expedition, 182. Alliance with the Turks, 188. His third expedition, 190. His treaty of peace with Persia, 195. His triumph and pilgrimage to Jerusalem, 196. His theological inquiries, and Ecthesis, 250. Marries his niece Martina, 289. Appoints his two sons joint successors to the empire, 289. Invasion of his provinces by the Saracens, vi. 29. Flies from Syria, 49. His death, v. 289.
- Heracius* the prefect, his expedition against the Vandals in Africa, iv. 80. He joins Basiliscus, 81.
- Heracius* the eunuch, instigates the emperor Valentinian III. to the murder of the patrician Ætius, iv. 37. His death, 40.
- Heraeum*, a palace built by Justinian near Chalcedon, iv. 336.
- Herat*, a temple of the Ghebers destroyed there, vi. 107.
- Herbelot*. See *D'Herbelot*.
- Hercules*, his statue at Heraclea, vi. 154.
- Hercules*, columns of, i. 33; vi. 87.
- Herculians*, a body of imperial guards, i. 453; iii. 31. Join the revolt of Procopius, 72.
- Herculius*, a title assumed by Maximian, i. 425.
- Hercynian forest*, its extent unknown in the time of Cæsar, i. 274, *note*. A part of it penetrated by Julian, ii. 430, and *note*.
- Hereditary monarchy*, its beneficial influence, i. 215. An element of Gothic government, not found among any Italian people, iii. 469, *note*.
- Heresy* in religion, the origin of, traced, ii. 16. Edict of Constantine the Great against, 387. Seven edicts of Theodosius against it, iii. 232. Unfeeling conduct of pope Leo, against it, iv. 49, *note*.
- Hermanric*, king of the Ostrogoths, his conquests, iii. 125. His death, 164.
- Hermanstadt* in Transylvania, built by Germans, vi. 274, *note*.
- Hermengild*, or Ermenigild, prince of Bætica, his marriage with Ingundis, princess of Austrasia, and conversion to the Nicene faith, iv. 149. His revolt and death, 151. His gold coins, 180, *note*.
- Hermintiaus*, Claudius, governor of Cappadocia, ii. 117, *note*.
- Hermits*, of the East, their mortified course of life, iv. 126. Miracles ascribed to them and their relics, 128.
- Hermodorus*, the Ephesian, assists the Romans in compiling their Twelve Tables of laws, v. 7.
- Hermogenes*, master-general of the cavalry, is killed in the attempt to banish Paul bishop of Constantinople, ii. 450.
- Hermogenian code*, a lost compilation of Roman laws, v. 21.
- Hero* and *Leander*, their story, ii. 181, *note*.
- Herod*, son of Odenathus. his death, i. 373.
- Herodes Atticus*, his extraordinary fortune and munificence, i. 60.
- Herodian*, his authority as an historian, compared with that of Dion Cassius, i. 117, *note*. Not the grammarian of Alexandria, 160, *note*. His Life of Alexander Severus, why preferable to that in the Augustan History, 200, *note*.
- Herodian*, an officer under Belisarius, betrays Spoleto, iv. 515.
- Herodians*, a Jewish sect, ii. 4, *note*.
- Herodias*, the subject of a homily attributed to Chrysostom, iii. 506.
- Herodotus*, his character of the Persian worship, i. 255.
- Heruli*, enter into the service of Gallienus, i. 334. Form a legion in Julian's army, ii. 465. Conquered by Hermanric, near the Palus Mæotis, iii. 125. Part of the army of Odoacer, who is said to be their king, iv. 95, *note*. Letter of Theodoric to their king, 258. Their history and mean-

- ing of their name, *ib.*, *note*. Serve under Narses in Italy, 424, 533. Fables of Procopius respecting them, 424, *note*.
- Hexamilion*, the rampart of the Isthmus of Corinth, vii. 222, *note*. Broken down by the Turks, 334.
- Hierapolis*, near the Euphrates, visited by Julian, iii. 12.
- Hierarchy* of the church; its origin, ii. 51. Its progress, 55 Its pride, 65. Of the State, 197 Of Pagan Rome, iii. 273, and *note*.
- Hierocles*, favourite of Elagabalus, i. 186, *note*, 188.
- Hieroglyphics*, at Thebes in Egypt, explained to Germanicus, ii. 310, *note*.
- Hieromax*. See *Yermuk*.
- Hieronimus*. See *Jerom*.
- Hilarion*, the monk, his miracle at Epidaurus, iii. 137, *note*. His wanderings, iv. 113, and *note*.
- Hilarius*, friend of Libanius, pleads for Antioch, iii. 252. Governor of Palestine, 254.
- Hilary*, bishop of Poitiers, laments the diversity of Christian doctrines, ii. 411. His exposition of the term Homoiousion, 414. Banished by Constantius, 437. Restored with the other exiles by Julian, 521.
- Hilary*, pope, censures the emperor Anthemius for his tolerant principles, iv. 77.
- Hilderic*, the Vandal king of Africa, his indulgence to his Catholic subjects displeases both the Arians and Athanasians, iv. 360. Is deposed by Gelimer, 360. Put to death, 374.
- Hildibald*, elected king by the Goths in Italy, iv. 502.
- Hindoos*, not the disciples of Zoroaster, vi. 106, *note*.
- Hindustan*, trade with Rome, i. 72. Roman taxes on its commodities, 268, and *note*. Early Christian church there, v. 262. First visited by the Portuguese, 279, and *note*. Invasions of Mahmud the Gaznevide, vi. 360. Conquest of, by Timour, vii. 168.
- Hippo Regius*, Augustin its bishop, iii. 302. Siege of, by Genseric king of the Vandals, 537.
- Hippolytus*, his statue and chair, i. 180, *note*. His conversion to Christianity, ii. 81, *note*. His treatise against heretics, v. 202, *note*.
- Hira*, a kingdom and city of Arabia, iv. 469, and *note*. Its situation, v. 446. Taken by the Saracens, and now Medschid Ali, vi. 9, and *note*.
- Hismahelites*, a Slavonian tribe that settled in Hungary, vi. 273, *note*.
- History*, the principal subjects of, i. 299 Eastern, little known before Mahomet, 341, *note*. Its tone rises and falls with the spirit of the age, v. 286.
- Holagou*, grandson of Zingis, his conquests, vii. 127.
- Holy war*. See *Crusades*, and *Gazi*.
- Homer*, a soul like his not to be sought in a period of civil and religious slavery. ii. 183. Studied by Julian through an allegorical interpretation, 503, *note*; 508. The veils of his Trojan princesses not brought from Sidon, iv. 310, *note*. His writings brought into Italy by Barlaam, vii. 245. Presented to Petrarch, 246. Translated by Boccace, with the assistance of Leo Pilatus, 248. Printed at Florence, 257, *note*.
- Homerites*, an Abyssinian colony in Arabia, iv. 493, and *note*. Their vicissitudes, 496. Their war of the elephant, v. 135, *note*. 463, and *note*.
- Homicide*, voluntary, penance ordained for it by St. Basil, iii. 258, and *note*. See *Fines*.
- Homoousion*, origin and use of that term at the council of Nice, ii. 408. And Homoiousion, the distinction between, 414.
- Honain*, war of, v. 502.
- Honain*, a Nestorian physician at Bagdad, translates Greek works into Arabic, vi. 146, *note*.
- Hongvou*, a Chinese prince, vii. 186.
- Honoratus*, archbishop of Milan, driven from his see by the Lombards, v. 104.
- Honorata*, sister of Valentinian III, iv. 12.
- Honorians*, Barbarian auxiliaries of the usurper Constantine, iii. 380.
- Honorius*, son of Theodosius the Great, is declared emperor of the West by his dying father, iii. 269. Ascends the throne, 306 Marries Maria, the daughter of Stilicho, 332. His character, 333. Flies from Milan on the invasion of Italy by Alaric, 348. Besieged in Asta, 351. His triumphant entry into Rome, 356. Abolishes the combats of gladiators, 358. Fixes his residence at Ravenna, 358. Orders the death of Stilicho, 387. His measures unite his Barbarian soldiers against him under Alaric, 394. His counsils distracted by the eunuchs, 430. His overtures to Attalus and Alaric, 436. His laws for the relief of Italy, 458. His triumph for the reduction of Spain by Wallia, 472. Gives independence to Britain and Armorica, 476. Convenes the Seven Provinces of Gaul, 480. Bani-hes his sister Placidia, 524. His death, *ib.* His persecution of the Donatists, 533. Two sovereigns of Southern Europe likened to him and his brother, iv. 258.
- Honour*, the new ranks of, introduced in Constantinople, ii. 198, vi. 199.
- Hornisdas*, a fugitive Persian prince, in the court of the emperor Constantius, his remarks on the city of Rome, ii. 309, *note*. His history, and station under Julian, iii. 16. Requested by Sapor to mediate a peace with Julian, 32. His

- son supports the revolt of Procopius, 72.
- Hormouz*, son of Chosroes, king of Persia, his accession, v. 141. His character, 142. Is deposed, and killed, 146.
- Hormuz*, a competitor for the throne of Persia, i. 441.
- Horns* of the urus or wild bull, used by the Goths for trumpets, iii. 173, and *note*. For drinking-cups, v. 122, *note*.
- Horses*, of Cappadocia, ii. 228. Of Sicily, iv. 370, *note*. Of Venetia, v. 121. *note*. Of Arabia, 410. The two marble statues of Monte Cavallo at Rome, iv. 268, and *note*; vii. 445, 466. The four bronze conveyed from Constantinople to Venice, vi. 573, *note*.
- Hortaire*, king of the Allemanni, submits to Julian, ii. 333.
- Hosein*, the son of Ali, his death, v. 529.
- Hospitallers*, knights of St. John of Jerusalem, origin and rules of the order, vi. 464, and *note*. Join Amaury in his invasion of Egypt, 491, *note*. Employ Turkish mercenaries, 497, *note*. After the fall of Acre take refuge in Cyprus, 522. Obtain possession of Rhodes. Defend it against Othman, vii. 142, and *note*. Charged with the defence of Smyrna, 145, *note*. Their loss in the battle of Nicopolis, 151, *note*.
- Hostilianus*, son of Decius, elected emperor, under the guardianship of Gallus, i. 317. His death, 318.
- Houris*, of Mahomet's Paradise, v. 483.
- Houses*, of Constantinople inconveniently crowded together, ii. 193. Of Rome, their general character, iii. 422. Of Assyria, materials of which they were built, vi. 15, and *note*.
- Houssein*, brother-in-law and colleague of Timour, vii. 163, and *note*.
- Hugh*, king of Burgundy, his marriage with Marozia, and expulsion from Rome by Alberic, v. 422.
- Hugh*, count of Vermandois, engages in the first crusade, vi. 420. Is shipwrecked, and made captive by the Greeks, 430. His return, 450.
- Hughes*, Mr., makes the siege of Damascus the subject of a tragedy, vi. 35, *note*.
- Hugo*, king of Italy; his daughter Bertha betrothed to young Romanus, vi. 209.
- Huissers*, or Palanders, flat-bottomed ships for conveying cavalry, vi. 551, *note*.
- Human nature*, its propensities, ii. 43.
- Human race*, the period during which its condition was the most happy, i. 104. Its numbers diminished in the time of Galienus, 350. Of Justinian, iv. 554.
- Hume*, Mr., his Natural History of Religion, the best commentary on the polytheism of the ancients, i. 36, *note*. His difficulty, as to the extent of the imperial palace at Rome, solved, 167, *note*. Charges the most refined and philosophic sects with intolerance, 259, *note*. Believed the crusades to have been contrived by the popes, vi. 511, *note*.
- Hungarians*, their first appearance in Europe, vi. 262. Called Turks by the Greeks, by themselves Magyars, 263. Their language and origin, 265. Habits and character, 267. Their devastation, 269. Defeat 271. Acquiesce in a sedentary life, 273.
- Hungary*, establishment of the Huns in, iii. 549. State of, under Charlemagne, v. 410. Peopled by a mixture of races, vi. 273, *note*; 274, *note*; vii. 14, *note*. Conquered by the Mongols, 130. Wars with the Ottomans, 151, 267.
- Huniades*, John, his exploits against the Turks, vii. 270. His history, 277. His defence of Belgrade, and death, 278.
- Huniades*, Matthias Corvius, king of Hungary, vii. 278, and *note*.
- Humeric*, the son of Genesic, king of the Vandals, marries Eudocia, daughter of Valentinian II. iv. 72. Persecutes his Catholic subjects, 140. His cruelty to those of Tipasa, 147.
- Huns*, their original seat, and their conquests, iii. 151. Their decline, 155. Two divisions of them:—the White Huns, Euthalites, occupy Sogdiana, 158. The Huns of the Volga emigrate, 159. First mentioned by Dionysius Periegeta, 160, *note*. Defeat the Alani, 162. Overcome the Ostrogoths, 164. Are defeated by Toulun, and press on the confines of Germany, 363. Occupy the lands in modern Hungary, from which they had driven the Ostrogoths, 549. Commanded by Attila, 550. His empire exaggerated, 553, *note*. Their incursions in Media and Syria magnified, 556, *note*. Ravage the Eastern empire, 559. Treaty of peace with Theodosius II., 565. Invade Gaul, iv. 14. Defeated at Chalons, 22. Invade Italy, 26. Retreat, 34. Their empire expires with Attila, 36.
- Hunting* of wild beasts, when a virtue, and when a vice, i. 123. Is the school of war, iii. 146.
- Hycsos*, shepherd-kings, v. 499, *note*. See *Beybers*.
- Hyginus*, an ancient tactician, i. 20, *note*.
- Hypatia*, the female philosopher, murdered by Cyril, patriarch of Alexandria, v. 213.
- Hypatius*, sedition of, at Constantinople, iv. 307.
- Hyphasis*, ancient name of one of the rivers of the Panjab, i. 35, and *note*; vii. 169.

*Ibas*, bishop of Edessa, and friend of Nestorius, v. 247.

*Iberia*, conquered by Trajan, i. 7. The nomination of its kings by Diocletian,



449. Converted to Christianity, ii. 366. Receives the name of Georgia, iv. 548; vi. 372.
- Iberian gates of mount Caucasus*, iv. 348. occupied by Cabades king of Persia, 349.
- Ibrahim*, descendant of Mahomet's uncle Abbas, claims the Caliphate, vi. 134. His imprisonment and death, 135.
- Ibrahim*, founder of the Aglabites, vi. 174.
- Ibrahim*, vizir of Amurath II., vii. 194.
- Icasia*, by a pert reply, offends the emperor Theophilus, v. 313.
- Iceni*, the British tribe, j. 25.
- Ichoglans*, young janizaries attached to the sultan's person, vii. 201.
- Ichthyophagi*, savage fishermen of Gedrosia, i. 261, *note*. Of Hejaz, v. 439, *note*.
- Iconium*, or Cogni, the first crusaders pass through, vi. 443, and *note*. After the loss of Nice, made the residence of the Seljukian sultans, 474, and *note*. Taken by Frederic Barbarossa, 482. By the Mongols, vii. 428.
- Iconoclasts*, the sect opposed to the worship of images, v. 365. Break the images and persecute the monks, 370. Are resisted by the Western church, 377. By the empress Irene, 395. Finally overcome by the empress Theodora, 395.
- Idatius* describes the state of Spain, after the irruption of the Vandals, Alani, and Suevi, iii. 467. His date for the passage of the Vandals into Africa, 531, *note*. Bishop of Iria Flavia, and prisoner in the hands of the Suevi, iv. 55, and *note*.
- Idolatry*, an unsatisfactory religion in an advanced stage of society, ii. 3, *note*. Ascribed by the primitive Christians to the agency of daemons, 19. Suffered to linger in Rome, 460. Derivation of the word, 462, *note*. Prolonged among the rural population by its festivals, iii. 291, *note*. Imputed to Christian image-worship by Jews and Mahometans, v. 365. Practised by the early Arabians, 457. Forbidden by the law of Mahomet, 469.
- Igilium*, or Ægilium, the island to which the Romans fled from Alaric, iii. 444.
- Ignazzen*, king of a Moorish tribe, iii. 116.
- Ignatius*, bishop of Antioch, did not refer to the gospels, but to the traditions of the apostles, as rules of faith, ii. 17, *note*. Escaped martyrdom, 118, *note*. His zeal, 128. His letter to the church of Smyrna levelled against the Docetes, v. 202, *note*.
- Ignatius*, patriarch of Constantinople displaced, and restored, vi. 526.
- Igor*, son of Ruric, leads the third Russian expedition against Constantinople, vi. 284.
- Igours*, or Vigours, a Tartar nation, iii. 152. Overthrow the remnant of the Huns, iv. 37. Migrate to the banks of the Irish, vi. 265.
- Ikshidites*, the Saracen dynasty, vi. 173.
- Illico*, married to Attila, iv. 34.
- Ilerda*, (Lerida), its ruinous state, i. 323, *note*.
- Ilum*, supposed design of Julius Cæsar, and of Augustus, to build there a new seat of empire, i. 451, *note*. Of Constantine to do the same, ii. 182.
- Illiberis*, near Granada, council of, ii. 64.
- Illiberis*, at the foot of the Pyrenees, rebuilt by Constantine and named Helcna, ii. 280, *note*.
- Illustrious*, a rank of honour created by Constantine, ii. 199, 222.
- Illyricum*, the Roman province, i. 27. The security of its frontier restored by Aurelian, 364. Divided between Gratian and Theodosius, iii. 194. Again between Arcadius and Honorius, 307. Alaric, master-general of the Eastern, 342. Reunited and attached to the Eastern empire by Theodosius II., 527.
- Images*, introduction of, into the Christian church, v. 360. The worship of, derived from Paganism, 361. Are condemned by the council of Constantinople, 365. The adoration of, justified by Pope Gregory II., 374. And sanctified by the second council of Nice, 397. See *Iconoclasts*.
- Imans*, Ali and his eleven descendants, venerated by the Persians, v. 680, and *note*.
- Imaus*, mountain in central Asia, iv. 451, *note*. See *Altai*, and *Caf*.
- Imma*, daughter of Charlemagne, v. 404, *note*.
- Imma*, near Antioch, defeat and death of Macrinus, i. 182, *note*. Zenobia defeated, 375, *note*.
- Immortality of the soul*, the doctrine assists the progress of Christianity, ii. 23.
- Immortals*, a Persian military band, iii. 45.
- Imperator*, in the Roman history, explained, i. 81, *note*. The imperial prerogatives, 84. The court, 90. Its sense altered, 454.
- Ina*, the legislator of Wessex, iv. 228. His pilgrimage to Rome, v. 376, *note*.
- Incarnation*, history of the doctrine, v. 198.
- Incest*, natural, and arbitrary, distinguished, v. 58. Roman Law on, 59.
- Income*, the Roman tax on, called the Lustral Contribution, v. 242.
- India*, embassy from, to Constantine, ii. 265. To Julian, iii. 3. Some of its science probably derived from the Greeks of Bactriana, iv. 458, *note*. See *Hindustan*.
- Indictions*, commencement of the era, i. 498, *note*. Mode of levying tribute, and the measure of time connected with it, ii. 232, and *note*; 235.
- Indulgences*, papal, their origin and nature, vi. 407. Employed as an incentive to the crusades, 409.
- Infants*, exposure or murder of, prohibited by an edict of Constantine, i. 512, and *notes*. Many saved and brought up by the early Christians, ii. 62.
- Infernal regions of the ancients* created by

- the fancy of poets, ii. 25. Entrance to iii. 409, *note*.
- Ingenii*, recognized by the Roman law, vi. 424, *note*.
- Ingo*, king of Sweden, i. 304, *note*.
- Ingulphus*, accompanies and relates the pilgrimage of the German bishops, vi. 393, *note*.
- Ingundis*, wife of the Spanish prince Hermenegild, iv. 149.
- Inheritance*, tax on, imposed by Augustus, i. 210. The Roman law, 65. Testamentary dispositions of property, 68. The Vocabian law, 71.
- Injuries*, Roman laws to redress, v. 76.
- Innocence*, one of Valentinian's bears, iii. 80.
- Innocent I.*, pope, accompanies the embassy from Rome to Honorius, and remains at Ravenna, iii. 430, and *note*.
- Innocent II.*, pope, driven from Rome by Anacletus, vi. 342. Excommunicates Roger, king of Sicily, *ib*. Is taken prisoner by him and reconciled, 343. Opposes Arnold of Brescia, and employs Bernard to preach a second crusade, vii. 353, and *note*. His final triumph over Anacletus, 355.
- Innocent III.*, founds the Inquisition and persecutes the Albigeois vi. 250; vii. 380. *note*. His ambition and despotic exercise of power, vi. 509. The most active promoter of the crusades, 510. Guardian of the emperor Frederic II., and makes him assume the cross, 512, and *note*. Makes John of England surrender his crown to him, 473, *note*; 510. Employs Fulk of Neuilly to preach the fourth crusade, 535, and *note*. Excommunicates the crusaders for the siege of Zara, 545, and *note*. Condemns their conduct at Constantinople, 566. In his letters pardons them, on condition of their securing the obedience and tribute of the East to the church of Rome, vii. 4, and *note*.
- Innocent IV.*, indefatigable in his efforts to promote the crusades, vi. 512, *note*.
- Innocent, VI.*, his efforts to renew the crusades, vi. 512, *note*. One of the popes of Avignon, vii. 380, *note*.
- Inquisition*, its code contains the laws of Spain against the Jews, iv. 155. Confirms the belief in an evil principle, vi. 250. Its foundation by Innocent III. a most signal triumph over humanity, 510.
- Inquisitor* of the faith, an office established by Theodosius, iii. 233.
- Institutes* of Roman law, various, v. 44.
- Institutes* of Justinian, declared by him to be legitimate, v. 37. An analysis of them, 44. Greek paraphrase of them by Theophilus, 20, *note*; v. 226, *note*.
- Insula*, lodging-house in Rome, iii. 422.
- Interest* of money, how regulated by the Roman law, v. 74, and *note*.
- Interregnum*, after the death of Aurelian, i. 388, and *note*.
- Intiline*, one of the five provinces ceded to Rome by Persia, i. 448. Restored by Jovian, iii. 52.
- Investitures*, papal, of Naples and Apulia to the Normans; their origin, vi. 312, and *note*. Feudal, of the Franks in Gaul, iv. 194, and *note*.
- Iona*, one of the Hebrides, iv. 113, and *note*.
- Irak*. See *Media*.
- Iran*. See *Persia*.
- Ireland*, the Western isle, i. 5, *note*. Erin or Ierne, does not signify *Green*, iii. 108, and *note*. Converted by Patrick or Suecoth, 376, *note*; iv. 100, *note*.
- Irenæus*, bishop of Lyons, was obliged to acquire the Celtic language, i. 47, *note*; ii. 36, *note*. Wrote in Latin, v. 202, *note*.
- Irene*, daughter of the Khan of the Chazars, marries the emperor Constantine Copronymus, v. 304, and *note*.
- Irene*, an Athenian orphan, wife of the emperor Leo IV., v. 304. Guardian of their son Constantine; neglects his education, 305. Blinds him, and assumes the empire, 306. Is deposed and banished to Lesbos, 307. Image-worship restored by her, 306.
- Irene*, wife of Alexius Comnenus, favors the attempt of her daughter Anna, to obtain the throne, v. 341.
- Irene*, or Bertha, a German princess, first wife of Manuel I., Comnenus, v. 345.
- Irene*, or Pansophia, concubine of Dioscorus, patriarch of Alexandria, v. 232, and *note*.
- Irmentrud*, sister of Charlemagne, and mother of the Guelfs, v. 428, *note*.
- Irnac*, youngest son of Attila, his fate, iv. 37.
- Iron*, the most powerful instrument of human industry, i. 281. Scarcely known to the ancient Germans, *ib*. Of Imaus, forged by the first Turks, iv. 451, and *note*.
- Iron cage*. See *Bajuzet*.
- Isa*, son of Bajazet I. His fate, vii. 192.
- Isaac I. Comnenus*, emperor of Constantinople, v. 334. His abdication, 335.
- Isaac II. Angelus*, is deposed by his brother Alexius, vi. 534. Is restored by the crusaders, 557. His death, 562.
- Isaac*, son of John Comnenus, and father of the emperors of Trebizond, invests his younger brother Alexius with the empire, v. 339.
- Isaac*, son of Alexius Comnenus, his concord with his brother John, v. 342. His rebellion and reconciliation, 346.
- Isaac*, archbishop of Armenia, his apology for the vices of king Artasires, iii. 522.
- Isaurians*, a wild and barbarous race, i. 349. Rebel under Trebellianus, *ib*. Remain independent, though defeated by Probus, 389. Trouble the reign of Constantius, and besiege Seleucia, ii. 303. Support the emperor Zeno, iv. 340. Submit to Anastasius, 342. The emperor Leo III., their countryman, v. 300.

*Isdigune*, a royal chamberlain of Persia, and ambassador to Constantinople, iv. 490.

*Isebard* of Altdorf, father of the Guelfs, v. 428, *note*.

*Isidore* of Alexandria, his life written by his pupil Damascius, iv, 78, *note*; 354, *note*.

*Isidore* of Miletus, one of the architects of St. Sophia, iv. 330.

*Isidore* of Gaza, one of the philosophers that went to Persia, iv. 354, 356, *note*.

*Isidore* of Seville, approves the persecution of the Jews in Spain, iv. 154, *note*. His Chronicle, 208. 393, *note*.

*Isidore*, the husband of Hypatia, v. 213, *note*.

*Isidore* of Pelusium, abbot; his letters, v. 215, *note*.

*Isidore*, primate of Russia, accompanies John Palæologus to Florence, vii. 230. Asscutes to the union of the churches, 236. Is created a cardinal, *ib.* On his return to Russia, is condemned by a synod, imprisoned and escapes to Rome, 265. Goes as legate to Constantinople, and concludes a new act of union, 305.

*Isis*, the Egyptian Deity, wife of Osiris or Serapis, worshipped in Rome, i. 40. Demolition of their temple, *ib.*, and *notes*. Precedency given to her in Egypt over her husband. iii. 286, *note*.

*Islam*, its two articles of belief, v. 468. Its rites, 477, 480.

*Ismael*, the Arabs his posterity, v. 137, *note*; 444.

*Ismael*, a chief of the race of Seljuk, vi. 365.

*Ismael* Beg, last prince of Sinope; submits to Mahomet II., vii. 336.

*Isocrates*, the companion of Plato and Xenophon, iv. 350. His first stipend, 352.

*Issus*, the camp of Heraclius, v. 180. Its bay (now the Gulf of Scanderoon), vi. 243, *note*.

*Ister*, the Greek name of the Danube, i. 28.

*Istria*, origin of its name, i. 28, *note*. Included in Italy, 26. Crispus conveyed there and put to death, ii. 253. Gallus has the same fate there, 300. Conquered by Alaric, iii. 346. A new Campania formed there, iv. 270. Acquired by Venice, vi. 539.

*Italica*, near Seville, founded by Scipio Africanus. Birth-place of the emperors Trajan, Hadrian, and Theodosius, (and of Silius Italicus), iii. 194, *note*.

*Italy*, the seat of Roman sovereignty, divided by Augustus into eleven regions; did not include the present Lombardy, i. 26. Its pre-eminence over the provinces, and exemption from taxes, 43. Receives Severus without resistance, 145. Made subject to a proportion of the public burdens by Augustus, 207. Extinction of its exclusive privileges, 214. First invasion of Barbarians, 325. Invaded by Aureolus, 351. By the Allemanni,

364. Entered by Galerius, 481. Oppressed by Maxentius, 491. Delivered by Constantine, 501. Invaded by Maximus, iii. 242. By Alaric, 347. By Radagaisus, 367. Again by Alaric, 395. Depravity of its inhabitants in the 16th century, 447. Occupied four years by the Goths, 450. Evacuated by them, 457. Invaded by Attila, iv. 26. By Genseric, 46. Conquered by Odoacer; becomes a kingdom, 98. Its distress mitigated by his humanity, 105. Conquered by Theodoric the Ostrogoth, 253. Its inhabitants reserved by him for the arts of peace, 257. Flourishes under his government, 269. Invaded by Belisarius, 403. By the Franks, 425. Its Gothic kingdom subdued by Belisarius, 429. Restored by Totila or Badvila, 503. Finally subverted by Narses, 529. Invasion of the Franks and Allemanni, 530. Their defeat, 533. Government of the Exarchs of Ravenna, 534. Distress and depopulation of the country, 536. Kingdom of the Lombards founded by Alboin, v. 104. Its extent and the exarchate of Ravenna, 118. Formation of the modern Italian language, 119. State of the people improved by mild and equitable government, 127. Allegiance to the Eastern empire thrown off, and temporal power of the pope established, 372, 377. Lombard kingdom conquered by Charlemagne, 386. Changes that followed his death, 414. Calamitous expeditions of the German emperors, 425. Rise of the municipal republics, 426. Factions of the Guelfs and Ghibelines, 428, vii. 348. Inroad of the Hungarians, vi. 269. Conflict of the Greeks, Normans, and Saracens, 294. New Greek province, 297. First arrival of the Normans, 301. Their final extinction, 357. Revival of Greek learning in Italy, vii. 469. Cultivation of the Fine Arts, 469, and *note*.

*Ithacius*, or Idacius, his cruelty to Priscillian, iii. 235, and *note*.

*Itinerary* of Antoninus, from the wall in Britain to Jerusalem, i. 67, *note*. From Bordeaux to Jerusalem, ii. 532, *note*. In Italy, from Mediolanum to Columna Rhegina, v. 116, *note*. Per Macedonia usque Coustantinop., vii. 18, *note*.

## J.

*Jaafar*, slain in the battle of Muta, v. 505.

*Jabalah*, an Arabian of the tribe of Gassan, who took the Christian name of Manuel, and commanded the Greek army at the battle of Yermuk, vi. 44.

*Jacob*, son of Leith, first of the Soffarides, vi. 172.

*Jacobites*, the Oriental sect; their history and tenets, v. 264. Introduced into Abyssinia, 278. Submit to the Saracens

- in Egypt, vi. 60. Send five of their bishops to Cairoan, 109.
- Jalulah*, battle of, vi. 15.
- James*, bishop of Edessa, miracles ascribed to him, ii. 276, *note*.
- James*. See *Baradaeus*.
- James St.*, his legendary exploits in Spain, ii. 77.
- Jane*. See *Anne* of Savoy.
- Jane*, queen of Naples, sells Avignon to pope Clement VI., vii. 381. Is accused of having murdered her first husband, Andrew, prince of Hungary, 405.
- Janizaries*, their revolt in 1808, ii. 190, *note*. Their origin, vii. 148. Their education and discipline, 201. Name applied to the guards of the Greek emperor, 232.
- Jansenists*, their view of the character of Athanasius, ii. 442, *note*.
- Janus*, temple of, opened for the last time by the younger Gordian, i. 242. Its ancient and its latter form, iv. 412, and *note*.
- Jarin*, or Eirin. See *Ireland*.
- Jaroslau*s, the Russian prince, sends a fleet to attack Constantinople, vi. 284.
- Jazygæ*, a Sarmatian tribe, ii. 268.
- Jazyges*, a tribe that settled in Hungary, vi. 273, *note*.
- Jehan Numa*, a palace built by Mahomet II., at Hadrianople, vii. 297.
- Jermuk*. See *Yermuk*.
- Jerome*, or Hieronymus, his account of the origin of St John's Gospel, ii. 396, *note*. Is employed by, and praises, Damasus bishop of Rome, iii. 90. Exaggerates the calamities inflicted by the Goths, 190. The friend and flatterer of Theophilus, patriarch of Alexandria, 287. His controversy with Vigilantius, 299, *note*. His persecution of Rufinus and Jovinian, and his general character, 346, *note*. His residence at Bethlem, and reception of Roman fugitives, 446. Gives Paula the title of "Mother in law of God," and persuades her to build monasteries, iv. 115.
- Jerusalem*, its temple respected by Augustus, ii. 5. Attempted profanation by Caligula, *ib.* The Jews excluded from it, 90. Destruction of the temple, 108. Julian's design to rebuild it, 530. Constantine's previous erection of a Christian church, 532. Julian's attempt defeated by an apparently supernatural interposition, 536. The occurrence explained by Michaelis, 537, *note*. Church erected there by Justinian, iv. 335. The holy vessels of the temple placed there by him, 386.
- is conquered by Chosroes II. king of Persia, v. 171. Insurrection of the Monks, 235, and *note*. The city conquered by the Saracens, vi. 44. By the Turks, 388. Great resort of pilgrims to, 389. Is taken from the Turks by the Egyptian Fatimites, 454. Captured by the crusaders, 458. A Christian kingdom under Godfrey of Bouillon, 459. Appointment of a patriarch, 461, and *note*. Knights of St. John and Templars, 464, and *note*. Godfrey's Assise, 465, 467, and *note*. Succession of its Christian princes, 495. Taken by Saladin, 498. Recovered by the emperor Frederic II. 514. Pillaged by the Carizmians, 515.
- Jerusalem*, New, described according to the ideas of the primitive Christians, ii. 30.
- Jesuits*, Portuguese, persecute the Eastern Christians, v. 263. Their labours in, and expulsion from, Abyssinia, 281, and *notes*.
- Jews*, their rebellion in the time of Hadrian, i. 9, *note*; ii. 89. Colonies of them planted by the Ptolemies at Alexandria and Cyrene, i. 58, *note*; ii. 3, *note*. Persecuted by Artaxerxes, i. 260. Their character and conduct to other nations, ii. 4. Did not receive from Moses the doctrine of a future state, 26. Learned it first under their Asmonean princes and pontiffs, 28. Their reception of Christianity, 69. Their cruelty in Egypt, Cyprus, and Cyrene, 89. Distinguished from Christians, 91. Treatment of them in Minorca, 304. The learned among them in Egypt study Greek philosophy, 393, and *notes*. The emperor Julian's letter to them, 510. Their persecution in Spain, iv. 154. Their mercantile establishments in Italy pillaged, 275. Introduced into Abyssinia, and plant their religion there, 493, *note*. Their settlement in Arabia, 494. Persecuted by Heraclius, v. 196. By Cyril, at Alexandria, 212. By Justinian, 244. By Mahomet in Arabia, 498. Contributed to the conquest of Spain by the Saracens, vi. 94. Plundered and massacred by the first crusaders in the trading cities of Germany, 415. A tribute levied upon them to support the public games of modern Rome, vii. 462, and *note*.
- Jezdegerd*, king of Persia, said to be left guardian to Theodosius the Younger, by the emperor Arcadius, iii. 510. His war with Theodosius, 519.
- Joan*, pope, the fable of, v. 420, and *notes*.
- Joanna*, daughter of Raymond, VII., count of Toulouse, by marriage conveys her father's lands to the French crown, vii. 381, *note*.
- Joanna*, queen of Naples. See *Jane*.
- Joonnia*, daughter of Belisarius, iv. 517.
- Joannites*, supporters of Chrysostom, iii. 508, *note*.
- Job*, the book of, superior to the Koran, v. 474.
- John I.*, emperor of the East. See *Zimiscees*.
- John II.*, Comnenus, or Calo-Johannes, his reign, v. 342. His death, 343.
- John III.*, Vataces. See *Vataces*.

- John IV.*, Lascaris. See *Lascaris*.
- John V.*, Paleologus. See *Paleologus*.
- John VI.*, Cantacuzene. See *Cantacuzene*.
- John VIII.*, Paleologus. See *Paleologus II.*
- John*, principal secretary to the emperor Honorius, usurps the empire after his death, iii. 525. Is defeated and put to death, 526.
- John*, the Almsgiver, archbishop of Alexandria, v. 171. His liberality, 273.
- John*, bishop of Antioch, arrives at Ephesus, to oppose Cyril, v. 221. Coalition between them, 222.
- John*, of Apri, patriarch of Constantinople, his pride, and confederacy against John Cantacuzene, vii. 97. Deposed by the visionaries of Mount Thabor, 107.
- John*, the Armenian, an officer under Belisarius in Africa, iv. 372.
- John of Brienne*. See *Brienne*.
- John* of Cappadocia, praetorian prefect under Justinian, his character, iv. 326. Opposes the African war, 361. His fraud in supplying the army with bread, 369. Is disgraced by Theodora, and becomes a bishop, 327.
- John Chrysostom*. See *Chrysostom*.
- John*, count, favourite of the empress Eudocia, iii. 509.
- John Damascenus*, or Mansur, last of the Greek fathers, v. 371, note.
- John*, the eunuch, brother of the emperor Michael IV., v. 331.
- John Gerundensis*, or Biclareusis. See *Gerundensis*.
- John*, son of Isaac Comneus, and grandson of Alexius I., apostatizes to Mahometanism, v. 346.
- John* of Lycopolis, the hermit, his character, and oracular promise to the emperor Theodosius the Great, iii. 265.
- John Lydus*. See *Lydus*.
- John Malalas*. See *Malalas*.
- John*, the Monophysite bishop of Asia, is employed by the emperor Justinian to root out pagans and heretics, v. 244.
- John*, count of Nevers. See *Nevers*.
- John Philoponus*. See *Philoponus*.
- John XI.*, pope, son of Marozia, called by Baronius "pseudo-pontifex," v. 420, and note. His ambition checked by his brother Alberic, 423.
- John XII.*, pope, his flagitious character, v. 421. Degraded, 423.
- John XXII.*, pope, his immense wealth, vii. 224. Deposed by the people of Rome, 377. One of the popes of Avignon, 380, note.
- John XXIII.*, pope, his profligate character, vii. 428.
- John*, the prefect and patrician, sent from Constantinople to succour Carthage, vi. 82.
- John* of Procida, prepares the revolt of Sicily, vii. 72.
- John* of Ravenna, pupil of Petrarch, vii. 250.
- John*, St. the evangelist, reveals the *Logos*, ii. 395, and note. The disputed passage in his gospel on the "three witnesses," iv. 146, and notes.
- John*, St., Christians of, in the territory of Bassora, v. 460, and note.
- John*, St. Knights of. See *Jerusalem*.
- John* the Sanguinary, seizes the Gothic treasures in Picenum, iv. 421. Obliges Vitiges to raise the siege of Rome, 422.
- John*, one of the principal officers under Basiliscus; his heroism, iv. 82.
- Johnson*, Dr., on English words of British extraction, iv. 224, note. His bigotry, vi. 405, note. Criticism on a passage in his "Irene," vii. 317, note.
- Joinville* accompanies Louis IX., and has related the events, vi. 506, and notes.
- Jonas*, of Damascus, his adventures, vi. 35.
- Jonas*, bishop of Orleans, censures the tyranny of the nobles, iv. 195, note.
- Jordan*, character of his work, *De Originibus Sclavicis*, vi. 258, note.
- Jornandes* abridged the history of the Goths by Cassiodorus, i. 302; iv. 265, note. See *Cassiodorus*.
- Jortin*, Dr., his examination of the Arian controversy, ii. 410, note.
- Joseph* the Carizmian, governor of Berzem, kills the sultan Alp Arslan, vi. 378.
- Joseph*, the patriarch, supposed to be the Apis and Serapis of the Egyptians, iii. 285, note.
- Joseph*, patriarch of Constantinople, absolves the emperor Michael from the excommunication of Arsenius, vii. 63. Dissents from the union of the two churches, and withdraws to a monastery, 66.
- Josephs* of Amida, Nestorians, reconciled to Rome, v. 261.
- Josephus*, the mention of Jesus Christ in his history a forgery, ii. 105, note. His opinion that Plato derived knowledge from the Jews, controverted, 392, note.
- Josephus*, the false, his fables, ii. 90, note.
- Journeys* of the Roman nobles, described by Ammianus Marcellianus, iii. 410.
- Jovian* is elected emperor by the troops of Julian, on their retreat from Assyria, iii. 44. His treaty with Sapor, 47. Proclaims universal toleration, 60. His death, 63.
- Jovians*. See *Herculians*.
- Jorinan*, persecuted by Jerome, and banished for heresy, iii. 347, and notes.
- Jovinus*, a general in Julian's army, ii. 479. Besieges Aquileia, 485. A member of the tribunal at Chalcedon, 493. Serves under Valentinian, iii. 94. Consul, 95.
- Jovinus*, a general in the time of Honorius, assumes the diadem at Mentz, iii. 464. Invests his brother, Count Sebastian, with the purple, 465. They are defeated and slain by Adolphus, *ib.* 468.
- Jovius*, a title of Diocletian, i. 425.
- Jovius*, a general in Julian's army, ii. 479.

- Jovius*, commissioned by Theodosius to close the pagan temples in the Western empire, iii. 232. Praetorian prefect and minister to Honorius, 430. Instigates the guards against the eunuchs, 431. Negotiates with Alaric, 432. Abandons Honorius, 436. Betrays Attalus, 437.
- Jubilee*, popish, a revival of the secular games, i. 245, *note*; vii. 382. The interval shortened in accordance with the Mosaic Jubilee, vii. 383.
- Judaizing* Christians, adhered to the ceremonies of the Law, ii. 9. Justin Martyr's opinion of them, 13, and *note*.
- Judas* the Gaulonite, his rebellion, ii. 107.
- Jude*, St. examination of his grandsons before the procurator of Judæa, ii. 110.
- Judges*, provincial, Constantine's precautions to secure their integrity, ii. 211.
- Judges*, rulers of the Visigoths, iii. 125.
- Judgments* of God, in the Salic laws, how determined, iv. 189.
- Judgments* of the people in Athens and Rome, v. 88.
- Judicial* combats. See *Combats*.
- Julia*, sister of Julius Cæsar, and grandmother of Augustus, i. 93, *note*.
- Julia Domna*, wife of the emperor Severus, he sends her salutations to Clodius Albinus, i. 151. Her character, 163. Her death, 180.
- Julia Mæsa*, sister of Julia Domna, banished by Macrinus, i. 180. Her intrigues to obtain the empire for her grandson Bassianus (Elagabalus) 181. Persuades him to adopt his cousin Alexander, 187. Her death, 190.
- Julian* assumes the purple at Carthage, i. 435. His death, 435, *note*.
- Julian*, the nephew of Constantine the Great, his character of Augustus in his *Cæsars*, i. 94, *note*. Of Alexander Severus, 200, *note*. Escapes the massacre of the family, ii. 269, and *note*. Saved by Mark, bishop of Arethusa, 294, *note*. His education, 294. His rank, liberty, and patrimony restored, 295. His danger on the death of his brother Gallus, 301. Is sent to Athens, where he cultivates philosophy, 302. Is protected by the empress Eusebia, recalled by Constantius, and married to Helena, 304. Is invested with the title of Cæsar, 305. Is appointed to the government of Gaul, 323. His first campaign, 325. Battle of Strasburg, 328. Reduces the Franks of Toxandria, 331. His three expeditions beyond the Rhine, 332. Restores the cities of Gaul, 333. His civil administration, 335. Alleviates the distress of the people, 336. Fixes his winter residence at Paris, 337. His account of the theological calamities of the empire under Constantius, 453. Constantius grows jealous of him, 463. The Gallic legions are ordered into the East, 465. Is saluted emperor by the troops, 469. His embassy and epistle to Constantius, 472. His fourth and fifth expeditions beyond the Rhine, 474. Declares war against Constantius, and abjures the Christian religion, 477. His march from the Rhine into Illyricum, 479. Enters Sirmium, 482. Publishes apologies for his conduct, 483. His triumphant entry into Constantinople on the death of Constantius, 486. His private life and civil government, 488. His reformations in the imperial palace, 490. Becomes a sloven to avoid foppery, 492. Erects a tribunal for the trial of the evil ministers of Constantius, 493. Dismisses the spies and informers employed by his predecessor, 495. His love of freedom and the republic, 497. His liberality to the Grecian cities, 499. His abilities as an orator, 500. And as a judge, 501. His character, 502. His apostacy accounted for, 503. Adopts the pagan mythology, 503. His education and early studies, 504, and *note*. His aversion to Christianity confirmed by the pride of its ministers, 507, and *note*. His theological system, 511. The influence of philosophy turned against Christianity, 513, and *note*. His initiation into the Eleusinian mysteries, and his fanaticism, 515. His dissimulation during the life of Constantius, 518. His work against Christianity, 519. His toleration, and letter to the citizens of Bostra, 520, and *note*. Restores the banished clergy, 521. His pagan superstitious zeal, 522. His circular letters for the reformation of the pagan religion, 524. His friendship for Maximus, 527. His proselytism, 528. His address to the Jews, 530. His attempt to rebuild the temple at Jerusalem, 534. Transfers to the pontiffs of his own religion the allowances, which had been granted from the public revenue to Christian churches, 540. Prohibits Christian schools, 541. Obliges the Christians to reinstate the pagan temples, 544. Restores the sacred grove and temple of Daphne, 546. Punishes the Christians of Antioch for burning that temple, 549. His treatment of the cities of Edessa and Alexandria, 553. Banishes Athanasius, 555. Accused of intending to persecute Christians, 559, and *note*.
- the philosophical fable of his *Cæsars*, iii. 1. Meditates the conquest of Persia, 4. Popular discontents during his residence at Antioch, 5. Writes his *Misopogon*, 8. His friendship for Libanius, 9. His march to the Euphrates, 11. He enters the Persian territories, 15. Invades Assyria, 21. His personal conduct in this enterprise, 24. His address to his discontented troops, 26. His passage of the Tigris, 29. Burns his fleet, 34. His re-

- treat and distress, 37. His death, 42. His funeral, 57.
- Julian*, count, offers to betray Spain into the hands of the Arabs, vi. 87. His advice to the victorious Tarik, 93.
- Julian* of Halicarnassus, his missionaries in Aroëoia, v. 270.
- Julian Salvius*. See *Salvius*.
- Julian Cesarini*, cardinal, the Latin advocate at the council of Ferrara, vii. 234. Papal legate in Hungary, 270. Urges Ladislaus to break his treaty with the Turks, 272. His history, character, and death, in the battle of Warna, 276.
- Julian* port, or harbour of Misenum, iii. 4-9, *note*.
- Julianus*, Didius. See *Didius*.
- Julin*, an ancient port in the mouth of the Oder, now Wollin, vi. 280, *note*.
- Julius Constantinus*. See *Constantinus*.
- Julius*, master-general of the East, massacres the Gothic youth in Asia, iii. 192.
- Julius Africanus*, his era of the World, iv. 357, *note*.
- Jurisprudence*, Roman, supposed to have attained its full maturity and perfection under Severus, i. 161. The study of it led to fortune and honours, in the time of Constantine, ii. 212. Its school at Berytus, 213, and *note*. Its history, v. I. Still received in many European States, 2, *note*. Polished and improved by the alliance of Grecian philosophy, 26. A mysterious science and profitable trade, 93. Still prevails in our ecclesiastical and Scotch courts, 94, *add. note*.
- Jus Honorarium* defined, v. 15, and *note*.
- Italicum*, bestowed on the citizens of Constantinople, ii. 195, and *note*.
- Papirianum*, the most ancient Roman code, v. 5, *note*.
- Quintæ relationis*, received by Marcus Antoninus from the Senate, i. 397, *note*.
- Justin* the elder, his military promotion, iv. 286. His elevation to the empire, and character, 286. His death, 289.
- Justin II.* emperor, his alliance with the Turks, iv. 459. Succeeds his uncle Justinian, v. 94. His firmness to the ambassadors of the Avars, 96. Abdicates and invests Tiberius, as his successor, 109. His death, 110. His war with Nushirvan, 458.
- Justin Martyr*, his treatment of Judaizing Christians and Ebionites, ii. 13, and *note*, 397. His exaggerated account of the progress of Christianity, 77. Passed through all the schools of philosophy and was converted from Platonism to Christianity, 79.
- Justina*, her marriage with the emperor Valentinian, iii. 134. Her infant son, Valentinian II. invested with the imperial ensigns on the death of his father, 135. Professed the Arian faith, 237. Her contest with Ambrose, archbishop of Milan, 238. An edict of toleration promulgated through her influence, 240. Flies from the invasion of Maximus, with her son, 243. Meets Theodosius, 244. Her death, 261.
- Justinian*, emperor of the East, his Institutes addressed to the young law students among his subjects, ii. 212. His treaty with the sons of Clovis, iv. 179. His birth and promotion, 285. His orthodoxy, 288. Is invested with the diadem by his uncle Justin, 289. Marries Theodora, 292. Patronizes the blue faction of the circus, 304. State of agriculture and manufacture in his provinces, 310. Introduces the culture of the silk-worm, and manufacture of silk, into Greece, 316. State of his revenue, 319. His avarice and profusion, 320. Taxes and monopolies, 323. His ministers, 325. His public buildings, 328. Founds the church of St. Sophia at Constantinople, 331. His other public works, 335. His European fortifications, 337, 339. His Asiatic fortifications, 342, 347. He suppresses the schools of Athens, 355. And the consular dignity, 356. Purchases peace from the Persians, 359, 469. Undertakes to restore Hilderic king of Carthage, 360. Reduction of Africa, 380. His instructions for its government, 381. His acquisitions in Spain, 393. His deceitful negotiations in Italy, 398, and *note*. Conquests of Belisarius in Sicily and Italy, 399, 403. His letter to Narses, 424. Recalls Belisarius from Italy, 431. Sends him against the Persians, 437. Receives him with cold ingratitude, 438. Weakness of the empire, 440. Receives an embassy from the Avars, 456. Persian war, 471. Assists the Colchians, or Laz, 486. His negotiations with Chosrocs, 490. His alliance with the Abyssinians, 492. Oppresses Africa, 497. And Italy, 504. Sends Belisarius to oppose Totila, 506. Leaves him destitute of the means of warfare, 507. Finally recalls him, 515. Makes preparation for war, 519. Sends Narses to command, 521. Settles the government of Italy under the exarch of Ravenna, 534. Has again recourse to Belisarius, who achieves his last victory over the Bulgarians, 539. Disgrace and death of Belisarius, 541. Death and character of Justinian, 542. Comets and calamities in his reign, 545.
- the civil jurisprudence digested under his care, v. i. He approves the notions of Theophilus on the imperial prerogative, v. 20, *note*. Employs Tribonian and nine others to reform the Roman laws, 34. His code, 35. Pandects or digest, 36. His legal incoastancy, 42. His Institutes, 44. Abuses of his jurisprudence, 93. His theological character and government, 211. His persecuting

- spirit, 243. His orthodoxy, 246. Died a heretic, 249.
- Justinian*, Greek versions of his laws, v. 20, *note*; vi. 226, *note*. His corpse found by the crusaders undecayed, 569. His equestrian statue at Constantiuople, iii. 58, *note*; vii. 262, and *note*.
- Justinian II.*, emperor of Constantinople, v. 294. His exile and restoration, 296, His cruelty and death, 298.
- Justinian*, a friend of Stilicho, iii. 386.
- Justinian*, the son of Germanus, his conspiracy with the empress Sophia, and success against the Persians, v. 111. Defeats Nushirvan at Melitene, 139.
- Justiniana Prima*, now Giustendil, built by Justinian, iv. 338.
- Justiniani*, John, defends Constantinople, vii. 304. His wound and death, 321, and *note*.
- Justus*, the Paulician, vi. 241.
- Jutes*, a Saxon tribe, iii. 401, *note*; iv. 214, and *note*.
- Juvenal*, describes the insolence of the military, i. 157, *note*. His Satires much read by the Roman nobles, iii. 414. Describes the crowded state of Rome, and its lofty houses, 422.
- Juvenalis*, patriarch of Jerusalem, banished, v. 236.
- Juventius*, prefect of Rome, iii. 90.
- K.
- Kooti*, a Chinese emperor, iii. 154.
- Kaptchak* and *Kasachia*. See *Kipzak*.
- Kashgar*. See *Cashgar*.
- Keating*, Dr., his fable of the Giant Partholanus settling in Ireland, i. 277, *note*.
- Kehla*. See *Caaba*.
- Kenric*, king of Wessex, iv. 218.
- Keraites*, a Tartar tribe, their khan Prester John, 117, and *note*.
- Kerboga* defeated by the crusaders at Antioch, vi. 447.
- Kerdic*. See *Cerdic*.
- Kerman*, a division of the Seljukians in Asia Minor, vi. 383, and *note*.
- Khalil*, a sultan of Egypt, vi. 521.
- Khan*, or Chagan, the Tartar regal title, iii. 147, 363; v. 155, and *note*.
- Khassi*. See *Catti*.
- Kheiler Khan*, a Turk of Transoxiana, vi. 381, *note*.
- Kilidsch Arslan*, Seljukian sultan of Iconium, vi. 417, *note*. Erroneously called Soliman in the crusade, at Nice, 439, and *note*. At Dorylaeum, 441. And the evacuation of Roum, 442.
- Kilidsch Arslan II.*, not the sultan who opposed Frederic I., vi. 482, and *note*.
- Kimbred*, civil degrees of, as established by the Roman law, v. 66.
- King*, the title differently regarded in the East and the West, i. 455. Detested by the Romans, ii. 256. Given by Constantine to his nephew Hannibalianus, with a sovereignty in Asia, 257.
- Kiow*, one of the ancient capitals of Russia, vi. 277, *note*; 279, and *note*.
- Kipzak*, *Kaptenak*, or *Kasachia*, a plain in Western Asia, conquered by the Moguls, became the seat of their Golden Horde, vii. 129, and *note*. Conquered by Timour, 166.
- Knights*. See *Garter*, *Jerusalem*, *Rhodes*.
- Knighthood*, how originally conferred, and its obligations, vi. 425.
- Knolles*, character of his General History of the Turks, by Johnson and by Gibbon, vii. 139, *note*.
- Kobad*. See *Cabades*.
- Koran*, its publication and character, v. 474.
- Koreish*, an Arabian tribe, v. 443. Guardians of the Caaba, 457. Progenitors of Mahomet, 462. Their jealousy of his amily and opposition to him, 487. Renounced him, and resolved his death, 488. Commence war against him, 495. Surrender Mecca and submit to him, 502.
- L.
- Labarum*, or standard of the cross, ii. 351, and *note*. Divested of its Christian symbols by Julian, 529. Again displayed by Jovian, iii. 58.
- Labeo*, the civilian, his diligence in business and composition, v. 25. His professional character, 31.
- Lactantius*, uncertainty as to his authorship of the treatise *De Mortibus Persecutorum*, i. 422, *note*. Questionable passage in that work, 470, and *note*. His dismal tale of the future, ii. 32, *note*. Educates Constantine's son Crispus, i. 512, *note*; ii. 250. Invited by Constantine to Gaul, 251, *note*. Difficulties in ascertaining the date of his *Divine Institutions*, ii. 338, *note*. His flattering prediction of the influence of Christianity among mankind, 345. Inculcates the divine right of Constantine to the empire, 347. Character of his writings and of his religion, 359, and *note*. His pure and spiritual worship would have recoiled from that of images, iii. 305. Imitation of the civilians in the method of his *Institutes*, v. 44, *note*. His ridicule of idolatry, 359, *note*.
- Lactarian Mount*, now *Lettere*, Teias defeated there, iv. 528. Described by Casiodorus, *ib.*, *note*.
- Ladies*, Roman, their lavish gifts to the clergy, iii. 89. Their transparent draperies, iv. 312. Their profligacy, v. 55, *note*.
- Ladistaus*, king of Hungary and Poland, leads an army against the Turks, vii. 270. His breach of faith with them, 272. Defeated and slain at *Warna*, 275.
- Ladislaus*, king of Naples, harasses Rome vii. 425.



- Lælianus*, Ælianus, or Lollianus, one of the thirty tyrants, i. 343, 357, 369, *note*.
- Læta*, widow of the emperor Gratian, relieves the distress of Rome, iii. 424.
- Læti*, a promiscuous race in Gaul, iv. 18.
- Lætus*, prætorian prefect, kills Commodus, and confers the empire on Pertinax, i. 126. Conspires against him, 133. Put to death by Julianus, 152, *note*.
- Lætus*, lieutenant of Severus, i. 152, *note*.
- Laity*, distinguished from the clergy, ii. 57.
- Lampadius*, a Roman senator, condemns the treaty with Alaric, iii. 384.
- Lance, Holy*, legend of the, vi. 450.
- Land*, assessed by the Roman emperors, ii. 234. Divided by the barbarians, iv. 191. Allodial, and Salic, 194. Of Italy, how partitioned by Theodoric, 255. Of conquered States allotted and colonized by the Romans, v. 63, and *note*.
- Landlord and Tenant*, their mutual obligations under the Roman law, v. 74.
- Lanfranc*, archbishop of Canterbury, his correction of the Bible, iv. 146, *note*.
- Laodicea*, its ancient splendour, i. 66. Its ruins, vii. 142.
- Laplunders*, the same as Hungarians, vi. 265. Effect of cold on them, 266.
- Lascaris, Theodore*, assists the defence of Constantinople, vi. 554. Establishes an empire at Nice, vii. 10. His character, 49.
- Lascaris, Theodore II.*, his character, vii. 52. His death, 53.
- Lascaris, John IV.*, imprisoned and blinded by Michael Palæologus, vii. 61.
- Lascaris, Janus*, the Greek grammarian, his character, vii. 252. Obtained MSS. for Lorenzo de' Medici, 256.
- Lateran*. See *Councils*.
- Latin church*, its separation from the Greek, vi. 522. Corruption and schism, vii. 224. Reunion of, with the Greek, 239. End of the schism of the West, 240. The subsequent Greek schisms, 264.
- Latin language*, neither systematically introduced nor universally adopted in the Roman provinces, i. 47, *note*. Corrupted by titles and flattery, ii. 198. Used in the service of the church, iv. 205, *note*. Its early savage dialect, v. 6, *note*. That of the Pandects not unworthy of the silver age of Rome, 38, *note*. The use of it discontinued in the public offices at Constantinople, vi. 225. The knowledge of it diffused in the East by the crusades, vii. 36.
- Latin principalities*. See *Achaia, Athens, Edessa*.
- Latins*, or Franks, their tactics, vi. 221. The name given to the nations of the West, by those of the East, 227.
- Latinus*, the right of, explained, i. 45.
- Latronian*, a poet, put to death for heresy, iii. 234.
- Laura*, in monkish history, explained, iv. 126.
- Laura*. See *Petrarch*.
- Laurus Insana*, the residence of Amycus, ii. 177, *note*.
- Law*, the profession of, supplied the Roman civil magistrates, ii. 212. Degraded in the decline of the empire, 214. Roman or civil, its history, v. 3. Founded by the kings, 4. Adapted by the Twelve Tables to the state of the city, 7. Their influence, 11. The tribunes obtain for the people the right of legislation, 12. Edicts of the prætors, 15. Constitutions of the emperors, 18. Formalities and symbolical observances, 22. The true authors of the civil law, 24. Their first and second periods, 25. Their third, 26. Their philosophy, 28. Their controversies and sects, 30. Justinian's reforms, 33. Loss of the ancient jurisprudence, 40. Law of property, 62. Penal law, 77. Writers on civil law, 2, *note*; 3, *note*; 94, *add. note*. Revision of it by the emperor Basil I., and his successors, 320. The Basilics, vi. 182, and *note*. See *Code, Jurisprudence, Justinian*.
- Lazi*, and *Lazica*. See *Colchis*.
- Leake*, Col., his account of the Albanians, vii. 284, *note*.
- Leander*, and Hero, ii. 181.
- Leander*, archbishop of Seville, iv. 150.
- Learning*. See *Greek and Latin*.
- Le Beau*, his "Histoire du Bas Empire," iii. 351, *note*.
- Lebedius* declines the Hungarian crown in favour of Almus, vi. 265.
- Le Clerc*, character of his ecclesiastical history, v. 198, *note*.
- Legacies and inheritances* taxed by Augustus, i. 210. To ecclesiastics, prohibited by Vespasian, iii. 89. How regulated by the Roman law, v. 69.
- Legacy-hunting*, a science at Rome, i. 211. The arts employed in it, ridiculed by Cicero, v. 22, and *note*.
- Legibus solutus*, the phrase misinterpreted by Dion Cassius, v. 19, *note*.
- Legion*, in the Roman army under the emperors, described, i. 13. General distribution of the legions, 21. Their mutinies against Alexander Severus, 198. First paid at the siege of Veii, 201. Divided into smaller bands by Constantine the Great, ii. 219.
- Legislative*, power, the nomination of, by the executive, is fatal to the principles of a free constitution, i. 80. Union of the Eastern and Western empires dissolved, iii. 527.
- Lenfant*, M. a protestant minister, his histories of the councils compared, vii. 429, *note*.
- Lentenses*, a tribe of the Allemanni, iii. 180.
- Leo* of Thrace is made emperor of the East, by Aspar, iv. 74. The first Christian appointed crowned by a priest, 74. Cou-

- fers the empire of the West on Anthemius, 75. His armament against the Vandals in Africa, 79. Murders Aspar and his sons, 246. His death, 246.
- Leo II.*, son of Ariadne, daughter of Leo I., his premature death, iv. 246.
- Leo III.* the Isaurian, v. 300. His edicts against images in churches, 367. His correspondence with Gregory II. 374. Revolt of Italy, 377. His death, 301.
- Leo IV.*, v. 303. His death, 304.
- Leo V.* the Armenian, v. 309. His death, 310.
- Leo VI.* the philosopher, v. 321. His fourth marriage, 322. Abolishes the consulship by law, iv. 357, *note*. His Novels, or additions to the Basilics, vi. 182, *note*. Extinguishes the power of the senate, 211.
- Leo.* a general defeated by Tribigild, iii. 493.
- Leo*, bishop of Rome, his character, and embassy from Valentinian III. to Attila, iv. 32. Intercedes with Genseric, for the city of Rome, 46. Calls the council of Chalcedon, v. 231.
- Leo III.* pope, his miraculous recovery from the assault of assassins, v. 402. Crowns Charlemagne, 403. In their correspondence, he leaves a large loophole of salvation, vi. 524, and *note*.
- Leo IV.* pope, his reign, vi. 159. He defeats the Saracens, 160. Found the Leonine city, 162.
- Leo IX.* pope, his expedition against the Normans of Apulia, vi. 310. His defeat, captivity, and treaty with them, 312. Gives his name to a wealthy Jew convert, the grandfather of pope Anacletus, vii. 385.
- Leo X.* gives the name of Leo Africanus to a converted Moor, the writer of an African Geography, vi. 73, *note*. Patronized the poet Vida, 259, *note*. Encouraged the number of cardinals, 375. Encouraged the fine arts, 469.
- Leo* of Thessalonica, a philosopher and friend of Cæsar Bardas, vi. 229.
- Leo Pilatus*, first Greek professor at Florence, and in the West, vii. 24.
- Leonardus*. See *Aretinus*.
- Leonas*, the questor, his embassy from Constantius to Julian, ii. 476.
- Leontine* city and Leopoli founded, vi. 162.
- Leontia*, wife of the emperor Phocas, v. 164.
- Leontius* of Athens, father of the empress Eudocia, iii. 516.
- Leontius* is taken from prison, and chosen emperor, on the deposition of Justinian II., v. 295. His death 297.
- Leovigild*, Gothic king of Spain, his character, iv. 149. Revolt and death of his son Hermenegild, 151.
- Lethæ*, name of the old castles of the Bosphorus, under the Greek empire, ii. 179, *note*.
- Leti*, Gregorio, his life of Sixtus V., vii. 489, *note*.
- Letters* brought from Phœnicia to Europe, i. 31. Unknown to the Germans in the days of Tacitus, 278. The use of them the test of civilization in a people, 279. Those of the Greeks used as numerals by the Saracens till the time of caliph Walid, vi. 118.
- Leuden*, the people, iv. 194, *note*; vii. 108.
- Leuderis*, the Gothic commander of Rome, surrenders to Belisarius, iv. 407.
- Leries* of the Roman troops, difficult to be accomplished, ii. 220.
- Lewis* the Pious, emperor of the West, v. 413.
- Lewis II.* emperor of the West, v. 414. His controversy with the Byzantine court respecting his title, 417. His alliance with, and letter to, the Greek emperor Basil I. vi. 296.
- Lewis* of Bavaria, emperor of the West, takes the title of Senator of Rome, vii. 367. Deposed pope John XXII., 377.
- Lewis* of Hungary refers the accusation against Jane of Naples to Rienzi, vii. 405.
- Lewis*. See *Louis*.
- Leyden* (Lugdunum Batavorum) on the Gallic frontier, i. 25.
- Libanius*, the private life of the emperor Julian described by him, ii. 488, *note*. Julian forbidden to attend his lectures, 505, *note*. Expatiates on Julian's visions, 516, *note*. Approves his outward conformity to Christian rites, 518. Refuses Julian's invitation to Constantinople, iii. 9. Their intercourse at Antioch, *ib.* His writings and character, 10. His comments on the treaty of Dara, 49. Regrets that Julian was not buried in the groves of the Academy, 57. His funeral oration on Valens and his army, 187. Pleads for the citizens of Antioch, 282. His oration "pro Templis," a specimen of rhetorical art, 283, *note*. Was distinguished by the friendship of Theodosius, 295. The tutor of Chrysostom, 501. Educated by Diopliantus, vi. 148, *note*.
- Libellatici*, in the early church, ii. 131.
- Libels* and Satires punished by the Twelve Tables, v. 79.
- Liber Pontificalis*, v. 377, *note*; 378, *note*. Libri Pontificales, 5, *note*.
- Liberius*, bishop of Rome, is banished by the emperor Constantius, for refusing to concur in deposing Athanasius, ii. 437. 447. His restoration, 448.
- Liberius*, prætorian prefect of Theodoric, iv. 265. Serves Justinian, and commands a division of his army in Italy, 519, and *note*.
- Libertines* or freedmen among the Romans, i. 54; v. 46, 56, *note*.
- Liberty*, public, requires vigilant guardians, i. 78.

- Libius*, Severus, made emperor by Ricimer, iv. 69.
- Liburni*, *Liburnæ*, *Liburnarü*, i. 22, and *note*, 23; ii. 480, and *note*; iii. 361, *note*. The galleys superseded by *Dromones*, vi. 204, *note*.
- Licinius* rescued from the seditious soldiers by Tiridates, i. 438. His age, *ib.*, *note*. Is invested with the purple by Galerius, i. 484. Divides the provinces of Galerius with Maximin, 488. His alliance with Constantine, 503. Defeats Maximin, 504. His cruelty, 505. Is defeated by Constantine at Cibalis, 509. And at Mardia, 510. Peace concluded, 511. Second civil war with Constantine, 516. His humiliation, and death, 521.
- concurred in the edict of Milan, ii. 342. Violated this engagement, 347. His alleged vision, 354.
- Licinius*, the Younger, declared Cæsar, i. 511. Put to death, ii. 253.
- Liegemen*, or *Ligii*, distinguished from *rassalli*, vii. 168, *note*.
- Lieutenant*, imperial, his office and rank, i. 83.
- Lightning*, superstition of the Romans with reference to persons and places struck with, i. 412. Proposal to direct it against the camp of the Goths, iii. 425.
- Lignitz*, victory of the Moguls at, vii. 130.
- Lilius*, ambassador from Phocas to Persia, v. 169.
- Lilybæum*, in Sicily, claimed by Justinian, iv. 394, and *note*; 398.
- Limigantes*, Sarmatian slaves, expel their masters, and usurp possession of their country, ii. 265. Their extinction by Constantius, 313.
- Linen*, said to have been unknown to Augustus, iii. 405, and *note*.
- Literature*, diffused by Roman conquest, i. 75. First symptoms of its decline, 76, and *note*. Flourishes in the age of military virtue, 316. Its decline in the time of Diocletian, 467. In the reign of Theodosius, iii. 307, *note*. Revival of, in Italy, vii. 244. Ancient, use and abuse of, 258. See *Greek* and *Latin*.
- Lithuania*, its late conversion to Christianity, vi. 292.
- Litorius*, count, is defeated and taken prisoner in Gaul by Theodoric, iv. 7.
- Littoris Saxonici Comes*, supposed to have been stationed on the isle of Mersey, ii. 227, *note*.
- Liturgy*, Roman, arranged by pope Gregory, v. 132.
- Luitprand*. See *Luitprand*.
- Locusts*. See *Harpies*.
- Logos*, Plato's doctrine of the, ii. 392. Is expounded by St. John the evangelist, 395. Athanasius confesses himself unable to comprehend it, 400. Controversies on the eternity of, 404. Believed by Julian to be typified or represented by the sun 513, and *note*.
- Logothete*, great, his office under the Greek emperors, vi.
- Lollianus*. See *Lælianus*.
- Lombards*, their conversion from Arianism, iv. 153. Their name, and history, 443. Are employed by the emperor Justinian to check the Gepidæ, 444. Their king Alboin, v. 97. They reduce the Gepidæ, 100. Overrun that part of Italy now called Lombardy, 104. Extent of their kingdom, 118. Language and manners, 119. Government and laws, 125. Attack Rome, 382.
- Lombardy*, the country afterwards so called, was peopled by Gauls (Celts), and not considered a part of Italy, i. 26. Ravaged by Attila, iv. 27. Conquered by the Lombards, and receives its name from them, v. 104. Enjoys under them a mild and equitable government, 127. Is conquered by Charlemagne, v. 386.
- Lombardy*, the Greek Theme or province so called in the South of Italy, vi. 297. Conquered by the Normans, 318.
- London*, the seat of a treasury under the Romans, ii. 227, *note*. Described by Chalcocondylas, vii. 218, and *note*.
- Longinus*, the philosopher, his representation of the degeneracy of his age, i. 77. Educated Zenobia, 372. Is put to death by Aurelian, 378.
- Longinus*, supersedes Narses, as exarch of Ravenna, v. 102. Receives Rosamond, the fugitive queen of the Lombards, 107.
- Longinus*, brother of the emperor Zeno, rebels against Anastasius in Isauria, iv. 341.
- Loria*, Roger de, his naval exploits, vii. 76.
- Lothaire* I. emperor of the West, v. 414.
- Lothaire*, a leader of the Allemanni, invades Italy, iv. 531. His death, 532.
- Louis VII.* of France is rescued from the Greeks by George, admiral of Sicily, vi. 346. Undertakes the second crusade, 474. His disastrous expedition, 480.
- Louis IX.* of France, his crusades to the Holy Land, vi. 515. His death, 518. Purchased the crown of thorns and other relics, from Baldwin II., vii. 30. Is declared the first father of the royal line in France, 45.
- Louis XVI.* applies personally to himself a passage in Gibbon's history, iv. 238, *note*.
- Louis*. See *Lewis*.
- Lublin* destroyed by the Moguls, vii. 129.
- Lucan*, his panegyric on Cæsar, i. 149, *note*.
- Lucca*, besieged and taken by Narses, iv. 530.
- Lucian*, his satires on the heathen mythology, i. 38. The only original genius of his age, 76.
- Lucian*, count of the East, his cruel treatment by Rufinus, iii. 313.

- Lucian*, presbyter of Jerusalem, discovers the body of St Stephen, iii. 301.
- Lucifer*, bishop of Cagliari, ii. 437.
- Lucilla*, sister of the emperor Commodus, attempts his assassination, i. 115.
- Lucilla*, a matron of Carthage, purchased the bishopric for her servant, ii. 141, *note*.
- Lucillian*, defends Nisibis, ii. 276. Taken prisoner by Julian, 481. Appointed by his son-in-law Jovian to command in Gaul, is massacred at Rheims, iii. 62.
- Lucius II.* and *III.* popes, their disasters, vii. 350.
- Lucius*, successor of Athanasius at Alexandria iii. 86.
- Lucrine* lake, its destruction, iii. 409, *note*.
- Lucullan* villa in Campania, iv. 100.
- Ludwig*, Johann Peter Von, his Life of Justinian and other works, iv. 543, *note*.
- Lugdunum*. See *Lyons* and *Leyden*.
- Luitprand*, or *Liutprand*, king of Lombardy, submits to Gregory II. at the gates of Rome, v. 382. Takes Ravenna, 383.
- Luitprand*, or *Liutprand*, bishop of Cremona, his character of the Romans, v. 351. His embassy to Constantinople, vi. 185. Describes the ceremonies of the court, 204, 261, *note*.
- Luke*, St., his relics conveyed to Constantinople, iii. 298. Called a painter, was probably a physician, v. 365.
- Luperalia*, the festival, continued under the Christian emperors, abolished by pope Gelasius, iv. 78.
- Lupicinus*, sent by Julian into Britain, ii. 467. Imprisoned, 473. Brings the legions of Syria to assist Valens, iii. 73. Governor of Thrace oppresses the Goths, 171. Provokes them to hostilities, 173. Is defeated by them, 173.
- Lupus*, patron saint of Troyes, iv. 15.
- Lusatia*, some of its villages still inhabited by Vandals, or more properly Wenden, iv. 388, and *note*.
- Lusitania*, a Spanish province, i. 24. Conquered by the usurper Constantine, iii. 380. Occupied by the Alani, 448.
- Lustral* contribution. See *Income*.
- Lustrum conditum*, iii. 398, *note*.
- Lutetia Parisiorum*, now Paris, the winter residence of Julian, ii. 337, and *note*.
- Luther*, his character as a reformer, vi. 251. Differed from Calviu on the Eucharist, vi. 251.
- Luxury*, corrects the unequal distribution of property, i. 71.
- Lychnidus*, or Achrida (now Ochrida) chief town of the Bulgarians, vi. 257, and *note*. Treasure found there by Basil II., 262. Its lake the eastern boundary of Scanderbeg's principality, vii. 282, *note*.
- Lycia*, a Roman province, i. 29. The native country of Tatian, degraded by Rufinus, from its provincial rank, iii. 311.
- Lycus*, the river that flows into the harbour of Constantinople, ii. 179.
- Lydus*, John, employed by John of Cappadocia, complains of Justinian, iv. 321. *note*. Lost his office by the disuse of Latin, vi. 225, *note*.
- Lygians*, a German nation, i. 400.
- Lyons*, the ancient Lugdunum, gave its name to a province of Gaul, i. 25, 65. The Celtic language used there in the third century, 47, *note*. Clodius Albinus defeated there by Severus, 151. Adheres to Tetricus and is taken by Aurelian, 371. Irenæus, its bishop, ii. 36. Its Martyrs, 75, *note*; 97, *note*; 119, *note*. Gratian assassinated there, iii. 216. Taken by Clovis, iv. 171. Threatened by Abderame, vi. 129. See *Councils*.

## M

- Macarius*, patriarch of Antioch, condemned as a heretic, v. 252. His zeal, 267.
- Macedonia*, a female attendant on the wife of Belisarius, iv. 434.
- Macedonia*, former kingdom of, a Roman province, i. 28. Added to the Eastern empire, iii. 194. Descent of its kings, ii. 500, and *note*. Forms a kingdom for Boniface, marquis of Montferrat, vii. 5, *note*, 7.
- Macedonians*, a sect in the East, iii. 228.
- Macedonius II.*, bishop of Constantinople, banished by Anastasius, v. 238.
- Macedonius*, Arian bishop of Constantinople, his contests with Paul, ii. 449. Removes the body of the emperor Constantine to the church of St. Acacius, 450. Persecutes the Catholics and Novatians, 452.
- Macellum*, the castle in which Julian was educated, ii. 294, 505, *note*.
- Macepracta*, its wall the boundary of Assyria, iii. 19.
- Macrianus*, prætorian prefect under Valerian, his character, i. 337.
- Macrianus*, a prince of the Allemanni, his alliance with Valentinian, iii. 100.
- Macrinus*, his succession to the empire predicted, i. 175. Accelerates the completion of the prophecy, 175. Purchases peace with Parthia, 262. His attempt to regulate the army 178. His death, 182.
- Madayn*. See *Ctesiphon*.
- Madras*, the shrine of St. Thomas supposed to have been in its neighbourhood, v. 262.
- Mæcenas*, his advice to Augustus, i. 43.; ii. 137, *note*.
- Mæonius* of Palmyra assassinates his uncle Odeuathus, i. 373.
- Magi*, in Persia, corruption of their religion, i. 250. Its reformation by a general council, 252. Their doctrine of the two principles, 253. Moral duties inculcated, 256. Power and wealth of the Magi, 258. Their intolerance, 260, 439. They predict the birth of Sapor, ii. 270. Were a numerous family, 372, *note*. Their doctrines blended with Christianity by the

- Manichæans, 387. After the conquest of Persia, retired into Arabia, v. 460. Their fall, vi. 106. Ghebers or fire-worshippers a remnant of them, 108.
- Magic*, resorted to by Didius Julianus, i. 146. A favourite study of Severus, 163. Its origin and influence, 259, and *notes*. Prevailing belief in it, ii. 82, *note*. Condemned by Valentinian and Valens, iii. 75. Made subservient to the purposes of the pagan Neo-Platonists, 78, *note*. Difference between ancient and later magic, v. 126, *note*.
- Magistrates*, civil in Rome, had learned toleration from philosophy, i. 39. Their titles carefully assumed by Augustus and his successors, under whom the ordinary magistrates languish in obscurity, 88. Those titles laid aside in the time of Diocletian, 454. Education, rank and jurisdiction of the civil magistrates under Constantine, ii. 212. Their jurisdiction abolished in the time of the republic, by appeals to the people, v. 88. Restored, 89.
- Magnaúra*, a palace at Constantinople, in which Cæsar Bardas established a college, vi. 229.
- Magnentius* assumes the empire in Gaul, ii. 279. Puts Constans to death, 280. Sends an embassy to Constantius, 381. His proposals rejected, 282. Is defeated at the battle of Mursa, 286. Takes flight, 288. Kills himself, 291.
- Magnesia ad Mæandrum*, now Guzelhissar, i. 66, *note*, vii. 53, *note*.
- Magnesia ad Sipylum*, now Manissa, the obsequies of Theodore Lascaris II., solemnized in its cathedral, vii. 53, and *note*. Besieged by the Catalans, 77. Gave its name to the magnet, 142, *note*. Amurath II. retires there, 267.
- Magnus*, put to death by Maximin, i. 220.
- Magyars*. See *Hungarians*.
- Mahadi*, or the Guide, the last of the Imams, v. 530.
- Mahmud*, the Gaznevide, his twelve expeditions into Hindostan, vi. 358. His character, 362.
- Mahomet*, introduced the fable of the Seven Sleepers in the Koran, iii. 546, and *note*. His letters to Heraclius and Chosroes, v. 175, and *note*. His genealogy, birth, and education, 462. His person and character, 465. Assumed his prophetic character, 468. Inculcated the unity of God, 468. His reverential mention of Jesus Christ, 472. His Koran, 473. His miracles, 475. His precepts, 477. His hell and paradise, 481. The best authorities for his history, 484, *note*. Converts his own family, 485. Preaches publicly at Mecca, 485. Escapes from the Kercishites there, 488. Is received as prince of Medina, 489. His regal dignity, and sacerdotal office, 491. Declares war against infidels,
492. Battle of Beder, 496. Battle of Ohud, 497. Subdues the Jews of Arabia, 498. Submission of Mecca to him, 501. He conquers Arabia, 502. His sickness and death, 509. His character, 510. His private life, 513. His wives, 514. His children, 516. His posterity, 526. The spread and permanency of his religion, 533, vi. 6, *note*.
- Mahomet I.*, the son of Bajazet, vii. 193.
- Mahomet II.*, sultan, the castles on the Bosphorus strengthened by him, ii. 179. His alleged mutilation of the serpentine pillar in the Hippodrome, 190, *note*; vii. 328, and *note*. His wars with Scanderbeg, 281, 282. His character, 288. His reign, 291. Indications of his hostile intentions against the Greeks, 293. He besieges Constantinople, 301. Takes the city by storm, 323. His entry into the city, 328. Makes it his capital, 331. Conquers the Morea, 334. Trebizond, 336. His death, 340.
- Mahometanism*, its tolerant spirit, vi. 104. Propagation, 105.
- Mahometans* gave the name of idolaters to Christian image-worshippers, v. 365, and *note*.
- Mainfroy*, or Manfred, king of the Two Sicilies, defeated and slain by Charles of Anjou, vii. 70.
- Mainotes*, a tribe in the Morea, vi. 190, and *note*.
- Majesty*, the crime of, applied by the emperors to themselves as tribunes, i. 108, *note*.
- Majorca* submits to Belisarius, iv. 380. See *Balearic Isles*.
- Majorian*, his history, character, and elevation to the western empire, iv. 58. His epistle to the senate, 59. His salutary laws, 60. His preparations to invade Africa, 64. His fleet destroyed by Genserich, 67. His death, 68.
- Majo*, great admiral of Sicily, vi. 352.
- Majorinus*, the bishopric of Carthage purchased for him by Lucilla, ii. 141, *note*. His contest with Cæcilian, 389.
- Malabar*, early Christians on its coast, v. 259, 262. Persecuted by the Portuguese as heretics, 263.
- Malak Rodosaces*, chief of the tribe of Gassan, iii. 19.
- Malulas*, John, his chronicle, ii. 546, *note*. Its date, iv. 289, *note*.
- Malarich* refuses the command in Gaul offered him by Jovian, iii. 62.
- Malasontha*. See *Mathasuintha*.
- Malaterra*, his character of the Normans, vi. 308.
- Malaskerd*, Mezicertum, now Malaskert, an Armenian fortress, vi. 373, and *note*.
- Maldives*, Indian islands, ii. 366, *note*.
- Malek Shah*, sultan of the Turks, his prosperous reign, vi. 380. Reforms the eastern calendar, 382. His death, 384.
- Mallius Theodorus*, his civil honours, ii. 213,

- note.* The subject of Claudian's epigram, iii. 391.
- Malta*, conquered by Roger king of Sicily, vi. 344.
- Mamea*, mother of Alexander Severus, acts as regent, i. 191. Is put to death with him, 219. Her conference with Origen, ii. 137.
- Mamelukes*, their origin and character, vi. 490, and *note*; 518. Their establishment in Egypt, 519. Their capture of Acre and destruction of the Christian power in the East, 522. Repulse the Moguls from Syria, vii. 128.
- Mamas*, St., monument erected to him by Gallus and Julian, ii. 506, and *note*.
- Mamerlinus*, assists Julian's reforms, ii. 493. Colleague of Nevitta in the consulship, 497.
- Mango*, an ally of Tiridates, i. 440.
- Man*, can accommodate himself to all climates, i. 275, *note*.
- Mancipium*, in the Roman law, explained, v. 64, *note*; 93, *add. note*.
- Mandarinus*, philosophers in public, superstitious in private, v. 260.
- Mandracium*, a suburb of Carthage, iv. 375, 376.
- Manes*, both a Magian and Christian heretic, i. 260, *note*. The time of his preaching, ii. 387, *note*.
- Maniaces*, governor of the Theme of Lombardy, vi. 306.
- Maniach*, a Turkish ambassador at Constantinople, iv. 458.
- Manicheans*, edict of Diocletian against them, ii. 387. Of Theodosius, iii. 233. A branch of them originates the sect of Paulicians, vi. 235. Symbols of their faith supposed to have been carried before some of the first crusaders, 415, *note*.
- Manuel I. Comnenus*, emperor of Constantinople, v. 343. He repulses the Normans, vi. 347. But fails in his scheme of subduing the western empire, 350. His ill-treatment of the crusaders, 478.
- Manuel II.*, Paleologus, is detained by Bajazet at Bursa, escapes and succeeds his father on the throne, vii. 156. Obtains assistance from the king of France, 157. Accompanies Boucicault on his return, 158. Resumes the empire and treats with Bajazet's sons, 197. His death, 199. Account of his visit to Venice, 213. To Paris, 214. To London, 215. His ambassadors at the council of Constance, 219. His negotiations with Martin, 220. His policy, 221. Fortified the Isthmus of Corinth, 222.
- Manuel*. See *Jabalah*.
- Manufactures*, founded on agriculture, i. 71. those of the Roman empire, 72. Of linen, in Colchis, at Borsippa, and in Egypt, iii. 485, *note*. Of glass, at Sidon, *ib.* Of Sidon, iv. 310, and *note*. Of silk, in the island of Cos, 311, and *note*. In China, 312. Introduced into Greece, 318. Of Corinth, transplanted into Sicily and Italy, vi. 193, 346. Foundation laid of England's manufactures, 194, *note*. Brocades of Yezd, vii. 167, *note*.
- Manumission* restricted by the Roman laws, i. 54; 391, *note*; v. 56, *note*. Julian fined himself for performing it improperly, ii. 408.
- Manuscripts*, saved by the Goths at Athens, i. 336. Copied by monks, iv. 122. Collected by the Medici, vii. 256. Number destroyed at Constantinople, 328. That of Ulpilas, see *Codex*.
- Maogamalcha*, a city of Assyria, reduced and destroyed by Julian, iii. 23.
- Marble*, the four sorts most esteemed by the Romans, i. 223, *note*. That of Proconessus used in building Constantinople, ii. 187. The various kinds employed in the edifice of St. Sophia, iv. 333, *note*.
- Marcella*, the beldame of Jerome's faction at Rome, iii. 346, *note*. Ill-treated by the Goths when they took the city, 442, *note*.
- Marcellinus*, count of the sacred largesses assists the usurpation of Magnentius, ii. 279. His embassy to Constantius, 281. Killed in the battle of Mursa, 291.
- Marcellinus*, his revolt in Dalmatia, and character, iv. 69. Joins the emperor Anthemius, and expels the Vandals from Sardinia, 80. His death, 83.
- Marcellinus*, son of the prefect Maximin, murders Gabinius king of the Quadi, iii. 130.
- Marcellinus*. See *Ammianus*.
- Marcellinus*, his chronicle, iii. 270; iv. 289, *note*.
- Marcellus*, the tradition of the burning of his fleet at Syracuse, iv. 328, and *note*.
- Marcellus*, the theatre of, built by Augustus, i. 59, *note*. Repaired by Theodoric, iv. 267, *note*. Described by Poggio, vii. 444.
- Marcellus, Varius*, father of Elagabalus, i. 180, *note*.
- Marcellus*, the centurion, martyred for desertion, ii. 148.
- Marcellus*, bishop of Rome, exiled, ii. 161.
- Marcellus*, bishop of Apamea, loses his life in destroying pagan temples, iii. 284.
- Marcellus* abandons Julian when besieged at Sens and is dismissed, ii. 326. Rebellion and punishment of his son, 496.
- Marcellus of Ancyra*, friend of Athanasius, ii. 410.
- Marcellus* conspires against Justinian, v. 540.
- March*, the Spanish, of Charlemagne, v. 409, and *note*.
- Marcia*, the most favoured concubine of Commodus, i. 121. Conspires against and poisons him, 126. A patroness of the Christians, ii. 135.

- Marcian**, one of the conspirators against Gallienus, i. 352.
- Marcian**, senator of Constantinople, marries the empress Pulcheria, and is acknowledged emperor, iii. 581. His refusal of the demands of Attila, iv. 1. Recognizes Avitus as emperor of the West, 51. His pacific policy and its cause, 73, and *note*. His death, *ib*.
- Marciana**, sister of Trajan, i. 312.
- Marcianopolis**, founded by him in honour of her, i. 312. Purchased the retreat of the Goths, *ib*. The Visigoths commence war there, iii. 172, 173. Victory of Attila and plunder of the city, 558, 559.
- Marcianus**, Gessius, father of Alexander Severus, i. 180, *note*.
- Marcionites**, a Gnostic sect, ii. 17, and *note*. Propagated the phantastic system of the Docetes, v. 202, and *note*. Vestiges of them in the fifth century, vi. 236, and *note*.
- Marcomanni**, their war with Marcus Antoninus, i. 297. Its cause, 309, *note*; ii. 134, *note*. Gallienus marries a daughter of their king, and grants them a settlement in Pannonia, i. 327.
- Marcomir**, king of the Franks, tried and banished, iii. 372.
- Marcus**. See *Autoninus*.
- Marcus**, a Greek, elected bishop of the Nazarenes, ii. 12, 13, *note*.
- Marcus**, an emperor elected by the army in Britain and murdered, iii. 377.
- Mardaites**. See *Maronites*.
- Mardouge**, the last Magian of any power, vi. 107, *note*.
- Mardia**, battle of, between Constantine the Great and Licinius, i. 510.
- Mardonius**, a preceptor of Julian, ii. 584, *note*.
- Mareb**. See *Mariaba*.
- Margus**, battle of, between Diocletian and Carinus, i. 420. Manufacture of arms there, ii. 344. Treaty of, with the Huns, iii. 558. Betrayed by its bishop into their hands, *ib*. Sabinian, general of the East, defeated there by Theodoric, iv. 261.
- Maria**, daughter of Stilicho, married to the emperor Honorius, iii. 332. Her death, 388.
- Maria**, daughter of Raymond of Poitou, prince of Antioch, marries the emperor Manuel Comnenus, v. 345, 350. Murdered by Andronicus, 353.
- Maria**, daughter of Eudæmon of Carthage, her adventures, iii. 544.
- Mariaba**, Meriaba, Mareb, or Merab, a city of Arabia Felix, i. 2, *note*; v. 441. Mistakes respecting it corrected, *ib*, *note*.
- Mariana**, his account of the conquests of Spain, by the barbarous nations, iii. 467. Admits that the people were happier under them than under the Romans, 468, *note*. Character of his history, vi. 87, *note*. His derivation of the name of Castile, 103, *note*.
- Marina**, daughter of the emperor Arcadius, with her sisters Pulcheria and Arcadia, embraces a life of celibacy, iii. 512.
- Marinus**, a subaltern, chosen emperor by the legions of Mæsia, and murdered by them, i. 300.
- Marius** the armourer, a candidate for the purple against Gallienus; his character, and death, i. 344. Was supported by Victoria, 370.
- Marius Maximus**, read by the Roman Nobles, iii. 414, and *note*.
- Mark** of Ephesus attends the emperor John Paleologus II., to Italy, vii. 229. Is a leader of the Greeks in the council of Ferrara and Florence, 234. Disdains communion with the Latins, 237. His firmness respected, 239. His death, 264.
- Mark**, bi-hop of Arethusa, is cruelly treated by the emperor Julian, ii. 545.
- Markland**, Jeremiah, his criticism on Virgil, vii. 253, *note*.
- Marmora**. See *Propontis*.
- Maroboduus**, king of the Marcomanni, i. 297, *note*. Said to have been the progenitor of the Frank Merovingians, iv. 9, *note*.
- Maron**, a Syrian hermit, founder of the Maronites, v. 267.
- Maronga**, engagement there between the emperor Julian and Sapor, iii. 38.
- Maronites**, a Monotheite sect, v. 267. Maintain themselves on Mount Lebanon under the name of Mardaites, 268; vi. 117.
- Marozia**, a Roman prostitute, the mother, grandmother, and great-grandmother, of three popes, v. 420. Marries Hugh, king of Burgundy, 422. Is imprisoned by her son Alberic, 423.
- Marriage**, regulations of, by the Roman laws, v. 51. A fourth prohibited by a law of Leo the Philosopher, v. 322. Of Roman citizens with strangers, proscribed, vi. 207.
- Martel**, Charles, his character, vi. 130. Defeats the Saracens, 131. Consigned to hell flames by the clergy, 133.
- Martial**, his description of the Villa Faustini at Baia, iii. 405, *note*.
- Martialis**, the assassin of Caracalla, i. 175.
- Martin**, bishop of Tours, attentions exacted by him from the emperor Maximus, ii. 363, *note*. His reputed miracles, iii. 236, and *note*. Destroys the idols and pagan temples in Gaul, 283. His monastic institutions there, iv. 113. Conversion of the Suevi at his shrine, 152.
- Martin I.**, pope, banished by Constans II., v. 251.
- Martin IV.**, pope, excluded the emperor Michael from the Western church, vii. 69. Joins a league against him, 71. Senator of Rome, 366.
- Martin V.**, pope, his election terminates

- the schism of the West, vii. 429. Commences the restoration of Rome, 468.
- Martin*, an abbot, succeeds Fulk of Neully as crusade-missionary, vi. 543, *note*. Leaves the crusaders at Zara, 546, *note*.
- Martina* marries her uncle the emperor Heraclius, v. 178, 259. Endeavours to share the imperial dignity with her sons, 290. Her fate, 291.
- Martinianus* receives the title of Cæsar from the emperor Licinius, i. 520.
- Martyrs*, primitive, their true history, ii. 86. Inducements to martyrdom, 126. Three methods of escaping it, 130. Marks by which learned Catholics distinguish the relics of the martyrs, 119, *note*. Era of, 143, *note*. Legendary martyrdoms, 167. The worship of, introduced, iii. 297.
- Mary, Virgin*, fables respecting the place of her burial, her tomb, and assumption, v. 219, and *note*; 361. Her portrait, 364. Her immaculate conception borrowed from the Koran, 472.
- Mary*, queen of Bulgaria, niece of Michael Palæologus, joins his enemies, vii. 68.
- Mascezel*, brother of Gildo, takes refuge in the court of Honorius, iii. 327. Is entrusted with troops to reduce Gildo, 328. Defeats him, 330. His death, 331.
- Massagete*, invade Persia, ii. 277. Their early history, iv. 305, *note*.
- Massoud*, son of Mahiud the Gaznevide, vi. 365.
- Master* of the offices, under Constantine the Great, his functions, ii. 223.
- Masters-general*, of the cavalry and infantry, their duties, ii. 215. Power of the office in the hands of Alaric, iii. 344.
- Maternus*, his revolt and conspiracy against the emperor Commodus, i. 118.
- Mathasunilha*, granddaughter of Theodoric, marries Germanus, iv. 431, *note*; 520, *note*.
- Matron*, meaning of the word among the Romans, v. 52, *note*.
- Matthew*, St., his gospel originally composed in Hebrew, ii. 69, *note*, v. 200, *note*. The want of this original record often felt, ii. 86, *note*; v. 58, *note*.
- Matthias* Corvinus. See *Huniades*.
- Maurice*, his birth, character, and promotion to the empire, v. 112. Restores Chosroes II., 149. Said to have given his daughter in marriage to the Persian monarch, 152, *note*. His wars against the Avars, 157. State of his armies, 159. His abdication and death, 163.
- Mauringania*, mentioned as an ancient seat of the Franks, i. 321, *note*.
- Mauritania*, ancient, its situation and extent, i. 33. Invaded by a body of Franks, 324. Vanquished by Maximian, 435. Its villages peopled by Donatists, ii. 454. Its condition at the arrival of the Vandals, iii. 532, and *note*. Reconquered by Belisarius and Solomon, iv. 38. Subdued by the Saracens, vi. 37.
- Maxentius*, the son of Maximian, declared emperor at Rome, i. 479. His tyranny in Italy and Africa, 490. Opposes Constantine, 493. His defeat and death, 500. His politic humanity to the Christians, ii. 160.
- Maximian*, trained in the school of Aurelianus and Probus, i. 399. Colleague of Diocletian, his character, 423. Overcomes the Bagaudæ of Gaul, 427, and the insurgents of Mauritania, 435. Triumphs with Diocletian, 450. Holds his court at Milan, 451. Abdicates the empire with Diocletian, 462. He resumes the purple, 479. Reduces Severus, and puts him to death, 481. His second resignation, and unfortunate end, 484. His aversion to the Christians, ii. 147, 159.
- Maximilianus*, the African, a Christian martyr, ii. 147.
- Maximin*, the Thracian, his birth, fortune, and elevation to the empire of Rome, i. 217. His cruelty, 220. His advance towards Italy, 231. His death, 235. Why deemed a persecutor of the Christians, ii. 137.
- Maximin*, surnamed Daza, nephew of Galerius, promoted to the rank of Cæsar, i. 471. Exacts that of Augustus, 484. Divides the Eastern provinces with Licinius, 488. Commences war against him, 503. His defeat, flight and death, 504. His cruelty to the wife and daughter of Diocletian, 506. Supports heathenism by a system copied from the policy of the church, ii. 165. Issues an edict of persecution, 166. Which he suspends, 167.
- Maximin*, the cruel minister of the emperor Valentinian, promoted to the prefecture of Gaul, iii. 80. Obtains the government of Valeria for his son, 130.
- Maximin*, his embassy from Theodosius the Younger to Attila, iii. 569.
- Maximianists*, a section of Donatists, ii. 391.
- Maximus Papienus*, and Balbinus elected joint emperors by the senate, on the deaths of the two Gordians, i. 229. Their discord, 239. Are put to death, 240.
- Maximus*, a rival of Gregory Nazianzen, iii. 225.
- Maximus*, his character and revolt in Britain, iii. 214. Invades Gaul, and is said to have colonized Armorica with Britons, 215, and *note*. His treaty with the emperor Theodosius, 218. Persecutes the Priscillianists, 233. His invasion of Italy, 242. His defeat and death, 246.
- Maximus*, the Neo-Platonist, gains an ascendancy over Julian, ii. 506, *note*. Initiates him into the mysteries of Eleusis, 515. Is invited by him to Constantinople, 527. Attended him on his Persian expedition, iii. 42. Dismissed by Valen-



- tinian on payment of a small fine, 48, *note*.
- Maximus**, proclaimed emperor by Gerontius, iii. 461. His death, 462.
- Maximus**, Petronius, his wife ravished by Valentinian III., iv. 39. His character and elevation to the empire, 44. Marries the widow of Valentinian, 45. His death, 46.
- Maximus**, an abbot, friend of pope Martin I., inhumanly mutilated by the emperor Constans II., v. 251.
- Maximus**, Julius Verus, son of the tyrant Maximin, slain with his father, i. 235.
- Maximus**, collegue of Lupicinius in the government of Thrace, iii. 170.
- Mazdak**, a Persian fanatic, iv. 461.
- Mebodes**, the Persian general, ungratefully treated by Chosroes, iv. 463.
- Mebodes**, a Persian general under Chosroes II., v. 150.
- Mecca**, its situation and description, v. 442. The Caaba, or temple of, 456. Its deliverance from Abraham, 463. Mahomet opposed there, 487. His flight, 488. The city surrendered to Mahomet, 501. All unbelievers excluded, 502. Is pillaged by Abu Taher, vi. 169. Attacked by Reginald de Chatillon, 497.
- Mechanics**, captive, prized by the Huns, iii. 563. Nestorian, assist in making engines of war for the Mongols, vii. 125, *note*.
- Medals**, commemorative of private events, mistaken for ancient coins, iii. 540, *note*.
- Media**, its tribes implore the protection of Trajan, i. 7. The summer residence of the Persian monarchs, 264. Invaded by the Huns, iii. 556, and *note*. The scene of Bahrán's revolt, v. 145, 150. Of the exploits of Heracius, 184.
- Mediana**, a castle near Naissus, iii. 69.
- Medicine**, captives skilled in, favoured by the Huns, iii. 583. Cultivated by the Arabians, vi. 149. Studied in the school of Salerno, 319.
- Medicis**, Cosmo de', receives Pletho in his house, vii. 254. The father of a line of princes, 256. Lorenzo de', patron of literature, *ib.* John, see *Leo X.*
- Medina** described, v. 442. Receives Mahomet on his flight from Mecca, 489. His burial there, 509.
- Mediterranean Sea**, encompassed by the Roman empire, i. 33. Its commerce divided between Venice, Genoa, and Pisa, vi. 539.
- Megalesia**, the Roman festival, i. 118, *note*.
- Melchites**, or royalists, an eastern sect, v. 254.
- Meletians**, an Egyptian sect, founded by Meletius bishop of Lycopolis, ii. 427, *note*.
- Meletius**, bishop of Antioch, his contest, and death, iii. 229.
- Melisenda**, daughter of Baldwin II., king of Jerusalem, marries Fulk of Anjou, vi. 495.
- Melitene**, battle of, between the Eastern emperor Tiberius and Chosroes, king of Persia, v. 139. Paulicians at, vi. 245.
- Mellobaudes** (or Merobaudes), king of the Franks and count of the Domestics, protects Romanus, iii. 117. Nominates Valentinian II., 135. Serves under Gratian, 181. Put to death by Maximus, 217. Said to have betrayed Gratian, *ib.*, *note*.
- Melo**, revolts, and invites the Normans into Italy, vi. 302. His death, 304.
- Melphi**, the common city and citadel of the Normans in Apulia, vi. 307.
- Memnon**, historian of Heraclea, v. 9, *note*.
- Memnon**, bishop of Ephesus, v. 218.
- Memnon**, human actors introduced into his hollow statue, iii. 288.
- Memphis**, its situation and reduction by the Saracens, vi. 57, and *notes*.
- Mengo Timour**, third khan of Kipzak, vii. 136.
- Mensurius**, bishop of Carthage, ii. 162.
- Mentz**, or Moguntiacum, surprised by the Allemanni, iii. 95. Plundered by the Barbarians, 374. Jovinus revolts there, 464. Stormed by the Huns, iv. 15, *note*. Massacre and pillage of the Jews by crusaders, vi. 415.
- Merab**, or Meriaba. See *Mariaba*.
- Merida** (Emerita built by Augustus for his veteran legions), taken by the Saracens, vi. 97.
- Mermeroes**, the Persian General, v. 488.
- Merobaudes**. See *Mellobaudes*.
- Merobaudes**, celebrated Ætius in his verse; discovery of his works, iv. 39, *note*.
- Meroveus**, king of the Franks, iv. 9, *note*. Implores the protection of Rome, 12. Serves under Ætius at Chalons, 18. Watches the retreat of Attila, 25.
- Merovingian kings** of the Franks in Gaul, iv. 9. Origin of their gold coinage, 180, and *note*. Their kingdom extended beyond the limits of modern France, 181. Their laws, 184. Their domain and benefices, 193. Did not oppress Gaul, 203. Their liberal policy, 204. Decay of their line, v. 408. The last of their race, lazy or *fainéans*, vi. 127.
- Merseburg** in Saxony, defeat of the Hungarians by Henry the Fowler, vi. 271.
- Merseburg**, or Messburg, in Hungary, destruction of crusaders, vi. 415, *note*.
- Mervan I.**, while secretary to Othman, betrays him, v. 521, *note*.
- Mervan II.**, the last of the house of Ommiyah, his defeat and death, vi. 136, and *note*.
- Mesopotamia**, conquered by Trajan, i. 8. Invaded by the Persians, 242. Osroene, its northern part, formed permanently into a Roman province, 265. Artaxerxes unable to conquer it, 268. The southern part ravaged by Carus, 411. Campaign of Galerius, 442. The claims of Persia

- relinquished, 448. Invaded by Sapor, ii. 272. Resistance of its fortified towns, 275; march of Julian over its sandy plains, iii. 18. Its strongest fortresses dismembered from the empire by the treaty of Dura, 48. Amida made the capital of the remaining province, 54. Two indecisive campaigns of the Romans and Persians, 520. Manœuvre of Belisarius, iv. 474. Its fortresses taken and destroyed by Chosroes II., v. 170. Recovered by Heraclius, 188. Conquered by the Saracens, vi. 53. A new province to the west of the Euphrates, 186. Part of it acquired by Baldwin, 444. Taken by Zenghi, 487. Over-run by the Mongols, vii. 128. By Timour, 165.
- Messala*, Valerius, the first prefect of Rome, his high character, ii. 207, *note*.
- Messala*, governor of Pannonia, prevents the capture of the princess Constantia, iii. 131.
- Messiah*, what character expected by the Jews, ii. 8. How regarded by the early Christians, 367. As a pure man by the Ebionites, v. 199. Supposed to be animated by the soul of Adam, 201. Held by the Docetes to be a pure spirit, 203. The two opinions combined by Cerinthus, 205. See *Christ*, *Christianity*, and *Logos*.
- Mesrobes*, inventor of the Armenian letters, iii. 521, *note*.
- Mesuah*, an Arabian master of medicine, vi. 149.
- Metals* and money, their operation in improving the human mind, i. 281.
- Metaurus*, a river of Umbria, i. 367, *note*.
- Metellus* Numidicus, the censor, his invective against women, i. 190, *note*. The honours of his family, 199, *note*.
- Methodius*, bishop of Tyre, his dialogue of the Ten Virgins, ii. 46, *note*.
- Methone*, now Modou, a port in Peloponnesus, iii. 137, *note*. Where Belisarius took in fresh supplies, iv. 369. Ceded to Venice in the division of the empire, vii. 5, *note*.
- Metius* Falconius, persuades Tacitus to be emperor, i. 391.
- Metrophanes* of Cyzicus, is made patriarch of Constantinople, vii. 264.
- Metz*, plundered by Attila, iv. 15.
- Michael* I. Rhangabe, emperor of Constantinople, v. 307. Is deposed, 308. Persecuted the Paulicians, vi. 242.
- Michael* II. the Stammerer, v. 306, 308, 310.
- Michael* III. v. 314. His extravagance, 315. Is defeated by the Paulicians, vi. 244. Is murdered, v. 316.
- Michael* IV. the Paphlagonian, v. 331. His death, 332.
- Michael* V. Calaphates, v. 331. He is deposed, 332.
- Michael* VI. Stratioticus, v. 333. Becomes a monk, 334.
- Michael* VII., Ducas, surnamed Parapinnaces, v. 335. Resigns the crown, and becomes archbishop of Ephesus, 337.
- Michael* VIII., Palæologus. See *Palæologus*.
- Michael* IX., Palæologus. See *Palæologus*.
- Michael*, a natural son of Constantine Angelus, founds the Despotat of Epirus, vii. 12.
- Michael* Cerularius, patriarch of Constantinople, excommunicated by pope Leo IX., vi. 527.
- Michaelis* gives a natural solution of the mysterious events that obstructed the rebuilding of the temple at Jerusalem, ii. 537, *note*.
- Middleton*, Dr., his *Free Inquiry*, ii. 37, and *notes*.
- Milan*, the imperial court of the West, transferred to that city, i. 451. Edict of Constantine, in favour of the Christians, published there, ii. 342. Ambrose archbishop, iii. 236. Tumults occasioned by his refusing a church for Arian worship, 237. Taken by Attila, iv. 27. Submits to Belisarius, 430. Is taken and destroyed by the Burgundians, 425. Is again destroyed by Frederic I., v. 428. Its duke protects Genoa, and is styled Lord of Pera, vii. 114. Its first Duke John Galeazzo Visconte, 213, and *note*. Its duke (Philip Maria) the enemy of pope Eugenius, iv. 225. Its *Carroccio* in the Capitol of Rome, 371, and *note*. See *Councils*.
- Miles* (Soldier), used by the Romans with different meanings, i. 14, *note*.
- Military* force, its strength and efficacy dependent on a due proportion to the number of the people, i. 134.
- Military* officers of the Republic, i. 16, *note*. Of the empire at the time of Constantine the Great, ii. 215. Of the Lower Empire, vi. 202.
- Millennium*, doctrine of the, ii. 30.
- Millet*, a food of the Sarmatians, iv. 447, and *note*.
- Milliades*, an early philosophical convert to Christianity, ii. 81, *note*.
- Milton*, his list of the Syrian and Arabian deities, ii. vi. *note*. His allusion to the spicy odors of the Sabæan coast, v. 438, *note*.
- Mincius*, a river of Italy, iii. 350. Flows through lake Benacus, iv. 32, and *note*.
- Minervina*, first wife of Constantine, and mother of Crispus, ii. 249.
- Mines*, used in sieges, at Petra, iv. 486. With gunpowder, vii. 309, and *note*.
- Mingrelia*. See *Colchis*.
- Minority*, two kinds of, in the Roman law, iii. 320, *note*. Its term, v. 61, and *note*.
- Mint*, at Rome, sedition of the workmen, i. 383. None in Britain during the Roman times, ii. 227, and *note*.
- Minucius* Felix, described the popular sentiments of his age, ii. 92, and *note*. His

- account of the accusations against the early Christians, 97, *note*.
- Miracles** of the primitive church, the third cause of its growth, ii. 38. Attacked by Dr. Middleton, 37. Period of their cessation unknown, 38. Those of Jesus and his disciples not noticed by heathen writers, 84; and little insisted on by the early apologists of Christianity, 83. Those ascribed to monks and relics, iv. 129. To the African Catholics, 147. To images and pictures, v. 364. To Mahomet, 475. To the crusade-missionaries, vi. 413, and *notes*; 486; 535, *note*.
- Mirchond**, his history of the East, vi. 107. *note*.
- Mirdites**, Scanderbeg's tribe, vii. 282, *note*.
- Mirranes**, or Mirrhanes, a Persian name or title of honour, iv. 363, and *note*.
- Miscreant**, or Mécrcant, a word invented by the French crusaders, vi. 441. *note*.
- Misenum**, treaty of peace made there between Octavius and Sextus Pompey, i. 17, *notes*. A Roman naval station, 22. Its marines brought to support Didius Julianus, 146. Its harbour, when constructed and destroyed, iii. 409, and *notes*.
- Misithcus**, minister and father-in-law of the third Gordian, i. 241. His death, 242.
- Misnah**, its severity against apostates, counteracted by a law of Constantius, ii. 530, *note*.
- Misopogon** of the emperor Julian, iii. 8.
- Missionaries**, the first Christian, proceeded from Antioch, ii. 396, *note*. Commerce opened the way for them in the East, iv. 317. Jesuit, in Abyssinia, v. 281, and *note*.
- Missorium**, golden dish of Adolphus, its history, iii. 457.
- Mistriannus**, ambassador from Licinius to Constantine, i. 501.
- Mithra**, name given by the Magi to the sun, 255.
- Mithridates**, his massacre of the Romans in Asia, i. 44. Resisted by the city of Cyzicus, 331, and *note*. His conquest of Colchis, iv. 482. His dynasty, vi. 240, *note*.
- Moawiyah**, assumes the title of caliph, and makes war against Ali, v. 526. His character and reign, 527. Recalls Oeba from Africa, vi. 80, *note*. Is said to have founded Cairoan, 81, *note*. Lays siege to Constantinople, vi. 115.
- Moctader**, his splendour, vi. 140. Is attacked by the Carmathians, 168.
- Modar**, prince of the Amali, seduced by the emperor Theodosius, turns his arms against his own countrymen, iii. 201.
- Modayn**, or Madayn, Al. See *Ctesiphon*.
- Modestinus**, a counsellor of Alexander Severus; recorded the edict of Antoninus Pius, in favour of the Jews, ii. 90, *note*. His works, with those of four others, established by Theodosius II., as the oracles of jurisprudence, v. 33.
- Mæsia**, its situation, i. 28. Peopled by Getæ or Goths in the time of Ovid, 47. *note*. Ceded by Licinius to Constantine, 513, *note*. Defended by Theodosius against the Sarmatians, iii. 133. The Visigoths settled there by Valens, 168, 172. The native province of Ulphilas, iv. 131, *note*; 132. Probable origin of its name and language, 363, *note*.
- Moez**, a Fatimite caliph in Egypt, v. 531.
- Mogul**, the Great, title taken by Zingis, vii. 117, *note*. Continued by the successors of Timour, 191.
- Moguls**. See *Mongols*.
- Moguntiacum**. See *Mentz*.
- Mohadi**, third caliph of the Abbassides, vi. 152.
- Mohagerians**, the Moslem fugitives of Mecca, v. 491.
- Mohammed**. See *Mahomet*.
- Mohammed**, Sultan of Carizme, iii. 158, *note*. Defeated by Ziugis, vii. 122. His death, 123.
- Mokavkas**, his treaty with Amrou, vi. 59.
- Moko**, the Slave, founder of the Geougen, iii. 362.
- Monarchy** defined, i. 78. Hereditary, ridiculous in theory, but salutary in fact, 214.
- Monastic** institutions, their early traces, ii. 46. Origin, progress, and consequences, iv. 106.
- Mondars**. See *Almondars*.
- Money**, the standard and computation of, under Constantine the Great, and his successors, ii. 238, *note*. See *Coinage*.
- Mongols**, or Moguls, their connection with the Tartars and Huns, iii. 139, and *notes*. Their destructive mode of warfare, 561; vii. 140, *note*; 190. Moguls an incorrect form of their name, 117, *note*. Their conquests under Zingis, 121. Subdued almost all Asia and a large portion of Europe, 124. Established their Golden Horde in Kaptchak, 129, *note*. Repeat their conquests under Timour or Tamerlane, 164. Defeat Bajazet at Angora, 177. Transient nature of their conquests, 191. Have not assisted social improvement, 139, *note*.
- Monks**, their fabulous accounts of early martyrs, ii. 116. They conceal Athanasius in the deserts of Thebais, 442. Assist Martin of Tours in destroying pagan temples, iii. 284. Described by Eunapius, 297. By Rutilius, 328. Their origin, iv. 107. Multiply in Egypt, 108. Are encouraged by Athanasius, and introduced by him into the West, 112, *note*. Causes of their progress, 114. Their discipline and rules, 116. Destroy the freedom of the mind, 118. Their manual and literary labours, 121. Their wealth, 123. Their miracles, 128. Their violence at the second council of Ephesus, v. 229. Defence of image-worship, 366. Are suppressed by Constantine Copronymus.

370. Abu Beker instructs the Syrian army to spare them, vi. 22.
- Monophysites*, their origin and doctrine, v. 228. Massacre of them in Persia, 253. History of the sect, 255.
- Monopolies*, privilege of, in the Eastern empire, iv. 323.
- Monothelite* controversy, v. 250.
- Montaner*, Raymond, one of the Catalan Grand Company, vii. 80, *note*.
- Montanists*, Tertullian joined their sect, ii. 98, *note*. Their rigid adherence to ancient discipline, 131. A remnant of them in Phrygia, persecuted by Justinian, v. 243.
- Montesquieu* expresses the sentiments of Sylla, i. 233, *note*. Describes the military government of the Roman empire, 243. Illustrates the censorship, 314, *note*. His view of the relation between freedom and taxation, ii. 232. His apology for minute tyranny, and his misconception of an English law, 496, *note*. Explains the revolutions of Asia, iii. 144, *note*. Mistakes the settlement of the Goths in the empire, 209, *note*. His error respecting the divorce of Carvilius, v. 54, *note*. His comments on the Roman Law of Debtors, 80, *note*.
- Montfaucon*, his edition of Chrysostom's works, iii. 432, *note*. Description of Rome, vii. 470, *note*.
- Montius*, quaestor of the palace, is sent to correct the administration of Gallus, ii. 297. Is put to death, 298.
- Montreal*, Chevalier, robbed by pirates, vii. 403, *note*. Commands a free company, and is put to death by Rienzi, 417, *note*.
- Monuments* of architecture constructed by the Romans, i. 53. Designed to the public use, 62. Viewed with wonder by Theodoric, iv. 267. Preserved by him as the noblest ornaments of his kingdom, 269. Causes of their destruction, vii. 446.
- Moors*, driven by the arms of Antoninus Pius into the solitudes of Mount Atlas, i. 9, *note*. Revolt under Firmus, iii. 114. Assist the Vandals, 532. Not to be judged by the Moors of the present day, 533, *note*. Those of the mountains resist the Roman general Solomon, iv. 390. Are reduced and converted by the Arabs, and originate the Barbary tribes of the present day, vi. 84.
- Mopsuestia*, Malmistra, Missis; Ætius, the heretic, banished there, ii. 438, *note*. Recovered from the Saracens by Nicephorus Phocas, vi. 177. Taken by the crusaders, 443, *note*, 444.
- Morality* of the primitive Christians, a cause of their success, ii. 40. Imitated from the Pythagoreans and Platonists, iv. 187, *note*.
- Morea* reduced by the Turks, vii. 335. Final expulsion of the Venetians, 337. See *Peloponnesus*.
- Morgingcap*, Morgen-gabe, morning-gift, of the Germans, iii. 456, *note*.
- Morosini*, Thomas, elected patriarch of Constantinople by the Venetians, vii. 3.
- Moseilana*, an Arabian chief, endeavours to rival Mahomet in his prophetic character, vi. 3. His death, 4.
- Moses*, his religion instituted for a particular country, ii. 7. The immortality of the soul not inculcated in his Law, 26. Admitted into the Koran as a prophet, v. 471. His military laws more rigid than those of Mahomet, v. 493.
- Moses* of Chorene, his character of Chosroïdouchta, i. 440, *note*. His History of Armenia, ii. 273, *note*. Its character, iii. 521, *note*.
- Mosheim*, the value of his works, v. 193, *note*.
- Moslemah*, the Saracen, besieges Constantinople, vi. 120. His retreat, 122.
- Mostali*, caliph of Egypt, vi. 454.
- Mostanser*, caliph of Bagdad, vi. 166.
- Mostasem*, the last caliph of Bagdad, killed by the Moguls, vii. 128.
- Mosthadi*, caliph of Bagdad, substituted by Nouredin for the Fatimites in Egypt, vi. 491.
- Motassem*, the caliph, his wars with Theophilus, vi. 162. See *Amorium*.
- Motawakkel*, caliph of Bagdad, killed by his Turkish guards, vi. 166.
- Molhi*, caliph of Bagdad, his reduced state, vi. 160.
- Mountain*, old man of the. See *Assassins*.
- Mourzoufle*, usurps the Greek empire, vi. 562. Is driven from Constantinople by the Latins, 564. His death, vii. 9.
- Mousa*, the son of Bajazet, invested with the kingdom of Anatolia, by Tamerlane, vii. 181. His reign, 193.
- Mozoene*, one of the five provinces ceded by Persia, i. 448.
- Mozarabes* of Spain, vi. 109.
- Mucapor*, assassin of Aurelian, i. 336.
- Mucian* race, renowned as Roman jurists, v. 25.
- Mummiolus*, Ennius, count of Autun, iv. 204.
- Municipal* cities, of the Romans, their rank and splendour, i. 45. See *Cities*.
- Munuzza*, a Moorish chief, ally of Eudes, duke of Aquitaine, vi. 128.
- Muratori*, his literary character, vii. 441, *note*.
- Murci*, name of those who maimed themselves to escape military service, ii. 221, *note*.
- Murder* punished by pecuniary fines, till Charlemagne made the penalty death, iv. 188.
- Murra*, supposed to be porcelain, iii. 411, *note*.
- Mursa*, or Essek, battle of, between Constantius and Magnentius, ii. 286.
- Mursas*, Tartar chiefs, iii. 147.

*Music*, vocal and instrumental, fashionable in Rome, iii. 414.  
*Musonian*, a minister of Constantius, ii. 314.  
*Mustapha*, supposed son of Bajazet, vii. 192.  
*Muta*. See *Battles*.  
*Muza* the Saracen, reduces Northern Africa, vi. 86. His conquest of Spain, vi. 96. His disgrace, 100. His death, 101.  
*Muzalon*, George, a favourite of Theodore Lascaris, vii. 53. Is murdered, 54.  
*Mygdonius*, river, the course of, stopped by Sapor, at the siege of Nisibis, ii. 276.  
*Mythology*, pagan, admitted the deities of all idolatrous religions, i. 36. Could not be associated by the Jews with the institutions of Moses, ii. 4.  
*Mythras*, worship of, at Rome, ii. 145, *note*.

## N.

*Nacolia*. See *Battles*.  
*Nacoragan*, a Persian general, iv. 488.  
*Nahar-malcha*, a canal between the Euphrates and Tigris, iii. 23.  
*Naïssus*, the Goths defeated there by Claudius II., i. 357. Birth place of Constantine, 473. Edict issued by him there, 512, *note*. Its manufactory of arms, iii. 344. Destroyed by Attila, 558. Claimed by him, 565.  
*Naples*, adorned by Theodoric, iv. 269. A Grecian colony and elegant retreat of the Romans, iv. 403. Taken by Belisarius, 404. Its dukes, v. 117. Recovered by its duke Sergius, with the aid of the Normans, vi. 304, and *note*. Origin of its kingdom as a fief of the Holy See, 312. Its extent marked by the conquests of Robert Guiscard, 317. Conquered by Charles of Anjou, vii. 69. Adorned by monuments of art from Rome, 454.  
*Napoli di Romania*, Nauplia, the ancient seaport of Argos, vii. 7, and *note*.  
*Naphtha*, a principal ingredient in the Greek fire, vi. 124.  
*Narbonne*, a Roman colony, gives its name to a province of Gaul, i. 25. Is besieged by Theodoric, and relieved by count Litorius, iv. 6. Is acquired by the Visigoths, 84. Is seized by the Arabs, vi. 128.  
*Narses*, king of Persia, prevails over Hormuz, and expels Tiridates from Armenia, i. 411. Overthrows Galerius, 443. Is surprised and routed, 444. Peace between him and the Romans, 447.  
*Narses*, an ambassador from Sapor king of Persia to the emperor Constantius, ii. 314.  
*Narses*, three warriors of that name discriminated, v. 149, *note*.  
*Narses*, the Persian, general of the emperor Maurice, restores Chosroes II. king of Persia, v. 149. His cruel death, 170.  
*Narses*, the eunuch, his military promotion, and dissension with Belisarius, iv. 424. His character and expedition to Italy, 521. Battle of Tagina, 525. Takes Rome, 527. Reduces and kills Teias, the last king of the Goths, 529. Defeats the Franks and Allemanni, 533. Governs Italy in the capacity of exarch, 534. His disgrace, and death, v. 102, 103.  
*Nations*, or the Ditch, battle of, v. 498.  
*Natural children*. See *Children*.  
*Naulobatus*, a chief of the Heruli, in the Roman service, is made consul, i. 337.  
*Nauplia*. See *Napoli*.  
*Navigation of the Romans*, i. 68.  
*Navy of the Roman empire* i. 22. Of the Greek empire, vi. 213. Of the Venetians, 539. Of the Catalans, vii. 74, 76, *note*.  
*Nazarene church at Jerusalem*, ii. 10. Their faith perhaps imperfect, 396.  
*Nazarius*, the pagan orator, his account of miraculous appearances in the sky in favour of Constantine the Great, ii. 356.  
*Nazianzus*, or Diocæsarea, the birth-place and episcopal see of Gregory, iii. 223, and *note*.  
*Neander*, his History of Christianity; character of councils, ii. 407, *note*. His account of the Meletians, 427, *note*. Of the contest between Liberius and Damasus, 448, *note*. Of Julian's education, 505, *note*. Of Christian bishops and Neo-Platonic philosophers, 513, *note*. Of the influence of mothers on the education and character of their sons, iii. 501, *note*. Of the origin of monachism, iv. 109, *note*.  
*Nebridius*, prætorian prefect in Gaul, asserts the rights of Constantius, and is saved by Julian from the angry soldiers, ii. 478.  
*Neclarius*, a senator, is chosen archbishop of Constantinople, iii. 231.  
*Neged*, the inland part of Yemen, v. 438.  
*Negra*, or Najiran, in Arabia, Christians there persecuted by Jews, iv. 494, and *note*.  
*Negroes of Africa*, their ignorance and mental inferiority abused by other nations, iii. 119.  
*Negus*, Nagasch, or Najaschi, regal title in Abyssinia, iv. 493, *note*.  
*Nehavend*, battle of, vi. 16, and *note*.  
*Nemean games*, the immunity of Argos for their celebration, defended by the emperor Julian, ii. 499.  
*Nemesianus*, Olympius, a Latin poet, with whom Numerian contended, i. 418, *notes*.  
*Nennius*, his History, iv. 213, *note*.  
*Nepos*, Julius, is made emperor of the West by Leo the Great, iv. 93. His abdication and death, 94.  
*Nepotian*, his brief reign and death, ii. 289.  
*Nepthalites*, or White Huns. See *Huns*.  
*Nero*, the last lineal successor of Augustus, i. 98. In the first year of his reign, wished to abolish taxes, 211. Persecuted the Christians as the incendiaries of Rome, ii. 102.

- Nerva*, emperor, his character, and prudent adoption of Trajan, i. 100. His kindness to the Christians, ii. 112.
- Nestor*, his History of Russia, vi. 275, and *notes*.
- Nestorians*, their controversy hastened the ruin of Christianity, iv. 155. Crushed by the penal laws of the empire, v. 256. Survived in Persia, 257. Their missions in the East, 259. Now called Nasara, in Kurdistan, 261, and *note*.
- Nestorius*, archbishop of Constantinople, his character, v. 214. His heresy, 216. His dispute with Cyril of Alexandria, 217. Is condemned, and degraded from his episcopal dignity, 220. Is exiled, 225. His death, 226.
- Netherlands*, more victims of persecution there in a single reign, than in the whole Roman empire in three centuries, ii. 174. The mariner's compass probably first introduced into Europe there, v. 117, *note*. Their emigrants first brought the art of weaving into England, vi. 194, *note*. Windmills probably invented there, vii. 36, *note*.
- Nevers*, John de, son of the duke of Burgundy, leads an expedition of young French nobles against the Turks, vii. 152. Is taken prisoner at Nicopolis, 153. Ransomed, 154.
- Nevitta*, Julian's general, ii. 479. One of the tribuual at Chalcedon, 493. Appointed consul with Mamertinus, 497. His operations in Assyria, iii. 16, 23, 44.
- Newton*, Sir Isaac, detected fraudulent interpolations in the Scriptures, v. 207, *note*. His calculation of the average length of the reigns of sovereigns, 356.
- Nice*, a city of Bithlynia, burnt by the Goths, i. 331, 332. Valentinian elected emperor there, iii. 64, 66. Metropolis of the Seljukian kingdom, vi. 386. Conquered by the crusaders, 440. The emperor Alexius acquires possession of it, 441. The Greek empire revived there by Theodore Lascaris, vii. 10. Taken by Orchan, 141. By Mirza Mehemmed, Timour's grandson, 179. See *Councils*.
- Nicephorium*, or Callinicum, a city on the Euphrates, iii. 14. See *Callinicum*.
- Nicephorus I.*, son of Artavasdus, v. 301, *note*.
- Nicephorus II.* (or I.) deposes Irene, and makes himself emperor, v. 307. Rebellion of Bardanes, 308. His transactions with Charlemagne, 416. His wars with Harnn al Rashid, vi. 153. Defeated and slain by the Bulgarians, 260.
- Nicephorus III.* (or II.) Phocas, his services against the Saracens, v. 325. Marries Theophano, widow of Romanus II., and obtains the throne, 326. Assassinated by Zimiscees, 328. His victories while emperor, vi. 186. His reception of Otho's ambassador Luitprand, 185, 204.
- Nicephorus IV.* (or III.) Botaniates, rebels against Michael VII., v. 337. Assisted by the Turks, becomes emperor, 338; vi. 365. Deposed by Alexius Comnenus, v. 339.
- Nicephorus*, Briennius, revolts at the same time as Botaniates, and is superseded by him, v. 337.
- Nicephorus*, son of Constantine Copronymus, his fate, v. 303, 304.
- Nicephorus Callistus*, his account of the equestrian statue of Constantine, iii. 58, *note*. His legend of the martyrdom of Arethas, iv. 494, *note*.
- Nicephorus*, patriarch of Constantinople, his Chronicle, v. 169, *note*.
- Nicephorus*, Gregoras, his History, vii. 49, *note*. His inedited MS., 103, *note*.
- Nicetas*, assists the rebellion of Heraclius, v. 167.
- Nicetas*, Choniates, Byzantine senator, and historian, vi. 568. His own adventures, 569. Desolation of the city by the Latins, 570, and *note*.
- Nicetius*, bishop of Treves, v. 249, and *note*.
- Nicholas*, patriarch of Constantinople, opposes the fourth marriage of the emperor Leo the philosopher, v. 322.
- Nicholas I.*, pope; Photius and Ignatius refer their claims to him, vi. 526.
- Nicholas II.*, pope, his alliance with Robert Guiscard, vi. 316.
- Nicholas III.*, pope, his secret treaty with Peter, king of Aragon, vii. 73. Obligated Charles of Anjou to abdicate the government of Rome, 366.
- Nicholas IV.*, pope, partial to the Colonna family, vii. 387.
- Nicholas V.* pope, his fame not adequate to his merits, vii. 255. His encouragement of learning, 256. His example not imitated by his successors, 259, *note*. His compassion for Constantinople tardy, 301. His peaceful reign and reception of Frederic III., 430.
- Nicholas III.* of Este, lord of Ferrara, vii. 231, *note*.
- Nicomedia* burnt by the Goths, i. 331, 332. Embellished and made the seat of empire by Diocletian, 452. Rapid flight of Maximus from Heraclea, 504. Licinius retires there after the battle of Chryso-polis, 524. Its church destroyed by Diocletian, ii. 151. His edict published there, and his palace twice on fire, 153. Residence of Julian, 505, *note*. Recovered by Alexius from the Seljukians, vi. 386. Taken by Orchan, vii. 141.
- Nicopolis*, now Prevesa, founded by Augustus, restored by Julian, ii. 499, *note*. Part of the estate of Jerome's friend, Paula, iii. 403, *note*.
- Nicopolis*, now Nicop, or Nikub, built by Trajan, near the Danube, besieged by the Goths in the time of Decius, i. 312, and *note*. See *Battles*.
- Niebuhr*, the traveller, his description o.

- Arabia the most authentic, v. 445, *note*. Disproves the fable respecting Meriaba, 442, *note*. His character of the language of Arabia, 452, *note*.
- Niebuhr*, the historian, his Lectures contain his latest views of Roman history, v. 75, *note*. He retracts in them his former opinion on the Twelve Tables, 7, *note*. On the "*fenus unciarum*," 75, *note*. On the Law of Debtor, 80, *note*. Explains the Roman penal law, iv. 186, *note*. His account of the ancient temple of Janus, 413, *note*. Of the Perpetual Edict, v. 18, *note*. Of Roman reluctance to marriage, 55, *note*. Of the "*Jus Agrarium*," 63, *note*.
- Niger*, Pescennius, assumes the purple, i. 143. Is defeated by Severus, 151. Killed, 155.
- Nika*, sedition of the circus, iv. 305.
- Nile*, its importance to Egypt, i. 32. Improvement in its navigation by Probus, 407. Its inundations, ii. 286, 290, and *note*. The time of its rise, vi. 57, *note*. United to the Red Sea by a canal, 68, and *note*. Its flood caused the defeat of the fifth crusade, 510. Discovery of its statue at Rome, vii. 467.
- Ninereh*. See *Battles*.
- Nivus*, his era, i. 243, *note*.
- Nisibis*, taken by Sapor, i. 337. Meeting of Diocletian and Galerius, and reception of the Persian ambassador, 445. Peace concluded there, 447. Sustains three sieges, and resists Sapor II., ii. 275. Surrendered to the Persians by Jovian, iii. 48. He transports its inhabitants to Amida, 54. Attempt of the Romans to recover it, iii. 520. Its walls levelled by the Saracens, vi. 53.
- Nitria*, Valens sends an armed force against its monasteries, iii. 88. Peopled by monks, iv. 110.
- Nizam*, the Persian vizir, his illustrious character, and unhappy fate, vi. 382.
- Noah*, superstructure of fable raised on his ark, i. 276. One of Mahomet's prophets, v. 471.
- Nobatae*. See *Nubians*.
- Nobilissimus*, a title invented by Constantine, ii. 256.
- Noga*, rebels against the khan of Kipzak, vii. 136.
- Nogaret*, William of, his attack on pope Boniface VIII., vii. 379.
- Nogent*, a Benedictine abbey, near which Clovis defeated Syagrius, iv. 161, *note*.
- Nola*, in Campania, the episcopal retreat of Paulinus, iii. 449. Bells first introduced into the church there by him, vi. 25, *note*.
- Nonnosus*, Justinian's ambassador to Abyssinia, iv. 495.
- Noricum* described, i. 27.
- Normans*, their first incursions, v. 413. Their settlement in France, vi. 301. Introduction into Italy, 302, and *note*. They serve in Sicily, 305. Conquer Apulia, 306. Their character, 308. Take pope Leo IX. prisoner, and enter into a treaty with him, 312. With Nicholas II., 316. Conquer Sicily, 321. Their wars with the Greek empire, 324, 338. Lose Apulia and Calabria, 348. Are finally lost among the people whom they vanquished, 357. The duchy of Normandy mortgaged by duke Robert, 421.
- Notaras*, Lucas, his character drawn by Phraunza, vii. 287. His fate at the capture of Constantinople, 330.
- Notitia Dignitatum Imperii*, a court calendar, ii. 186, *note*.
- Notoria*, official information periodically conveyed to the emperors from the provinces, i. 353, *note*.
- Noureddin*, sultan, his exalted character, vi. 487. His death, 493.
- Novatians* exempted by Constantine's edict, from the penalties of heresy, ii. 388. Persecuted by Macedonius, 452.
- Novels* of Justinian, v. 43. Of Leo the philosopher, vi. 182, *note*.
- Novogorod*, its early importance, vi. 279.
- Nubians*, or *Nobatae*, Diocletian's treaty with them, i. 436. Or *Blennytes*, invade the prison of Nestorius, v. 226. Their conversion to Christianity, 277. Their present state, *ib. note*.
- Numerals*, Arabic, or ciphers, their invention, vi. 118.
- Numerian*, son of Carus, succeeds his father with his brother Carinus, i. 412. His character, 418. His death, 419.
- Numidia*, its extent at different periods, i. 33. Its mines, places of banishment for Christians, ii. 118, *note*.
- Nushirvan*. See *Chosroes I.*
- Nushizad*, son of Nushirvan, iv. 467, *note*.
- Nymphæum*, an imperial palace near Smyrua, vii. 59, and *note*.

## O.

- Oak*, Synod of the. See *Councils*.
- Oasis*, in the deserts of Libya, iii. 489, *note*. Nestorius banished there, v. 235, *note*.
- Oath* of the legions, i. 11. By the head of the emperor, iii. 432, and *note*.
- Obedience*, passive, a Christian doctrine, ii. 345. Not adopted by Protestants, 346.
- Obeidollah*, governor of Cufa, suppresses the insurrection of Hosein, v. 528.
- Obelisks*, Egyptian, the purpose of their erection, ii. 309. That of Heliopolis removed to Rome by Constantius, 310.
- Oblations* to the church, origin of, ii. 59.
- Obligations*, human, the sources of, v. 71. Laws of the Romans respecting, 72.
- Ockley*, his History of the Saracens and ill-requited labours, vi. 22, *note*; 117, *note*.

- Octai* succeeds his father Zingis, as great Khan, vii. 124. Turns his arms against the West, 128. Changes his tent for a house, 133.
- "*Octavia*," an unfavourable specimen of Roman tragedy, iii. 420, *note*.
- Octavian*. See *John XII.*, *pope*.
- Octavianus*. See *Augustus*.
- Octavius, C.*, father of Augustus, i. 93, *note*.
- Odenathus*, the Palmyrene, his successful opposition to Sapor, i. 340. Is associated in the empire by Gallienus, 345. Is assassinated, 373. Succeeded by his widow Zenobia, *ib*.
- Oileum* of Athens, restored by Herodes Atticus, i. 61, and *note*.
- Odin*, the long reign of his family in Sweden, i. 284, *note*. His history, 305, vii. 451.
- Odoacer* the first Barbarian king of Italy, iv. 96. His character and reign, 102. Resigns all the Roman conquests beyond the Alps to Euric the Visigoth, 157. Is reduced and killed by Theodoric the Ostrogoth, 253.
- Oenaria*, or Ischia, Genoese alum-works there, vii. 195, and *note*.
- Officers*. See *Military*.
- Oghusian* Tartars, progenitors of the Ottomans, vii. 187, *note*.
- Ogors*, or Varchonites, a tribe conquered by the Turks, iv. 454.
- Ohud*. See *Battles*.
- Oil*, indispensable to the ancients; quantity supplied by Africa for Rome, iii. 418.
- Olga*, princess of Russia, her baptism, vi. 289.
- Olive*, introduced into the West, i. 70.
- Olybrius* is raised to the Western empire by count Ricimer, iv. 91. His death, 93.
- Olympia*, an Armenian princess, iii. 120.
- Olympic* games, still celebrated in the time of Julian, ii. 499. Those of Antioch, 546, *note*. Compared with the tournaments of the middle ages, vi. 426.
- Olympiodorus*, his account of the city of Rome, iii. 402. Of the marriage of Adolphus with Placidia, 455.
- Olympius*, the Alexandrian philosopher, defends the temple of Serapis, iii. 287.
- Olympius*, prejudices the emperor Honorius against Stilicho, iii. 385. Causes Stilicho to be put to death, 387. His disgrace and ignominious death, 430.
- Oman*, a maritime district of Arabia, opposite to Persia, v. 438.
- Omar*, his conversion to Islamism, v. 436. Nominates Abu Bekr to succeed Mahomet, v. 518. Becomes caliph, 519. Makes Moawiyah governor of Syria, 526. His frugality, economy, and liberality, vi. 5. Conquests of the Saracens during his reign, 7. His journey to conclude the capitulation of Jerusalem, 45.
- Omar II.*, Ben Ahdalaziz, conducts the second siege of Constantinople, vi. 121.
- Ommiyah*, the family raised to the caliphate by Moawiyah, v. 526. Character of its succeeding princes, vi. 6. Reduction of their power, 117. Their unpopularity, 133. Massacred by Abul Abbas, 136. Preservation of their dynasty in Spain, 137.
- Onagri*, or wild-asses, i. 415, *note*. Military engines so called, iv. 411.
- Onegesius*, Attila's favourite, iii.
- Optatus*, a patrician, massacred with the Constantine family, ii. 268.
- Oracles*, heathen, attempts to revive their credit, ii. 145, and *note*. Silenced by Constantine, 458.
- Orchan*, emir of the Ottomans, vii. 140. Conquers Bithynia and builds a fleet, 143. Marries the daughter of the emperor Cantacuzene, 145. His death, 147.
- Ordination* of the clergy in the early ages of the church, ii. 370.
- Orestes*, a Pannonian, ambassador from Attila to Theodosius the Younger, iii. 569. His promotion under the Western emperors, iv. 95. His son Augustulus, the last emperor of the West, 95.
- Orestes*, prætor of Egypt, is insulted by a monkish mob in Alexandria, v. 212.
- Orfa*. See *Edessa*.
- Oribasius*, a friend to whom Julian confided the secret of his conversion, ii. 517, *note*.
- Oriflamme*, the French standard, vi. 480, and *note*.
- Origen* employed the Platonic philosophy in making converts to Christianity, ii. 81, *note*. Declares the number of primitive martyrs to be very inconsiderable, 119. His conference with Mamæa, 137. His memory persecuted, and his works condemned as heretical by the emperor Justinian and his clergy, v. 247.
- Orlando*, Rolando, or Rutland, slain in the Pyrenees, v. 405, *note*.
- Orleans* besieged by Attila, and relieved by Ætius and Theodoric, iv. 16. Sigismund, last king of Burgundy, and his family massacred there, 173.
- Ormia*, or Orouomia, the ancient Thebarma, v. 184, and *note*.
- Ormuzd*, the principle of good in Zoroaster's theology, i. 254.
- Ormuz* supplied the Romans with pearls, i. 73, *note*. Made tributary to Timour, vii. 165. Its history, *ib.*, *note*.
- Orosius*, the friend of Augustin, his account of the invasion of Radagaisus, iii. 369, 370, *notes*. Of the letters addressed to Honorius by the Gothic chiefs in Spain, 471, *note*.
- Orthogrul*, leader of the Oghusian Tartars from whom the Ottomans descend, vii. 137, *note*, 138.
- Ortok*, a Turkman chief, vi. 395.
- Osimo*, capitulates to Belisarius, iv. 428.
- Osiris*. See *Isis*.
- Osius*, bishop of Cordova, his influence with Constantine, ii. 359. Prevails on him to ratify the Nicene creed, 417. Is with



- difficulty induced to concur in deposing Athanasius, 438.
- Osman*. See *Othman*.
- Osrhoene*, conquered by Trajan, i. 7. See *Edessa*, and *Mesopotamia*.
- Ossel*, or Julia Constantia, its baptismal fonts, iv. 151 and *note*.
- Ossian*, the imagery of his poems uniformly Caledonian, i. 6, *note*. His supposed allusion to the wars of Severus in Britain, 165, and *note*. Is said to have disputed with a Christian missionary, ii. 78, *note*.
- Ostia*, its port formed by the emperor Claudius, i. 68. Described, iii. 433, and *note*. Its capture by Alaric, 434. Defeat of the Saracens by pope Leo IV., and a Neapolitan fleet, vi. 160. Its present vacant and desolate state, vii. 373. The plunder of a wreck there punished by Rienzi, 403, and *note*.
- Ostrogoths*. See *Goths*.
- Otas*, an Armenian satrap, i. 440.
- Othman*, the Koran revised by him, v. 474. Third caliph, 520. Betrayed by his secretary, Merwan, 521. Murdered, 522. Amrou recalled by him from Egypt, vi. 55. Abdallah appointed by him to command the first expedition into Western Africa, 72.
- Othman*, or Osman (the bone-breaker), gave his name to the Ottomans, vii. 137, *note*. His first invasion of the territory of Nicomedia, 138. His glory achieved by his descendants, 139. Character of his troops, 140. His attack on Rhodes, 142, and *note*.
- Otho I.*, king of Germany, enlarges the limits of his States, v. 415. His transactions with the Eastern empire, 418. Obtains the right of nominating the Roman pontiff, 419. Is crowned emperor by pope John XII., 423. Deposits him, 421, 423. His embassy of Luitprand to Constantinople, vi. 188, 210. Defeats the Hungarians at Augsburg, 272. Campaign in Calabria against the Greeks, 297.
- Otho II.* marries Theophano, or Theopbania, daughter of Romanus II., v. 326; vi. 210. Accused of a perfidious slaughter of Roman nobles, v. 423, and *note*. Defeated by the Greeks and Saracens at Crotona (Basientello), vi. 297.
- Otho III.* designs to fix his seat of empire in Italy, v. 424. His adventures in Rome and death, *ib*.
- Otho of Frisingen*, assists in appeasing the public indignation against Bernard after the failure of the second crusade, vi. 486, *note*. His Chronicle of his times, vii. 367, *note*.
- Otho de la Roche*, Great Duke of Athens and Thebes, vii. 80.
- Otranto*, taken and sacked by the Turks, vii. 336.
- Otrar* taken by Zingis, vii. 122. Timour dies there, 188.
- Ottomans*, their origin, 137, *note*; 138. Beginning of their empire, 140. Its present state, *ib.*, *note*. Pass into Europe, 144. Their permanent establishment there, 146. Recover from their defeat at Angora, 191. Re-union of their empire by Mahomet I., 194. Personal qualities of their princes, 199. Their obscure origin, 200. Their training, 202.
- Ovid*, compelled at Tomi to learn the Gothic language, confounds it with the Sarmatian, i. 47, *note*. His exile, 109, *note*. Exaggerated account of his sufferings, and confused description of the people among whom he lived, ii. 261, *note*.
- Oxford*, saved from being made a Mahometan school, vi. 130, and *note*. Number of students there in the fourteenth and fifteenth centuries, vii. 243, *note*. Its first teachers of Greek, 257, *note*.
- Ozuz*, or Jihoon, colony planted on its banks by Alexander, iv. 458, *note*. Its navigation for the purposes of commerce, 476; vii. 167, *note*. Crossed by the victorious Saracens, vi. 72. Passed and repassed by Zingis, vii. 123. Timour's early adventures in its regions, 163. The country on its northern side (Transoxiana), called *Maveratnaher*, or "that which is beyond the river," 166, *note*.
- Ozyrinchus*, in Egypt, noted for its superstition, iv. 111.

## P.

- Pacatus*, his encomium on the emperor Theodosius the Great, iii. 250.
- Pachomius* and his monks occupy the island of Tabenne, iv. 110.
- Pacta*, or simple agreements, their validity, v. 72, and *note*.
- Pederasty*, how punished by the Scatinian law, v. 85. By Justinian, 87.
- Pelus*, Ælius, his *Tripartite*, the oldest Roman work on Jurisprudence, v. 25.
- Pagan*, derivation and revolutions of the term, ii. 461, *note*.
- Paganism*, its ruin suspended by the divisions among the Christians, ii. 461. System of the emperor Julian, 512.
- its early hierarchy and jurisdiction, iii. 272. Renounced by the Roman senate, 279. Sacrifices prohibited, 281. Temples demolished, 282. Its holiday character, 291, *note*. Its ruin deplored by the sophists, 297. Pagan ceremonies revived in Christian churches, 302. A secret remnant discovered and persecuted by Justinian, v. 244. Imputed to the classic enthusiasts of the fifteenth century, vii. 258, and *note*. See *Polytheism*.
- Painting* combined with sculpture to adorn the edifices of antiquity, i. 62. Better cultivated than learning, by the Italians of the sixth century, v. 131. Historical,

- by Germans in the tenth century, vi. 271, and *note*.
- Palace* of Caracalla and Geta, i. 167, and *note*. Of Diocletian at Salona, 465. Of Theodoric at Veroua, iv. 269. The Byzantine of Justinian, 336.
- Palaologus*, origin of the family, vii. 54. Its extinction, 337.
- Palaologus*, Andrew, son of the Despot Thomas, vii. 337, *note*.
- Palaologus*, Andronicus. See *Andronicus II.*, the Elder.
- Palaologus*, Andronicus. See *Andronicus III.*, the Younger.
- Palaologus*, Andronicus IV., his conspiracy with Sauzes, son of Amurath I., vii. 155. Escapes from his prison, and divides the empire with his father, 356.
- Palaologus*, Audronicus, second son of Manuel II., invested with the principality of Thessalonica, vii. 221. His death, 222, 284.
- Palaologus*, Constantine. See *Constantine*.
- Palaologus*, Demetrius, brother of John VIII., fails in his attempt to obtain the throne, vii. 284. Divides the Morea with his brother Thomas, 285. Expelled by Mahomet II., who marries his daughter, and allows him a pension, 335. Dies in a monastery, 336.
- Palaologus*, George, seizes the fleet of Nicephorus Botaniates, v. 339. Defends Durazzo against Robert Guiscard, vi. 326. Placed Alexius Comnenus on the throne, vii. 54.
- Palaologus*, John V., emperor of Constantinople, vii. 94. Marries the daughter of John Cantacuzene, 102. Takes up arms against Cantacuzene, and is reduced to flight, 104. His restoration, 105. Discord between him and his sons, 155. His treaty with pope Innocent VI., 209. His visit to pope Urban V. at Rome, 210.
- Palaologus*, John VII., son of Andronicus IV., imprisoned with his father, vii. 155. Released, admitted to a share of the empire, and resides at Selymbria, 156. Contest with his uncle Manuel, *ib.* Reigns in Constantinople during Manuel's absence, 158. Is dismissed to the isle of Lesbos on his uncle's return, 197.
- Palaologus* II., John VIII., son of Manuel II., succeeds his father, vii. 199, 222. Resumes the design of uniting the churches, 223. Sends ambassadors to the Council of Basil, 226. Invited by the pope to Ferrara, 227. Embarks, 228. His reception at Venice, 230. At Ferrara, 231. Subscribes the act of union at Florence, 238. Assailed with murmurs on his return to Constantinople, 263. His conduct during the war of Ladislaus against the Turks, 270, and *note*. His death, 284.
- Palaologus*, Manuel, son of Michael IX., is assassinated by his brother Andronicus, vii. 88.
- Palaologus*, Manuel. See *Manuel II.*
- Palaologus*, Manuel, son of the Despot Thomas, educated in Italy, returns to Constantinople, vii. 337.
- Palaologus*, Michael VIII., guardian of John Lascaris, vii. 32. His early services, 54. Assumes the active powers of government, 56. Proclaimed and crowned joint Emperor, 58. Receives the intelligence of the recovery of Constantinople, 59. Returns to that city, 60. Blinds and imprisons John Lascaris, and makes himself sole Emperor, 61. Is excommunicated by Arsenius, 62. Recovers portions of the empire, 64. Concludes a treaty to unite the two Churches, 66. Persecutes the dissentients, 68. His death dissolves the union, 69. The Sicilian conspiracy against Charles of Anjou, promoted by him, 72. Was surprised by a Tartar army and escaped by ransom, 135.
- Palaologus*, Michael IX., son of Andronicus II., and father of Andronicus III., vii. 87. Dies of grief, 88.
- Palaologus*, Michael, lieutenant of the emperor Manuel Comnenus, commands in Italy, and takes Bari, vi. 348.
- Palaologus*, Theodore, third son of Manuel II., has a share of the Morea, vii. 222. Retires into a monastery (called Isidore), 284.
- Palaologus*, Thomas, youngest son of Manuel II., v. 284. Despot of the Morea, supports the claim of his brother Constantine to the throne, 285. Escapes from the Turks and dies in Italy, vii. 336.
- Palamas*, Gregory, his discussions with Barlaam on the light of Mount Thabor, vii. 107.
- Palanders*. See *Huissers*.
- Palatines*, origin and nature of these Roman troops, ii. 217. *Auzilia Palatina*; derivation and history of the word, iii. 380, *note*.
- Palermo* taken by Belisarius, iv. 400.
- Palestine*, its extent and fertility, i. 30 and *note*. Extirpation of its idolatrous natives by the Jews, ii. 15. Serenity of its sky, 85, *note*. Conquered by Chosroes II. v. 171. Re-occupied by Heraclius, 196. Distracted by religious discord, 236, *note*. Conquered by the Saracens, vi. 47. By the Turks, 389. Its population, 462. See *Councils*.
- Palestrina*, or Præneste, patrimony of the Colonna family, vii. 358.
- Palladium* of Rome, invaded by Elagabalus, i. 185. How guarded, iii. 274.
- Palladius*, son of Petronius Maximus, married to the daughter of Valentinian III., iv. 44.
- Palladius*, the notary, sent by Valentinian to enquire into the government of Africa, iii. 114.

- Pollas*, freedman of the Emperor Claudius, his wealth, i. 119, *note*.
- Palma*, Trajan's lieutenant, conquers a province to which the name of Arabia is given, v. 444, *note*.
- Palmyra*, under Odenathus, resists Sapor, i. 389. Capital of Zenobia's kingdom, 371. Taken by Aurelian, 377. Rebels and is destroyed, 379.
- Pambo*, a monk, reproves the ostentation of Melania, iv. 123, *note*.
- Pamphronius*, ambassador from Rome to the Emperor Maurice, v. 114.
- Pamphylia*, a Roman province, i. 29. Its peasants defeat Tribigild, iii. 492.
- Panaetius* was the first teacher of the Stoic philosophy at Rome, v. 27.
- Pandects*, or Digest, of Justinian, v. 36. Meaning of the word, *ib.*, *note*. Discovery of them at Amalphi, 41, *note*. Translated into Greek, 20, *note*; vi. 226, and *note*.
- Panhyperebastos*, title in the Greek empire, vi. 200.
- Pannonia*, one of the Illyrian provinces of the empire, i. 27. One of the last and most difficult conquests of the Romans. 143. Supplied the best troops in the service, 144. Invaded by the Quadi, iii. 131. By Alaric, 346. Abandoned by Ætius to the Huns, 549. Occupied by the Ostrogoths, iv. 36. By the Gepidæ, 441. By the Lombards, v. 101. Abandoned by them, 104. Reduced by Charlemagne, 411. Its solitudes peopled by Hungarian emigrants, vi. 263.
- Pansophia*. See *Irene*.
- Pantheon* at Rome, erected by Agrippa, i. 59, *note*. Converted into a Christian Church by Pope Boniface IV., iii. 285, and *note*; vii. 452, and *note*. How dedicated by its founder, *ib.* Robbed of its brass tiles by Constantius II., 453, and *note*.
- Pantomimes*, Roman, described, iii. 420.
- Paper* introduced from China at Samarcand, and thence at Mecca, vi. 21, *note*.
- Papias*, the first authority for the Hebrew original of Matthew's gospel, ii. 69, *note*; v. 200, *note*.
- Papinian*, prætorian prefect to Severus, i. 160. Hated by Caracalla, deprived of the office and murdered, 172, and *note*. The highest Roman legal authority, v. 33.
- Papirius*, Caius, said to have compiled the *Jus Papirianum*, v. 5, *note*.
- Papists*, their number in England, at the beginning of the 17th century, ii. 348, *note*.
- Par*, king of Armenia, his history, iii. 122. Is treacherously killed by the Romans, 124.
- Parabolani* of Alexandria, ii. 374; v. 211, and *note*.
- Paradise*, the royal garden of Ispahan, iv. 372, *note*. Mahomet's, v. 482.
- Paris*, Julian proclaimed emperor there. Site of his palace, ii. 469, and *note*. The march of Attila diverted from its neighbourhood, iv. 15. See *Lutetia*.
- Parricide*, more easy to commit than to justify, i. 172. Its punishment by the laws of Rome, v. 79, and *note*.
- Parsees*, the modern, have refined their theological system, i. 255.
- Parthia*, submitted to Trajan, i. 7. Subdued by Artaxerxes, 260. Its constitution of government similar to the feudal system of Europe, 261. Recapitulation of the wars with Rome, 263. Raga, its capital, under the name of Arsacia, v. 143, *note*. See *Arsacides*.
- Partholanus*, the Irish giant, i. 277, *note*.
- Pascal*, the cure of his niece called miraculous, vii. 30, and *note*.
- Paschal II.*, pope, his troubled pontificate, vii. 349. Renounced the right of coining, 361.
- Paschal Chronicle* composed in the time of Heraclius, v. 177, *note*.
- Pasitigris*, or Shat-ul-Arab, formed by the union of the Euphrates and Tigris, iii. 20, *note*.
- Pastoral* manners much better adapted to war, than to peace, iii. 140.
- Patarium* (now Padua), the ancient capital of the Veneti, founded the commerce of Venice, iv. 30, *note*.
- Paternal* authority, by the Roman laws, v. 47. Limitations, 48.
- Patras*, delivered from the Sclavonians and Saracens, vi. 189.
- Patrician* of Rome, first a lieutenant of the Greek emperor, afterwards the title of a foreign ally or protector, v. 388, *note*. Attempt to revive it, vii. 362.
- Patricians*, many of their most noble families extinct, i. 79. Augustus and his successors affected to adopt their language and principles, 89. Of the Roman republic, and under the emperors, compared, ii. 203. The name assumed by the meanest subjects of the empire, iv. 100, *note*.
- Patrick*, tutelary saint of Ireland. His history, iii. 377, *note*. Derivation of his name, iv. 100, *note*.
- Patricians*, a name given to the Sabelians, ii. 407, *note*.
- Patzinacites* (Petschenegen), a Turkish tribe that settled in Hungary, v. 273, *note*.
- Paul* of Samosata, bishop of Antioch, his character and history, ii. 140. His adherents persecuted by Constantine, 357.
- Paul*, archbishop of Constantinople, his contest with Macedonius, ii. 449.
- Paul*, St., his missions from the church of Antioch, ii. 396, *note*. Veneration for his tomb, iii. 297; v. 129. Wealth poured on his altar at Rome, vii. 383.
- Paul* of Cilicia, a soldier trained by Belisarius, iv. 518.

- Paul* (Julius Paulus, a contemporary of Ulpian), the authority of his legal writings established by Theodosius II., v. 33. By Constantine, *ib.*, *note*.
- Paul*, the Hermit, Jerome's legends of him, ii. 117, *note*. Said to have been the first monk, iv. 109, *note*.
- Paul* of Tanis, patriarch of Alexandria, v. 272.
- Paul II.*, pope, persecuted Pomponius Lætus, and his Roman Academy, as pagans, vii. 258, *note*.
- Paul Warnefrid*, the Deacon (Paulus Diaconus), his History *De Gestis Langobardorum*, v. 98, *note*. Sensible of the nobility of his race, 120, *note*.
- Paula*, a Roman widow, her illustrious descent, iii. 399. Was owner of the city of Nicopolis, 403. Her monastic zeal, iv. 115.
- Paulicians*, origin and character of, vi. 236. Are persecuted by the Greek emperors, 241. They revolt, 242. Are reduced, and transplanted to Thrace, 245. Their present state, 247.
- Paulina*, wife of Maximin, softens his ferocity, i. 220, *note*.
- Paulinus Suetonius* recalled from Britain, i. 3, *note*.
- Paulinus*, master of the offices to Theodosius the Younger, his crime and execution, iii. 518.
- Paulinus*, bishop of Nola, iii. 449; vi. 25, *note*.
- Paulinus*, patriarch of Aquileia, flies into the island of Grado, v. 104.
- Parva* (or Ticinum), defeat of the Allemanni by Aurelianus, i. 367. Useless victory of Magentius, ii. 289. Massacre of Stilicho's friends, iii. 386. Intrenched camp of Theodoric, iv. 252. The city decorated by him, 260. Taken by Alboin, and made the capital of the Lombard kingdom, v. 105. Surrendered to Charlemagne by Desiderius, 386. Burnt by the Hungarians, vi. 270.
- Peace*, Temple of, adorned with celebrated paintings by Vespasian, i. 62, *note*. Remains of it seen by Poggio, vii. 444.
- Pearls*, said to abound in the British seas, i. 4, and *note*. Fisheries at Ormus and Cape Comorin, 73, *note*; vii. 165, *note*. A private soldier's estimate of their value, i. 444. Diocletian's diadem, a broad white fillet set with them, 457. Expensive taste of the Roman females for them, vi. 78, *note*.
- Peers*, English House of, v. 45, and *note*. Court of, in Godfrey's Assise, vi. 467.
- Pegasians*, a party among the Roman civilians, v. 32.
- Pehlvi* language, i. 251, *note*.
- Pekin* taken by Zingis, vii. 121.
- Pelagian* controversy agitated by the Latin clergy, iii. 374. And in Britain, 480.
- Pelagius*, the heresiarch, said to have been a native of Wales, iii. 374, *note*.
- Pelagius I.*, pope, while archdeacon, governs the church, and pleads with Totila for Rome, iv. 511, and *note*. Succeeds Vigilius as head of the church, v. 248.
- Pelamides*, a sort of tunnies, found in the Propontis, ii. 183, *note*.
- Pella*, church of the Nazarenes, ii. 11.
- Peloponnesus*, conquered by Alaric, iii. 339. Guarded by the fortifications of Justinian, iv. 339. Overrun by Slavonian bands, vi. 189. Its state and manufactures under the Greek empire, 190. A portion of it allotted to the Venetians in the division of the empire, vii. 5, *note*. Principality of the Morea founded there, 19, *note*. See *Morea*.
- Pelso*, Lake, drained by Galerius, i. 488.
- Penal* laws of Rome, v. 81.
- Penance*, Public, a part of church discipline, ii. 64. Digested into a system of canonical jurisprudence, 380.
- Pendragon*, his office and power in Britain, iii. 480.
- Penitentials*, of the Greek and Latin churches, vi. 407.
- Pentapolis* of Cyrene, or Upper Lybia, ii. 381, *note*. Of Italy, v. 391.
- Pepin*, king of France, assists the pope against the Lombards, v. 384. Receives from him the title of king, 386. Grants the Exarchate to him, 391.
- Pepin*, John, count of Minorbino, reduces Rienzi, vii. 413.
- Pepper*, its estimation and price at Rome, iii. 427, *note*.
- Peredes* assists Rosamond to kill Alboin, and is poisoned by her, v. 106.
- Peregrinus*, the philosopher, Lucian's account of him, ii. 42, *note*.
- Perennis*, minister of Commodus, i. 116.
- Perfectissimus*, a court title, ii. 199, *note*.
- Pergamus*, Oribasius, a physician there, Julian's friend, ii. 517, *note*. Its library given by M. Antony to Cleopatra, iii. 286, *note*; vi. 66, *note*.
- Perinthus*, or Heraclea, in Thrace, Byzantium made subject to it by Severus, i. 154. Belisarius waits there for horses, iv. 368. The Genoese plant their first colony there, vii. 61. See *Heraclea*.
- Perisabor*, or Anbar, taken by Julian, iii. 22. See *Anbar*.
- Perozes*, or Phirouz, king of Persia, his expedition against the Nephthalites, iv. 345.
- Perozes*, the physician. See *Buzurg Mihir*.
- Persarmenia*, the name of Armenia, while it was a province of Persia, iii. 523. Invaded by Belisarius, iv. 363. Its people oppressed and driven to revolt by the intolerance of the Magi, v. 138.
- Persecution* of the Israelites in Egypt, 136, *note*. Of other religions by the Magi, 260. Never practised but to protect the wealth and emolument of the persecutors, 259, *note*; ii. 3, *note*; 101, *note*; 134, *note*. Seldom calmly investigated

or candidly appreciated by the sufferers, 88. Calumny always one of its weapons, 101, *note*. The first against the Christians, by Nero, 103. Confined to the walls of Rome, 108. The second by Domitian, 111. Legal form given to it by Trajan, 113. The celebrated number of Ten by the Roman emperors, 133. Rigor of Severus, 136. Of Maximin, 138. Of Decius, 139. Of Valerian and Gallienus, 140. Of the bishops against Paul of Samosata, executed by Aurelian, 142. Edict of Diocletian, 151. Its effects, 158. Its failure, 163. End of the persecutions, 167. Probable number of victims, 171. Exceeded by the cruelties of Christian sects towards each other, 173. Persecution of the Donatists by Constantine and his successors, 300. Of Arius and his disciples, 418. Of Athanasius, 430. Of his friends, 437. Mutual, of their two factions, 447. Of the Circumcellious, 453. Of Athanasius by Julian, 556. Of magic by Valentinian and Valens, iii. 78. Of Arians, by Theodosius, 220, 225. Of Gregory of Nazianzus, by the bishops, 231. Of all heretics, by Theodosius, 232. Of Andians, or Quartodecimans, 233. Of Priscillian, and his sect, by Maximus, 235. Of Paganism, by Theodosius, 292. Of Rufinus and Jovinian, by Jerome, Damasus, and Ambrose, 346, *note*. Of Chrysostom, by Theophilus, 504. Of Christians in Persia, 579. Of the Donatists, 534. Of the African refugees, by pope Leo, iv. 49, *note*. Of the African Catholics, by the Arian Vandals, 138. Of the Jews in Spain, 154. Of the Armenian Christians, by the Magi, v. 133. Of Arians, by Nestorius, 215. Of Nestorius by Cyril 219. Of heretics, pagans, and Jews, by Justinian, 243. Of Nestorians, 256. Of the Christians of India by the Portuguese, 262. Of Mahomet and his disciples, by the Koreish, 488. Of the Paulicians, vi. 282. Of the Albigeois, 250; vii. 380, *note*. Of Servetus, by Calvin, vi. 252, and *note*. Of the Arminian Remonstrants in Holland, 254, *note*.

*Perseus* of Macedonia, the treasures taken from him, i. 202.

*Persia*, the monarchy restored by Artaxerxes, i. 249. The religion, see *Magi*. Extent and population of the country, 261. Its military power, 269. War with the Romans, 243; 265; 337. Sapor defeats Valerian and takes him prisoner, 338. Audience given by Carus to the ambassadors of Varanes, 410. The throne disputed by Narses and Hormuz, 441. Galerius defeated, 442. Narses overthrown by Galerius, 444. Peace between the Persians and the Romans, 447.

— war between Sapor and Constantius, ii. 273. Battle of Singara, 274. Sapor

invades Mesopotamia, 316. His successes, 320.

— invaded by Julian, iii. 15. Passage of the Tigris, 29. Julian harassed in his retreat, 37. Treaty of peace between Sapor and Jovian, 48. Reduction of Armenia, and death of Sapor, 120, 122.

— war with Theodosius, II., 518. Peace concluded by the partition of Armenia, 523. The silk trade carried on from China through Persia, for the supply of the Roman empire, iv. 313. Death of Perozes, 346. War with Anastasius, *ib*. Peace, 347. Visit of the seven philosophers, 355. War with Justinian, 364. Reign of Cabades and fanaticism of Mazdak, 461. Accession of Nushirvan, 462. His victories, 471. Checked by Belisarius, 474. Peace, 491. War renewed, v. 136. Death of Nushirvan, 148. Rebellion of Bahram, 146. Chosroes II. restored by the emperor Maurice, 151. Invades the Roman empire, 169. His wars with Heraclius, 178. Final defeat, 192. Death, 194. Peace, 195. Church of the Nestorians in Persia, 257. Invaded by the Saracens, vi. 9. Battle of Cadesia, 11. Sack of Madaayn, 14. Death of Yezdegerd, the last monarch, 19. Fall of his kingdom, 20. Conquered by the Bowides, 173. By the Turks at Zendecon, 366. By Zingis, vii. 123. By Timour, 165.

*Persians*, their reverence for Ali, and hatred of the Turks, by whom they are called *Shiites*, or sectaries.

*Pertinax*, his merit and elevation, i. 127. His virtuous reign, 131. Conspiracy against him, 133. Murdered, 134. His funeral rites, and oration by Severus, 148.

*Pescennius*. See *Niger*.

*Petavius*, his work on the Trinity, ii. 403, *note*. Character of his *Dogmata Theologica*, v. 198, *note*.

*Pestilence* at Rome in the time of Commodus, i. 120. Universal in the third century, 350. Among the Germans in Italy, v. 425, and *note*. In Syria, vi. 52. At Antioch, among the crusaders, 449. At Acre, 503, 556, *note*. At Rome, during the Jubilee, vii. 383. See *Plague*.

*Peter* of Arragon employs John of Procida to forward his designs on Sicily, vii. 72, *note*. Obtains the island for his family, 75.

*Peter*. See *Bartholemey*.

*Peter*, the Bulgarian chief, vi. 533.

*Peter* of Courtenay, Latin emperor of Constantinople, vii. 21. His captivity and death, 23.

*Peter I.*, Czar of Russia, compared with Constantine, ii. 253. With Leovigild, the Gothic king of Spain, iv. 151, *note*.

*Peter*, Gnapheus, or the Fuller, patriarch of Antioch, v. 239, *note*.

*Peter*, the Hermit, his mission to the East

- vi. 396. Preaches the first crusade, 397, and *note*. Leads the first band; his adventures, and arrival in Asia, 414, and *note*. Escapes their destruction, 417, *note*. Attempted flight from Antioch, 450, *note*. Close of his career, 459, *note*.
- Peter*, brother of the emperor Maurice, his arrogance to the Azimutines, cowardice, and discomfiture, v. 158.
- Peter*, the Patrician, or of Thessalonica, his Fragments in the *Excerpta Legationum*, i. 445, *note*. His embassies from Justinian to Theodatus, iv. 398, and *note*.
- Peter, De Rupibus* (or des Roches) bishop of Winchester, his history, and command of the papal army at Viterbo, vii. 373, *note*.
- Peter, St.*, his visit to Rome; the hero of the *Æneid* said by father Hardouin to be his allegorical representative, ii. 56, *note*. Discovery of his tomb, iii. 297. Veneration for it, v. 129. Two of his Epistles rejected by the Paulicians, vi. 237.
- Peter's, St.*, church at Rome, occupies the site of Nero's garden, ii. 104. The most glorious structure ever applied to the use of religion, vii. 469.
- Petra*, a fortress built by the Romans near the mouth of the Phasis, iv. 484. Surrendered to the Persians, 485. Besieged by Justinian's general, Dagisteus, 186. Taken by Bessas, and its works demolished, 488.
- Petra*, a town in the Roman province of Arabia, chief city of the Nabathæans, v. 444, *note*.
- Petrarch*, his effort to restore peace between Venice and Genoa, vii. 114. His studies and services in reviving literature, 244. His friendship for Stephen Colonna, the elder, 389, 391. His love for Laura, 392, and *note*. His works, 393. His coronation in the Capitol, 395. His praise of Rienzi, 405. His letter after the slaughter of the Colonna family, 413, *note*. His visit to Charles IV., 418. His exhortations to the popes, 419. He accuses the citizens of Rome of destroying their architectural monuments, 460.
- Petronius*, the patrician, father-in-law of Valens, iii. 71. See also *Procopius*.
- Petronius*. See *Maximus*, and *Probus*.
- Pfeffel*, character of his History of Germany, v. 432, *note*.
- Phalanx*, the Grecian, contrasted with the Roman legion, i. 15.
- Phantasma*, Phantastic system of the Doctees, ii. 399, *note*; v. 202.
- Pharamond*, the foundation of the French monarchy by him doubtful, iii. 473. Meaning of the name (Fararumund), v. 120, *note*.
- Pharas* commands the Heruli, in the African war, under Belisarius, iv. 365. Pursues Gelimer, and prevails upon him to surrender, 383.
- Pharisees*, the sect among the Jews, ii. 28.
- Phasis*, the river, entered by the Goths, i. 330. Its course and character described, iv. 476. Ascended by the Roman galleys in the time of Pompey, 482. A frontier of the empire, soon abandoned, 483. Commanded by the fortress of Petra, 484. Defeat of the Persians on its banks, 489.
- Pheasant*, derivation of the name, iv. 478. Distinguished as a royal bird, vii. 338, and *note*.
- Philadelphia*, one of the Seven Cities of Asia, opens its gates to Theodore Lascaris, vii. 10. Besieged by the Turks and relieved by the Catalans, 77. Still erect; its modern name Alla Shehr; capitulates to the Turks, 142, and *note*.
- Philagrius*, prefect of Egypt, odious to Athanasius, praised by Gregory Nazianzen, ii. 430, and *note*.
- Philelphus*, Francis, his character of the Greek language of Constantinople, vii. 241. Saves his family from captivity by a Latin Ode, addressed to Mahomet II, 289, *note*; 326.
- Philip* succeeds Gordian III. as emperor, i. 243. Celebrates the secular games, 246. Confusion in the history of his times, 299. His death, 301. Peace of the Christian Church during his reign, ii. 138.
- Philip*, son of the emperor, killed by the Prætorians, i. 301.
- Philip*, minister of Constantius, executes the order for the banishment and death of the bishop Paul, ii. 450. Grandfather of the prefect Anthemius, iii. 511, *note*.
- Philip I.*, of France, his limited power, and variance with Urban II., vi. 401, and *note*.
- Philip Augustus*, of France, his conduct in the third crusade, vi. 504. His perfidious invasion of Normandy, 507.
- Philip*, duke of Burgundy, his banquet to his nobles, at Lisle, vii. 338, and *note*.
- Philip II.*, of Spain, compared with Leovigild the Goth, iv. 151, *note*.
- Philippa*, daughter of Raymond, Latin prince of Antioch, captivates Andronicus, v. 350.
- Philippicus*, or Bardanes, declared emperor, v. 298. Deposed, 299.
- Philippopolis*, built by Philip of Macedon; taken by the Goths, i. 312.
- Philips*, Two, of Macedon, their policy, i. 28.
- Philo Judæus* combined the Mosaic faith with Greek philosophy, ii. 394, and *note*.
- Philopatris*, the Dialogue, when written, i. 44, and *note*. On the enthusiasm of the Christians, and the doctrine of the Trinity, ii. 93, *note*.
- Philoponus*, John, his alleged interview with Amrou; his works, and the time when he lived, vi. 64, and *note*.
- Philosophers* of Greece, their four schools,

- i. 38. strove to devise a theology more rational than polytheism, ii. 3, *note*. Were the first Gnostics, 17, *note*. Had created the two popular wants of the age, which Christianity satisfied, 27, *note*. Many Christians among them, 79, 81, and *note*. Some adhere to heathenism, 82. Under the name of sophists, endeavour to restore paganism, ii. 513, and *note*. Their influence over the emperor Julian, 515. The last of them, iv. 356.
- Philostorgius*, his credibility impugned, ii. 269, *note*; 404, *note*.
- Philothous*, a Macedonian sectary, recommends toleration, iv. 77.
- Phineus*, the situation of his palace, ii. 177, and *note*.
- Phirouz*. See *Perozes*.
- Phirouz* betrays Antioch, vi. 447.
- Phocæa*, Genoese colony, and manufacture of alum, vii. 195, and *note*. Ruined by the Turks, 196.
- Phocæans*, their empire of the sea, vii. 195, *note*.
- Phocas*, a centurion, is chosen emperor by the disaffected troops, v. 163. Murders the emperor Maurice and his sons, 163. His fall and death, 168.
- Phocas*, Bardas, rebels against the emperor Basil II., is defeated and slain, v. 329.
- Phocas*. See *Nicephorus*.
- Phœnicia*, a Syrian province, taught Europe the use of letters, i. 30. Its navigation, ii. 310. Inscriptions in its language, 339, *note*.
- Photius*, the son of Belisarius, distinguishes himself at the siege of Naples, iv. 434. Is exiled, 435. Betrays his mother's vices to Belisarius, 436. Is persecuted by her and turns monk, 437.
- Photius*, the patrician, kills himself to escape the persecution of Justinian, v. 244.
- Photius*, patriarch of Constantinople, educates Leo the Philosopher, v. 321. Is induced by the Cæsar Bardas to renounce a secular life, vi. 229. His "Library" and literary character, *ib*. Assumes the merit of having converted the Russians, 289. His appeal to Nicholas I., and subsequent history, 526.
- Phranza*, George, the historian, attests the iron cage of Bajazet, vii. 183. Favourite of Manuel Palæologus, 220, *note*. His embassies, 285. His fate on the taking of Constantinople by the Turks, 325.
- Picardy*, derivation of the name, vi. 396, *note*.
- Picts'* Wall, i. 5, *note*. Their inroads in Britain repulsed by Lupicinus, ii. 467. Men of the plain, their love of arms and rapine, iii. 107. Contend with Constans, 109. Molest Britain after the retirement of the Romans, iv. 213.
- Pictures*, the use of them in churches censured by the council of Illiberis, v. 360.
- The superstitious mind reconciled to them, 361. See *Images* and *Painting*.
- Pilate*, Pontius, procurator of Judæa in the last ten years of Tiberius, ii. 103, *note*. Fable of his report to the emperor, 133, and *note*.
- Pilgrimage* of Western Christians to Jerusalem, ii. 532. Stimulated, rather than suppressed, by the conquest of the Arabs, vi. 389. Increase of zeal, and visit of the German bishops, 393. A pretext for the crusades, 398, and *note*. Of Arabians to the Caaba, v. 457. Continued by Mahomet, 502, and *note*. Of Christians to the tombs of Peter and Paul, iii. 298; v. 139. Of Anglo-Saxon kings to Rome, 376, and *note*. Of Charlemagne, 402. Of Christians during the Jubilees, vii. 382.
- Pilpay's* Fables, obtained from India for Nushirvan, iv. 468, and *note*. More correct information respecting them, v. 141, *note*.
- Pilum*, the Roman javelin, described, i. 14.
- Pincian* palace, at Rome, head-quarters of Belisarius, iv. 418, and *note*.
- Pinna marina*, a kind of silk spun by this fish, iv. 313.
- Pipa*, a princess of the Marcomanni, espoused by the emperor Gallienus, i. 327.
- Piræus*, the Gothic fleet attacked there by Dexippus, i. 333. Fleet collected there to support Constantine, 517.
- Pisa* conquers Amalphi, v. 117, *note*; vi. 320. Assists the first crusade by a fleet, 463. Also the third, 501. Shares the commerce of the western Mediterranean with Genoa, 539. Refuses to join the fourth crusade, 542. See *Councils*.
- Pisani*, Venetian admiral, defeated by the Genoese Doria, vii. 113.
- Piso*, Calpurnius, the only noble among the Thirty Tyrants, i. 344.
- Pissamène*, mother of the empress Læta, i. 424, *note*.
- Pityus*, the utmost limit of the Roman provinces on the Euxine, taken by the Goths, i. 320. Chrysostom ordered to be banished there, iii. 508. Evacuated by the Romans, iv. 483, *note*.
- Pius II.*, pope, establishes alum-works at Tolfa, vi. 195, *note*. See *Aeneas Sylvius*.
- Pius III.* and *IV.*, popes, protect their alum-works by Bulls, vii. 195.
- Placentia*. See *Battles* and *Councils*.
- Placidia*, daughter of Theodosius the Great, her history and marriage with Adolphus king of the Goths, iii. 455. Is injuriously treated by the usurper Singeric, after the death of her husband, 470. Her marriage with Constantius, and retreat to Constantinople, 523. Her administration in the West as guardian of her son Valentinian III., 527. History of her daughter Honoria, iv. 12. Her death and burial, 37, *note*.

- Placidia*, daughter of Valentinian III., taken to Carthage by Genseric, iv. 48. Ransomed, 72. Marries Olybrius, 91. Her posterity, 93.
- Plague*, its origin in the reign of Justinian, iv. 550, and *note*. Its extent, duration, and fearful mortality, 553. See *Pestilence*.
- Plane-tree*, or *Platanus*, a favourite of the ancients, iii. 451.
- Plato*, his spiritual God, i. 38. Taught the pre-existence and immortality of the soul, ii. 24. His Republic probably suggested the Christian form of Church government, 54, *note*. More perfect than More's Utopia, 58, *note*. His theological system not derived from the Jews, 392, *note*. Was believed to have personified his Trinity, 393, *note*. His philosophy united with the Mosaic faith in the schools of Alexandria, 394. Attributes and character of his *Logos*, 395, and *note*. His writings admired and studied by the early Christians, 399. Recommended by the emperor Julian, 525, *note*. The study of them revived in Italy, vii. 254.
- Platonists*, New, their origin and illusions, i. 467, and *notes*. An extravagant portion of them endeavour to revive paganism, ii. 146, and *note*. Are encouraged by the emperor Julian, 513, and *note*. Their failure, 514.
- Plautianus*, prætorian prefect under the emperor Severus, i. 159.
- Plautilla*, daughter of Plautianus, married to Caracalla, i. 159, and *note*.
- Plebeians* of Rome, state and character of, iii. 416.
- Pletho*, George Gemistus, revived the Platonic philosophy in Italy, vii. 254. Predicted the restoration of paganism, 258. *note*.
- Pliny*, the elder, mentions the use of glass at Rome, iii. 405, *note*. His imperfect account of Northern Germany, 410, *note*. His villas at Comum, iv. 270, and *note*. His error respecting Meriaba. v. 441, *note*.
- Pliny*, the younger, his generosity to a son whom his father had disinherited, i. 211, *note*. The Christians of Bithynia brought before him, ii. 41. His correspondence with Trajan respecting them, 112.
- Plotina*, the empress, obtains the adoption of Hadrian, i. 100.
- Plotinus*, the philosopher, accompanies Gordian's army in the Persian war, i. 242, *note*. Friendship of Gallicus for him, 340, and *note*. A zealous defender of paganism, 468.
- Plumbate*, darts loaded with lead, i. 453, *note*.
- Plutarch*, patronized by Hadrian, i. 76, *note*. His account of the divorce of Carvilius, v. 54, *note*.
- Pococke*, his knowledge of Oriental literature, vi. 8, *note*; 40, *note*.
- Poet-Laureate*, an office in the English court, which ought to be abolished, vii. 393, *note*.
- Poggius*, a reviver of learning in Italy, attests the iron-cage of Bajazet, vii. 282, and *note*. His dialogue, *De Varietate Fortunæ*, describes and mourns over the ruins of Rome, 442, and *note*.
- Poitiers*. See *Battles*.
- Pollentia*. See *Battles*.
- Poland*, the Sarmatians of the Lesser Poland, formed into a kingdom by Constantius, ii. 311. Occupied by Sclavonians, v. 410. Its dukes tributary to Otho, 415. Ravaged by Octavi, vii. 129. Its crown united with that of Hungary on the head of Ladislaus, 270.
- Polemon*, king of Pontus, iv. 482, and *note*.
- Polybius*, his account of the Roman legions, i. 15. Of Byzantium, ii. 176. Of the Roman treaty with Carthage, v. 8, *note*. Of the kings of Pontus, vi. 240, *note*.
- Polycarp*, a proof that Christianity was adopted at an early period by men of talent, ii. 81, *note*. His Martyrdom, 115, *note*; 129, *note*.
- Polyeutes*, his excessive zeal, ii. 128, *note*.
- Polytheism*, its flux and reflux with Theism, according to Mr. Hume, iii. 304, *note*. See *Paganism*.
- Pomærium* of Rome, iv. 413, *note*. Mistaken by Rienzi for an orchard, vii. 398, *note*.
- Pompeianus*, Claudius, refuses to witness the exhibitions of Commodus, i. 125.
- Pompeius Grosphus*, the friend of Horace, i. 17, *note*.
- Pompey*, his absolute power in the East, i. 82, and *note*. Increased the tributes, 202, and *note*. His palace at Rome, usurped by M. Antony, possessed by the Gordians, 222, and *note*. His conquest of Mithridates, iv. 482. Founded Colonia, on the Lycus in Pontus, vi. 240, *note*. His theatre at Rome repaired by Theodoric, iv. 267, 268, *note*. Its state in the time of Poggio, vii. 444.
- Pompey*, nephew of Anastasius, foments the circus-factions at Constantinople, iv. 307. Suffers death, 309.
- Pomponius Lætus*, his enthusiasm and possession of the pedestal of Claudian's statue, iii. 390, *note*. His persecution, vii. 258, *note*.
- Pomponius Mela*, his account of Mauritania, vi. 78, *note*.
- Pomptine marshes*, Cæsar projects a canal through them; they are drained by Trajan, iii. 434, *note*. Again under the auspices of Theodoric, iv. 271.
- Pontifex Maximus*, the office assumed by Augustus, i. 87. Held by all the emperors after his time, even by Constantine and his successors, ii. 461; iii. 210, *note*; 275. Its origin, 273, *note*.



- Pontirolo**, bridge over the Adda, where Aureolus was defeated, i. 351, and *note*.
- Pontius**, a deacon, companion and biographer of Cyprian, ii. 122, *note*.
- Pontus**, the ancient kingdom, its situation, i. 29. Lucian, a native of it, describes it as filled with Epicureans and Christians, ii. 71. Given by Antony to Polemon, son of Zeno, iv. 482, *note*. Its ancient kings, vi. 240, *note*.
- Popes of Rome**, growth of their power in the hands of Gregory I., v. 132. Extended by rebellion against the Iconoclast emperors, 372. The sovereignty of the Greek emperors extinguished, 380. The authority of the popes established, 381. Mutual obligations between them and the Carolingians, 386. Donation of the Exarchate by Pepin, 391. The performance of it eluded by Charlemagne, 392. Forgery of Constantine's donation, 393. The false title still sanctifies their reign, 395. Their separation from the Greek empire confirmed by Charlemagne, 400. Authority of the German emperors in their election, 418. Degradation of the papacy, 420. Designs of Gregory VII., for its exaltation, 421. Originated the crusades for the purpose of extending their power, vi. 308, *note*. Proofs of this, 511, *note*. Their object attained, vii. 39, *note*. Their corruption and avarice, 223, and *note*. Hostility to the diffusion of knowledge, 258, and *note*. Their authority in Rome, 344. Seditions against them, 348. Their mode of election regulated, 374. Absence from Rome, 378. Remove to Avignon, 380. Institute the Jubilee, 382. Return to Rome, 421. Great schism of the West, 422. Three rival popes, 428. Termination of the schism, 429. They acquire the absolute dominion of Rome, 436. Nature of their temporal kingdom, 438. Their motive for patronizing the fine arts, 470, *note*.
- Poppæa** prevails with Nero in favour of the Jews, ii. 107.
- Population of ancient Rome**, iii. 421. Of Constantinople, vi. 553, *note*. Of Rome at different periods, vii. 457, *note*. In modern times, 469, *note*.
- Porcaro**, his attempt to imitate Rienzi, vii. 433.
- Porcelain**. See *Murra*.
- Porphyrians**, a name given by Constantine's law to the Arians, ii. 418.
- Porphyrio**, the name of a whale, which infested the seas of Constantinople, v. 337.
- Porphyrius Optatianus**, a poet in the time of Constantine, ii. 252, and *note*.
- Porphyrogenitus**, Commodus, the first emperor entitled to be so called, i. 113, *note*. Its meaning, v. 322. The peculiar surname of Constantine, son of Leo, the philosopher, *ib*. Defined by Claudian, vi. 181, *note*.
- Porphyry**. See *Purple*.
- Porphyry**, his Life of Plotinus gives the best idea of the New Platonists, i. 467, *note*. The time when he wrote his Treatise against the Christians, ii. 146, *note*.
- Porson**, his letters to Travis, iv. 147, *note*.
- Porto**, built at the northern entrance of the Tiber, iii. 433, *note*. Its present desolate state, vii. 372, and *note*.
- Portorium**, a Roman tax, or port-due, i. 207, *note*; 209, *note*.
- Portuguese**, their proceedings in Asia, v. 260, and *notes*. In Abyssinia, 279, and *notes*.
- Posides**, a freedman and eunuch of Claudius; his wealth, ii. 292, *note*.
- Posthumus**, or Postumus, protects Gaul, i. 323. One of the Thirty Tyrants, 343. Praised by Claudius II., 357. Killed by his soldiers, 369.
- Posts**, and post-stations of the Roman empire, i. 68. The *Cursus Angarialis*, or *Clabularis*, for the quick conveyance of intelligence, ii. 468, *note*. *Dromones*, or *naves cursoria*, used for the same purpose on inland waters, vii. 214, *note*.
- Power**, absolute. See *Despotism*.
- Praefect**. See *Prefect*.
- Praejecta**, niece of Justinian, iv. 516.
- Praepositus**, a great chamberlain of Constantine, ii. 223.
- Prætextatus** petitions for the Eleusinian mysteries, iii. 84. Reproves Damasus, and restores tranquillity in Rome, 92. His dignities, *ib*., *note*.
- Prætorian Guards**, their first purpose, i. 20. Instituted by Augustus, 135. Perceived their own strength, 136. Murdered Pertinax, 134. Sold the empire by public auction, 138. Deserted Didius Julianus, 147. Dismissed and banished by Severus, 148. Their restoration by him, 158. Elagabalus massacred by them, 188. Murder of Ulpian, 196. Their discontent, 238. Maximus and Balbinus killed by them, 240. Their numbers reduced and privileges abolished by Diocletian, 453. Finally abolished, and their camp destroyed by Constantine, 502. See *Prefect*.
- Praetors of Rome**, their number and office, ii. 208. Their Edicts, v. 15, and *note*.
- Pragmatic Sanction** promulgated by Justinian for the settlement of Italy, iv. 535.
- Praxagoras** wrote a Life of Constantine which is lost, i. 493, *note*.
- Prazeas**, his heresy explained by Mosheim ii. 403, *note*.
- Præxitiles**, one of the horses of Monte Cavallo, said to be his work, iv. 262 *note*; vii. 445, 466. Some of his statues destroyed in defending Rome against the Goths, iv. 412, and *note*.
- Preaching**, a new part of devotion, introduced into Christian churches, ii. 332. Imitated from the lectures of the schools, 383, *note*.

- Precedency*, regulated by the laws of the emperors, ii. 199. That of Valentinian confirmed by Gratian, 200, *note*. Regulated in the Eastern empire, vi. 199.
- Predestination*, a Mahometan doctrine, v. 470, 494.
- Prefect*, Prætorian, his office created by Severus, i. 159. His duties and powers, *ib.* Changes made by Diocletian and Constantine, ii. 205. Succeeded by the count of the domestics, 229. The office continued in Italy by Theodoric, iv. 264. Altered in the East by Justinian, 321, *note*. Its insensible decline afterwards, vi. 200.
- Prefects of Rome and Constantinople*, ii. 207. Of Egypt, i. 32. Retained the name of Augustal, and their extraordinary powers, ii. 210.
- Prerogative*, imperial, its limits not easily defined, i. 87. Extended by new maxims in the time of Severus, 161. Made despotic by Diocletian, 455.
- Presbyters*, among the primitive Christians, their office, ii. 51. See *Seniors*.
- Presents*, diplomatic, of the Roman Republic, i. 317, and *note*. Of the Byzantine court to Attila, iii. 568. To his officers, 570. Of Theodoric to other kings, iv. 258. Of Harun-al-Rashid to Charlemagne, v. 412. Of Otho to Nicephorus, vi. 204. Of the sultan of Egypt to Timour, vii. 185. Bridal, of Adolphus to Placidia, iii. 456. Of Timour to the brides of his grandsons, vii. 187.
- Presidius*, spoiled by Constantine, the commander of Spoleto, iv. 423.
- Prestor John*, stories concerning him, v. 260. Khan of the Keraites, vii. 117, and *note*.
- Priestley*, Dr., the tendency of his opinions, vi. 255, *note*.
- Priests*, no distinct order of men among the ancient pagans, ii. 67, 367.
- Primogeniture*, the prerogative of, unknown to the Roman law, v. 66.
- Prince of the Senate* (Princeps Senatûs), title of Augustus, i. 80, and *note*. Held by Tacitus, 389, *note*.
- Prince of the waters*, in Persia, his office, iv. 465, *note*.
- Printing*, the art of, almost invented in the *Codex Argenteus*, iv. 131, *note*. Our security against a relapse into barbarism, 243, *note*. Early known to the Chinese, 319. Its invention in Europe, v. 40, and *note*. Its improvement and results, vii. 257, and *note*.
- Prisca*, wife of Diocletian, banished by Maximin, i. 506. Put to death by Licinianus, 507. Had been converted to Christianity, ii. 142.
- Priscian*, one of the seven philosophers, who went to Persia, iv. 355.
- Priscillian*, bishop of Avila in Spain, put to death for heresy, iii. 233.
- Priscus*, an engineer who defended Byzantium against Severus, i. 154, and *note*.
- Priscus*, Thræsea, put to death by Caracalla, i. 171.
- Priscus*, Helvidius, his patriotism and fate, i. 171, *note*.
- Priscus*, brother of the emperor Philip, revolts against Decius, i. 313.
- Priscus*, one of the Neo-Platonist sophists, persecuted by the Christian ministers, ii. 528, *note*. With Julian in Persia, iii. 42.
- Priscus*, a general under Maurice, victorious against the Avars, v. 159. Marries the daughter of the emperor Phocas, 166, and *note*. (Called Crispus by many.) See *Crispus*.
- Priscus*, the historian, accompanied the embassy to Attila, iii. 551, *note*. His description of the Huns, 564. A native of Panium, in Thrace, 549, *note*.
- Prinlf*, the Goth, slain by Fravitta, iii. 208.
- Proba*, widow of the prefect Petronius Probus, her friendship with Jerome, iii. 132. Her flight from the sack of Rome, 445.
- Probole*, or Prolatio, a material idea of divine generation, ii. 402, *note*.
- Probus*, the bravest of Aurelian's generals, i. 375. Conquers Egypt, 377. Defeats Florianus, and obtains the empire, 395. Success of his arms, 398. Constructs a wall from the Rhine to the Danube, 402. Plants colonies of Barbarians, and introduces them into his army, 403. Overcomes rebellions, 405. Celebrates his triumph at Rome, 406. His discipline, 407. Is murdered, 408.
- Probus*, Petronius, prætorian prefect of Illyricum, preserves Sirmium from the Quadi, iii. 131. Husband of Jerome's friend, Proba, 132, and *note*.
- Probus*, Siciorius, his embassy from Diocletian to Narses, i. 446.
- Probus*, bead of the Anicii, in the time of Gratian, iii. 401, and *note*.
- Procession of the Holy Ghost*, added to the Nicene Creed by the council of Toledo, iv. 152, and *note*. Subject of dispute between the Latin and Greek Churches, vi. 524.
- Processions*, solemn, of Elagabalus, i. 184. Triumphal, of Aurelian, 380. Of Diocletian, 450. Of Constantine, at the foundation of his new city, ii. 183. At its dedication, 196. Of Constantius at Rome, 308. Of Honorius at Rome, iii. 357. Of Theodoric at Rome, iv. 267. Of Belisarius at Constantinople, 385. Of Heraclius at Constantinople, v. 195. Of the Eastern emperors, vi. 205. Of the trades of Samarcand before Timour, vii. 187. Of Mahomet II. at Constantinople, 328.
- Proci da*. See *John*.
- Proclus*, story of his brazen mirror, iv. 329.
- Proclus*, the Platonic philosopher of Athens, his superstition, iv. 354.

- Proclus*, quæstor of Justin I., and friend of Justinian, iv. 287, and *note*. Prevents the adoption of Nushirvan, 462.
- Proconnesus*, an island of the Propontis, ii. 180. Its marble quarries, 187. Part of the crown lands in the division of the empire, vii. 4, *note*.
- Proconsuls* of the senate, their honourable character, i. 84, and *note*. Of Asia, Achaia, and Africa, their office, ii. 209. Duties of the office described by Ulpiau, 210, *note*.
- Procopia*, wife of Michael I., v. 308.
- Procopius*, a kinsman of Juhan, serves in the Persian war, iii. 13. Conducts his funeral, 55. Escapes from the soldiers sent to seize him, 70. Revolts, 71. Is defeated and beheaded, 74.
- Procopius*, a father-in-law of the emperor Valens, one of the judges of Timasius, iii. 488. See also *Petronius*.
- Procopius*, father of the emperor Anthemius, iv. 75.
- Procopius*, the historian, his account of Jeздегерд's guardianship of Theodosius II., iii. 570. His account of the Franks, iv. 180, 181, *notes*. Of Britain, 230, and *notes*. Character of his works, 290, and *notes*. Becomes secretary to Belisarius, 363. His vindication of the soldiers of his own time, 366. Fables respecting the Massagetæ, *ib.*, *note*. His account of the death of Amalasontha, 398, *note*. His proceedings during the siege of Rome, 419. His fables respecting the Heruli and Thule, 424, *note*. Mentions the Goths and Huns as neighbours, 448, *note*. The cruelties of Barbarian warfare magnified by him, 450, *note*. His account of the troubles of Africa, 497, *note*. Escape from Carthage, 498. Describes the desolation of Africa, 501, and *note*. The great plague, 551. His opinion of religious controversy, v. 243, and *note*.
- Proculians*, the Roman law sect, v. 30.
- Proculus*, his character, and rebellion against Probus in Gaul, i. 406.
- Proculus*, son of Tatian, betrayed by the artifices of Rufius and murdered, iii. 310.
- Prodigies* in ancient history, a philosophical solution of, ii. 355.
- Professors*, their salaries, i. 75, and *note*; 467, *note*; iv. 353.
- Profuturus*, lieutenant of Valens in the Gothic war, iii. 177.
- Promises*, under what circumstances the Roman law enforced the fulfilment of, v. 72.
- Promotus*, master-general of the infantry under Theodosius, ruined by Rufinus, iii. 310.
- Property* of Roman citizens first subjected to a general tribute, i. 201. Relieved from it, 202. Personal, its original right, v. 62. Two kinds in Rome, how distinguished, 64, and *note*. Inherited by succession, 65. Disposed of by will, 68.
- Prophecy*, most relied on by the early Christians, to prove the divine origin of their faith, ii. 83, and *note*. Assailed by Julian's most powerful arguments, 560, *note*.
- Prophets*, or teachers of the primitive Church, ii. 50.
- Propontis*, or Sea of Marmora, traversed by the Goths, i. 333. Its extent and islands, ii. 180. Store of fish, 183. The southern side of Constantinople extends along its shore, 186. Its coasts plundered by the Saracens, vi. 115. Traversed by the fleet of the fourth crusade, 548. By the Catalans, vii. 77.
- Prostitutes* licensed by a tax, ii. 242, and *note*.
- Protectors*, two select companies of guards, ii. 229.
- Proterius*, patriarch of Alexandria, his violent death, v. 235, and *note*.
- Protestants*, their resistance of oppression, not consistent with the practice of the primitive Christians, ii. 346. Proportion of their number to that of the Catholics, in France, at the beginning of the last century, 348, *note*. Their zeal supposed to have aggravated the sack of Rome by the army of Charles V., iii. 448, and *note*. Estimate of their reformation of popery, vi. 250, and *note*.
- Protosebastos*, title in the Greek empire, vi. 200.
- Protospathaire*, commander of the Byzantine guards, vi. 202.
- Protostrator*, master of the horse to the Greek emperor, vi. 202.
- Protovestiare*, keeper of the wardrobe; his jurisdiction extended, vi. 201.
- Proverbs*, the book of, displays a large compass of thought, iv. 386.
- Provinces*, of the Roman empire described, i. 24. Their government, 44. Latin and Greek, 46. Divided between the emperor and the Senate, 84. Their tributes, 203, and *note*. Their number and government in the time of Constantine, ii. 210. Regulation for the appointment and conduct of their governors, 211.
- Prudentius*, his account of the abolition of paganism by the Senate, iii. 279, and *note*.
- Prusa* plundered by the Goths, i. 331. See *Boursa*.
- Prussia*, supposed emigration of the Goths, i. 306. Its conquest by the Teutonic knights, *ib.*, *note*.
- Prussians* said to have invaded Britain, iii. 215.
- Prypec*, a river, supposed to be a branch of the Borysthenes, i. 309.
- Psalmody*. See *Flavianus*.
- Psephina*, the old tower, now the citadel of Jerusalem, vi. 459, *note*.

*Ptolemais*, See *Acre*.  
*Ptolemies*, their colony of Jews at Cyrene, i. 32, *note*; 53, *note*. Their patronage of learning, and translation of the Hebrew Scriptures into Greek, ii. 3, *note*. Their colony of Jews at Alexandria, 393. Introduce the worship of Serapis, and found a library in his temple, iii. 286, and *note*. Their intercourse with Rome, v. 9, *note*.  
*Ptolemy*, a Roman senator, leads the people against Otho III., v. 424.  
*Pudentius*, an African, abandons Gelimer, iv. 362.  
*Pugione*, Prefect à Cleander's office, i. 121, *note*.  
*Pulcheria*, sister of Theodosius the Younger, her character and administration, iii. 512. Her lessons to her brother, 514. Her contests with the empress Eudocia, 518. Is proclaimed empress of the East, on the death of Theodosius, and marries Marcian, 581. Her death and canonization, iv. 73. Her support of Cyril against Nestorius, v. 222, 225, *note*.  
*Pule Rudbar*, or Hyrcanian rock, supposed by some to be the Caspian gates, v. 145, and *note*.  
*Pullani*, descendants of the crusaders in Palestine, vi. 463, *note*.  
*Punishments*, under the Roman law, v. 77. Capital, for nine crimes, 78. Abolished, 81. Revived, 83. Rigorously inflicted by the Christian emperors, 87. Penalty of death abolished by John Comnenus, v. 342.  
*Punjab*, rivers of the, i. 35, *note*; vii. 169, and *note*.  
*Papienus*, or Papicnus. See *Maximus*.  
*Purim*, the Jewish festival, ii. 90, *note*.  
*Purple*, Homer's description of death by that colour, applied by Julian to his own situation and fears, ii. 306, and *note*. The royal, or imperial, colour of the ancients, iv. 311. Porphyry, the same word in Greek, lined the apartment in which the princes were born at Constantinople, v. 322. Purple chamber of the emperor Theophilus, vi. 197.  
*Purpurius*, his vehemence against Cæcilian, ii. 384, *note*.  
*Pyrrhic*, or martial, dance of the Romans, i. 13.  
*Pyrrhus*, spread the fame of Roman valour in Greece, v. 9, *note*.  
*Pythagoras*, state of Magna Græcia in his age, vi. 298.  
*Pytheas*, his navigation, i. 306, *note*.  
*Pythian* games, restored by Julian, at Delphi, ii. 499.

## Q.

murder of Gabinius, iii. 131. Implore the clemency of Valentinian, 133.  
*Quadratus*, delivered the first copies of the Gospels to the Churches, ii. 18, *note*.  
*Quarini*, Nicholas, obtains the holy crown of thorns vii. 29.  
*Quartodecimans*. See *Andians*.  
*Quæstor*, history of this office, ii. 224.  
*Question*, criminal, how exercised under the Roman emperors, ii. 230.  
*Quindecimvirs*, keepers of the Sibylline books, iii. 273.  
*Quintianus*, bishop of Rodez, iv. 174.  
*Quintilian* brothers, Maximus and Condiannus, their history, i. 116.  
*Quintilius*, brother of the emperor Claudius, his ineffectual effort to succeed him, i. 359.  
*Quintus Curtius*, an attempt to decide the age in which he wrote, i. 240, *note*.  
*Quirites*, the effect of that word when given to soldiers, i. 198, *note*.

## R

*Racca*, Harun al Rashid's favourite palace at Nicephorium, vi. 153. Togrul Beg's visit and inauguration, 369.  
*Radagaisus*, or Radagast, invades Italy, iii. 364. Besieges Florence, 368. Is defeated and beheaded, 370.  
*Radagast*, a deity of the Obotrites, iii. 364, *note*.  
*Radiger*, a supposed king of the Varni, compelled to marry a fabulous princess of the Angles, iv. 230.  
*Rugæ*, or Rei, its history and remains, v. 143, *note*. One of Togrul Beg's residences, vi. 368.  
*Rahdi*, caliph of Bagdad, vi. 173.  
*Rainulf*, the first leader of the Normans in Italy, vi. 304, *note*; 305.  
*Ramadan*, the month observed as a fast by the Mahometans, v. 479.  
*Ramusio* (or *Rhamnusius*) *Paolo*, his history of the Latin war against Constantinople, vi. 573, *note*.  
*Rando*, a chieftain of the Allemanni attacks Moguntiacum, iii. 96.  
*Rasaphe*, a Syrian town, receives the name of Sergiopolis, v. 152, *note*.  
*Rationals*, or Procurators, supplied the place of Quæstors, in the imperial provinces, ii. 225, *note*.  
*Rationarium* Imperii, i. 202, *note*.  
*Ravenna*, a station for the Roman fleets, i. 23. Besieged by Maximian, 480. Its early history, iii. 359. Construction of its harbour and fortifications by Augustus, 360. Made by Honorius the seat of the Western empire, 361. Paul, brother of Orestes, defeated and slain there, iv. 96. Odoacer takes refuge there, 252. Besieged by Theodoric, 253. He makes it his residence, and cultivates an orchard there, 269. The Goths retire within its walls, 422. Surrendered to Belisarius,

*Quadi*, their invasion repelled by M. Antoninus, i. 297. Their inroads punished by Constantius, ii. 310. Revenge the

430. Its Exarchate established by Narses, 534. Its districts, v. 116. Attacked by a fleet of the Eastern empire, 378. Taken by the Lombards; from them by the Venetians; and again by the Lombards, 383. Given by Pepin to the popes, 391.
- Raymond* of Toulouse, the crusader, his character, vi. 422. His route to Constantinople, 428. His bold behaviour there, 434. His conduct at Antioch, 451. At Jerusalem, 459. His death, 460, *note*.
- Raymond*, count of Tripoli, accused of treachery, vi. 496. His conduct at Tiberias, 497, and *note*.
- Raynal*, Abbé, his mistakes, ii. 365, *note*.
- Razis*, an eminent physician of Arabia, vi. 149.
- Rebels*, the most inveterate, are a persecuted sect, vi. 242.
- Reccared*, the first Catholic king of Spain, converts his Gothic subjects, iv. 151.
- Rechiarus*, king of the Suevi, in Spain, iv. 55.
- Red Sea*, decay of its trade, iv. 316. Threat of the Copts to turn the waters of the Nile into it, v. 276, *note*. Origin of its name; first given to the Persiau Gulf, 436, *note*. Canal to unite it with the Nile, vi. 68, *note*.
- Reformation*. See *Protestants*.
- Reges*, meaning of the word, iv. 252, *note*.
- Regilianus* (Regillianus, or Regalianus), one of the Thirty Tyrants, in Illyricum, i. 343. Had Roxolani in his service, 347, *note*. Praised by Claudius II., 357.
- Regilla*, wife of Herodes Atticus, i. 61.
- Reginald* of Chatillon, his adventures and fate, vi. 496, and *notes*.
- Rei*. See *Ragæ*.
- Reigning*, the art of, declared by Diocletian to be the most difficult of all, i. 463.
- Rein-deer*, driven northward by the improvement of climate, i. 274.
- Reiske*, his account of the Varangians and their commander, vi. 278, *note*.
- Relics*, the worship of, introduced by the monks, iii. 297. A valuable cargo of, imported from Constantinople by Louis IX. of France, vii. 30.
- Remigius*, bishop of Rheims, converts Clovis, iv. 165.
- Remigius*, master of the offices, his corruption, iii. 114.
- Renatus Profuturus Frigeridus*, his character of Ætius, iv. 3.
- Rennell*, Major, value of his maps and memoirs, iv. 315, *note*. His error respecting Palibothra, vi. 360, *note*. His Rivers of the Punjab, i. 35; vii. 169, *notes*.
- Repentance*, its operation among the primitive Christians, ii. 40.
- Republic*, Roman, its name preserved under the empire, i. 81. Its forms concealed absolute monarchy, 90. Its name confined to the Latin provinces after the division of the empire, iii. 483.
- Res mancipi and nec mancipi*. See *Mancipium* and *Property*.
- Restom*, or Rostom, a hero of Persian romance, iv. 467, *note*. See *Rustan*.
- Resurrection* from the dead, asserted to be not uncommon in the second century, ii. 37. Of the *body*, disbelieved by Synesius, 381, *note*. The doctrine euter-tained by the Egyptians, and adopted by Mahomet, v. 481.
- Retiarius*, a combatant in the Roman amphitheatre, i. 125.
- Retz*, Cardinal de, his description of a conclave, vii. 376, *notes*.
- Revenue* of the Roman empire, i. 203. Its collection, ii. 234. Of the Eastern empire, iv. 320. Of the church, its distribution, ii. 61. Its increase, 375. Its rapacious acquisition and misapplication, iii. 89. Of the monasteries, iv. 123. Of the caliphs, vi. 139.
- Rhateum*, its situation, ii. 182.
- Rhœtia* described, i. 27. Its frontiers secured by Probus, 398.
- Rhazates*, the Persiau general, defeated and killed by Heraclius, v. 190.
- Rhegina* Columna, the extreme southern point of Italy, v. 116, *note*.
- Rhethra*, an ancient temple of the Obotrites, iii. 364, *note*.
- Rhetoric*, the study of, congenial to a popular state, iv. 351.
- Rhine*, the Gallic frontier of the empire, i. 25. Often frozen, 274. An imperfect barrier against the Franks, 323. Secured by Probus, 399. Its fortresses are established by Diocletian, 432. Three times crossed by Julian, ii. 332. New forts constructed by him on its banks, 334. Twice more crossed by him, 472. Fortified by Valentinian, iii. 97. Protected by the Franks, 372. Cultivation of its banks, 373. The barrier finally broken through, 374. Settlement of the Franks in its lower districts, iv. 9.
- Rhodes* visited by an earthquake, iv. 543, *note*. Taken by Chosroes II., v. 172. Its history and Colossus, vi. 54. Taken by the Hospitallers, and besieged by Othman, vii. 142, and *note*. See *Hospitallers*.
- Rhyme*, its Eastern origin, vi. 319.
- Rhyndacius*, a river of Asia Minor, i. 333.
- Rialto* (Rivus Altus), the Venetian island, iv. 29, *note*; vi. 538.
- Richard I.* of England, redeems the relics taken by Saladin at Jerusalem, vi. 500. Engages in the third crusade, 501. Arrives at Acre, 503. Institutes the Order of the Garter, 507, *note*. His captivity, 508. The isle of Cyprus given by him to Lusignan, 532. He refuses to undertake another crusade, 536.
- Richard* of Cirencester, his literary character, iii. 477, *note*.
- Richomer*, his service against the Goths, iii. 177, 187.

- Ricimer*, count, deposes Avitus, iv. 57. Raises Majorian to the throne, 59. Promotes a sedition against him, 68. Orders the senate to elect Lihius Severus, and reigns in his name, 69. Requests Leo to appoint an emperor of the West, 73. Acknowledges Anthemius, and marries his daughter, 76. Quarrels with him, 89. Supports Olybrinus, 90. Sacks Rome, kills Anthemius, and dies, 92.
- Rienzi*, Nicholas Gabrini, his origin, vii. 396. Education and early life, 397. Triumphant of Rome, 400. His government, 402. Respected in Italy, 404. Celebrated by Petrarch, 405. His follies and vices, 406. His coronation, 409. Defeats the nobles, 412. Is expelled from Rome, 414. A prisoner at Avignon, 416. Returns to Rome as Senator, 417. Is assassinated, 418.
- Rimini*. See *Councils*. A treaty negotiated there with Alaric, iii. 432. Deposition of Attalus, 437. Taken from the Goths, besieged by them, and defended by John the Sanguinary, iv. 422.
- Rinaldo*, of Tasso, a fabulous hero, vi. 423, *note*.
- Riothamus*, a chieftain of the Armorican Bretons, mistaken for a British prince, iv. 35, *note*.
- Ripaille*, the hermitage of Amadens VIII. or Felix V., vii. 240, and *note*.
- Ripuarrians*, Franks, who lived on the banks of the Rhine, join the army of Attila, iv. 18, and *note*. Their code of laws, not different in substance from the Salic, 183, and *notes*.
- Roads*, Roman, their construction and extent, i. 67.
- Robert*. See *Guiscard*.
- Robert of Courtenay*, emperor of Constantinople, vii. 23. His weakness and death, 24.
- Robert of Paris*, his behaviour at the court of Constantinople, vi. 435.
- Robert*, count of Flanders, his character and engagement in the first crusade, vi. 421. Obligated to heg a dinner, 449. He returns to the West, 460.
- Robert*, duke of Normandy, his character and engagement in the first crusade, vi. 421. Withdraws and is recalled by the censures of the Church, 449. His return to Normandy, 460. Makes his chaplain, Arnulf, first patriarch of Jerusalem, 461, *note*.
- Robert*, king of Naples, obtains ornaments for his city from the ruins of Rome, vii. 454.
- Roderic*, supplants the sons of Witiza, and is elected king of the Goths in Spain, vi. 88. His struggle against the Saracens, 91. Defeat at Xeres and death, 93.
- Roderic*, archbishop of Toledo, father of Spanish history, vi. 88, *note*.
- Roderigo de Lima*, Portuguese envoy to Abyssinia, v. 279, *note*.
- Rodosto*, Villehardouin's retreat after Baldwin's defeat and captivity, vii. 16, and *note*. Residence of John Palæologus, 156.
- Rodugune*, her character, in Rowe's Royal Convert, perhaps suggested by the improbable adventure of an Anglian princess in Procopius, iv. 231, *note*.
- Rogatians*, a Donatist sect, ii. 391.
- Roger*, count of Sicily, his exploits, and conquest of that island, vi. 320.
- Roger*, son of the former, the first king of Sicily, vi. 341. His military achievements in Africa and Greece, 344.
- Roger de Flor*. See *Flor*.
- Roger de Loria*. See *Loria*.
- Roman Empire*, the series of its revolutions divided into three periods, *Author's Preface*, xxxii. Its prosperous condition to the death of Marcus Antoninus, i. 1. Its military establishment, 10. Its navy, 22. Its provinces, 24. Its extent, 34. Its principles of government, 35. Its population, 56. Its cities, 64. Its agriculture, 69. Trade, 72. General felicity, 74. Degeneracy, 77. See *Emperors, Empire, East and West*.
- Roman People*, their dread of the sea, i. 22, and *note*. Held Barbarian languages in contempt, 47, *note*. Hated the title of king, and were deceived by an image of civil liberty, 95. Their love of spectacles and pomp, 414. Their indomitable spirit, iii. 397, and *note*. Number of their citizens at the time of the second Punic war, 398, and *note*. Their frequent and capricious tumults, 416. Their idleness, 417. Their first intercourse with the Greeks, v. 9, and *note*. Their proneness to bloodshed, 83, and *note*. Their character in the twelfth century, drawn by Bernard, vii. 351. Their ignorance and credulity, 465.
- Romania*, name given to the remnant of the Roman empire, vi. 479, *note*; vii. 5, *note*, 8, 147, 193.
- Romanus I.*, Lecapenus, emperor of the East, v. 323. Marriage of his granddaughter, Maria, to Peter, prince of the Bulgarians, vi. 208. His defeat and interview with their king, Simeon, at which this alliance is contracted, 261.
- Romanus II.*, son of Constantine Porphyrogenitus; his short reign, v. 325. Marries Bertha, daughter of Hugo, king of Italy, vi. 208. His second wife Theophano, 210. Their daughter, Theophano, wedded to Otho II. of Germany, and Anne to Wolodomir of Russia, *ib.*
- Romanus III.*, Argyrus, poisoned by Zoe, v. 331.
- Romanus IV.*, Diogenes, is defeated and taken prisoner by Alp Arslan, vi. 376. His treatment, deliverance, and death, 377.
- Romanus*, count of the domestics, com-

mands the expedition sent by Anastasius against Italy, iv. 262, *note*.

*Romanus*, count, governor of Africa, his corrupt administration, iii. 112. See *Mellobaudes*.

*Romanus*, governor of Bosra, betrays it to the Saracens, vi. 25.

*Rome*, era of its foundation, according to Varro, i. 246, *note*. Suffers from famine and pestilence, 350. Fortified by Aurelian, 368. Its state in the fourth century, A.U.C., *ib.*, *note*. Ceases to be the residence of the emperors, 451. Maxentius makes it the seat of his short empire, 479. Visit of Constantine, 500. Called Babylon by the early Christians, ii. 32. Its church, 74. Fire in the reign of Nero, 101. Its first prefect and local government, 207. Celebration of Constantine's *vicennalia*, 252. Visit of Constantius, 308. Contentions for its bishopric, 447. Its pagan hierarchy, iii. 273. Conversion of its Senate and people to Christianity, 280. Visit of Honorius, 356. Character and manners of its inhabitants in his time, 412. Extent and population, 421. Besieged by Alaric, 424. Second siege, 433. Third siege and capture, 438. This catastrophe compared with the previous destruction of the city by the Gauls, and its subsequent spoliation by the army of Charles V., 446. Evacuated by the Goths, 449. Vestiges of their invasion obliterated, 458. Plundered by the Vandals under Genseric, iv. 47. By Ricimer, 92. Introduction of the monastic system, 111. Visit of Theodoric, and preservation of its ancient monuments, 267. Taken by Belisarius, 407. Defended by him against the Goths, 411. Taken by the Goths, 511. Recovered by Belisarius, 512. Again taken by the Goths, 518. Taken by Narses, 527. Prices of cattle there, v. 12, *note*. Arrangements in its forum for taking the votes of the citizens, 13, *note*. The close of the sixth century, the period of its lowest depression, 127. Resort of pilgrims to the shrines of Peter and Paul, 130. Government of pope Gregory I., 134. Its supremacy restored by the popes, 372. Attacked by the Lombards, 382. Delivered by Pepin, 384. Its Patricians, 388. Final separation from the Greek empire, 400. Visit and coronation of Charlemagne, 402. Local jurisdiction of the German emperors, 422. Invasion of the Saracens, vi. 158. Foundation of the Leonine city, 162. Besieged by the emperor Henry III., 335. Visit of John Palæologus I., vii. 211. Library of the Vatican enriched by Nicholas V., 256. Its merits in comparison with Constantinople, 260. Review of its previous changes, and its condition in the beginning of the twelfth century, 341. Autho-

rity and revenue of the popes, 345. Resort of pilgrims and supplicants, 346. Seditions against the popes, 348. Reforms of Arnold of Brescia, 355. The Senate restored, 358. Office of Senator, 364. Held by Brancaloneo, 365. By Charles of Anjou, 366. By pope Martin V., *ib.* Embassies to the German emperors, 367. Wars against the neighbouring cities, 372. Absence of the popes, 378. The holy see removed to Avignon, 380. Resort of pilgrims during the Jubilee, 382. Feuds of the barons, 390. Laureate-coronation of Petrarch, 394. Tribuneship of Rienzi, 400. Return of the popes, 421. Last revolt, 430. Statutes and government, 432. Absolute dominion of the popes, 436. Reforms of Sixtus V., 440. Description of its antiquities by Poggius, 442. Causes of their gradual decay, 445. Games, 462. Population, 457, 469, *notes*. Restoration and ornaments, 468.

*Romilda*, a Lombard princess, betrays Friuli to the Avars, v. 176.

*Romulus*, his computed era, i. 246. Interval between his death and Numa's accession, 388. Prophecy or oracle said to have been delivered to him respecting the Latin language, vi. 226, *note*.

*Romulus*. See *Augustulus*.

*Roncesvalles*, pass in the Pyrenees; battles there, v. 405, and *note*.

*Rosamond*, daughter of Cunimund king of the Gepidæ, her marriage with Alboin, v. 100. Conspires his murder, 106. Her flight and death, 107.

*Rotharis*, Lombard king, his laws, v. 121, *note*. His marriage to Theudelinda, 124. His death, 125. His laws, 126, and *note*.

*Rouda*, an island of the Nile, vi. 57.

*Roum* (or of the Romans), Seljukian kingdom, vi. 383. Its extent, 386. Attacked by the crusaders, 439. Cogni or Iconium made its capital, 474. Conquered by the Moguls, vii. 128. By Bajazet, 150.

*Roumelia*, present Turkish province, the countries comprehended in it, i. 28.

*Rousillon*, its population and revenues, v. 409, *note*.

*Rousseau*, his charge of cruelty against consumers of animal food, iii. 141, *note*. His parallel between Christ and Socrates, v. 206, *note*.

*Rozolani*, an ancient tribe in the army of Regillianus, i. 347, *note*. Deserted Hermanric, iii. 163.

*Rudbar*. See *Pule*.

*Rudbeck*, Olaus, his suspicious testimony to the fecundity of the women in Sweden, i. 275, *note*. His account of the country, 277.

*Rufinus*, minister of Theodosius, inflames his anger against Thessalonica, iii. 255; 309. His tyranny under Arcadius, 310.

Builds a church at Chalcedon, 311, 505. Oppresses the East, 314. Conspiracy against him, 315. Dreads the arrival of Stilicho, 317. Is put to death by Gainas, 322. His treachery, 336.

*Rufinus*, a presbyter of Aquileia, persecuted by Jerome, iii. 343, and *note*.

*Ruga*, Sp. Carvilius, his divorce, v. 54, *note*.

*Rugians*, a tribe among the confederate bands of Italy, iv. 95. Their territory in Noricum, beyond the Danube, conquered by Odoacer, 104. Said to have followed the Saxons into Britain, 215.

*Rugilas*, or Roas, leader of the Huns, and friend of Ætius, iii. 549. On his death leaves the command to his nephews, Attila and Bleda, 550.

*Runic* characters, the opinion of Celsius respecting them, i. 278, *note*.

*Rupibus*, de, or des Roches. See *Peter*.

*Ruric*, or Röríc, founder of the Russian empire, his early history, vi. 274, and *note*.

*Rusium*. See *Battles*.

*Russia*, probable derivation of its name from the Roxolani, iii. 163, *note*. Arrival of Ruric, and establishment of his dynasty, vi. 276. Its geography, 278. Its trade, 280. Its naval expeditions against Constantinople, 282. Its conversion to Christianity, 289. Completed by Wolodomir, 291. Sends money for the repairs of St. Sophia, at Constantinople, vii. 103, *note*. Discord of its princes, and conquest by the Golden Horde, 129, and *note*. Ravaged by Timour, 167. Is represented by its primate at the council of Ferrara, 230. Refuses to concur in the union of the Churches, 265.

*Rustam*, the Persian general, commands against the Arabs, vi. 11. Is slain at Cadesia, 12.

*Rustan*, a Persian nobleman, his sense of the danger to be apprehended from despotic power, i. 107.

*Rustan*, prince of Segestan, his fabulous exploits, probably founded on real history, i. 261, *note*.

*Rusticana*, daughter of Symmachus, and wife of Boethius, saved when her husband was put to death, iv. 283. Rescued by Totila at the taking of Rome, 512.

*Rusticus*, Comes scholariorum, serves with Romanus in the expedition against Italy, iv. 262, *note*.

*Rutilius Numatianus*, Claudius, date of his Itinerary, iii. 458, *note*. See *Capraria*.

## S.

*Sabæans*, or Homerites, visited by missionaries from Constantius, ii. 366. Meriaba an important city in their country, v. 442, *note*.

*Sabaria*, one of the towns where Severus is said to have been proclaimed, i. 145, *note*.

*Sabaton*, a lake in Hungary, i. 488, *note*.

*Sabellius* the heresiarch, his opinions afterward adopted by his antagonists, ii. 403. His doctrine of the Trinity, 406. The Sabellians unite with the Trithemists, at the council of Nice, to overpower the Arians, 409.

*Sabians*, their astronomical mythology, v. 459.

*Sabinian* obtains the command of the Eastern provinces from Constantius, ii. 321.

*Sabinian*, general of the East, is defeated by Theodoric the Ostrogoth, king of Italy, iv. 261.

*Sabinians*, the Roman law-sect, v. 30.

*Sabinus*, Flavius, elder brother of Vespasian, i. 111, and *note*.

*Sabinus*, Flavius, the son, put to death by his cousin Domitian, i. 111.

*Sabinus*, prætorian prefect, announces Maximin's order to cease the persecution of the Christians, ii. 165.

*Sabrata*, a city of the African Tripolis, iii. 113.

*Saccæ*, or Sacæ, a tribe of central Asia, auxiliaries of Hornuz, i. 441, *note*. Supposed by some to have been progenitors of the Saxons, iii. 101, *note*.

*Sacrifices*, pagan, profitable to the ministering orders, i. 39, *note*; ii. 102, *note*. King of the, iii. 274. Prohibited by Theodosius, 281. Were preludes to social repasts and festive meetings, 291, *note*. Said to have been privately celebrated in modern times, vii. 258, *note*.

*Sacrifices*, human, alleged to have been perpetrated by the Druids, i. 40. By the Suevi, 324. By the Huns, iii. 552, and *note*. Supposed to have been the most precious oblation to deprecate public calamity, v. 458. Practised by the Arabians, *ib*. Christian captives offered by Mahometans, instead of a sacrifice of sheep or lambs, vi. 498, *note*.

*Sadder*, a corruption of the Zendavesta, i. 256, *notes*; 258, *note*. Sanctioned only the lightest kind of learning, iv. 466, *note*.

*Sadducees*, the Jewish sect, their opinions, ii. 28.

*Sade*, Abbé de, his Memoirs of Petrarch, vii. 391, *note*.

*Saffah*. See *Abhassides*.

*Sagredo*, his Venetian History of the Ottomans, vii. 340, *note*.

*Said*, lieutenant of Omar, in the Persian war, vi. 13.

*Sain*, slain for conducting the embassy of Heraclius to the presence of Chosroes, v. 177.

*Saints*, the value of their relics, iii. 300. The worship of them introduces a popular mythology, which restores polytheism, 304.

*Saladin*: the Jew Maimonides, and men of all religions received at his court, ii. 4,



- note.* His birth, promotion, and character, vi. 490. Conquers the kingdom of Jerusalem, 498. His ineffectual siege of Tyre, 500. Siege of Acre, 501. His negotiations with Richard I. of England, 506. His death, 507.
- Saladine* tenth, origin and perpetuation of the tax, vi. 509.
- Salamis*, given to Venice in the division of the empire, vii. 5, *note.*
- Salban*, a Persiau town, surprised by Heraclius, v. 185.
- Saleph.* See *Calycadnus.*
- Salerno*, origin of its school of medicine, vi. 149. A Lombard principality, 295. Besieged by the Saracens, 299. Defended by Norman knights, 302, *note.* Conquered by Robert Guiscard, 317. Account of its school, 318. Resists the Byzantine general Palæologus, 348.
- Salian*s, or Salic Franks, settled in Toxandria, ii. 331. Clovis, their king, iv. 159. their laws, 183. Origin of the different tenures of their lands, 194, and *note.*
- Salices.* See *Battles.*
- Sallust*, his attachment to Julian, and service in Gaul, ii. 325. Removed by Constantius, 467. Appointed by Julian prætorian prefect of Gaul, 479. His colleague in the consulship, 493, *note.*
- Sallust* (Secundus Sallustius, *Amm. Marc.*), prefect of the East, president of the tribunal of Chalcedon, ii. 493, and *note.* Announces to the dying Julian the fate of Anatolius, iii. 42. Refuses the offered diadem, 44. Sent to negotiate with Sapor, 47. Again refuses the empire on the death of Jovian, 64. Approves the election of Valentinian, 65. Proposes an important proclamation, 66. Retained in the public service, 68. Dismissed by Valens, 71. Restored to oppose the rebellion of Procopius, 73.
- Sallust*, the historian, his palace and gardens on the Quirinal hill, iii. 443, and *note.* Gives a wrong origin to the kings of Pontus, vi. 240, *note.*
- Salona*, Diocletian's retirement there, i. 463. See *Spalatro.* Belisarius assembles his army there, for his second Italian campaign, iv. 507.
- Salvian*, of Marseilles, denounces the abominations of Carthage, iii. 543. Deplores the corrupt state of Gaul, iv. 41, *note.* And the distress caused by the rebellion of the Bagaudæ, 42, *note.*
- Salvius*, Julian, prepares the Perpetual Edict of Hadrian, v. 17, and *note.*
- Samanides*, the Saracen dynasty, their rise, vi. 172. Their overthrow, 359.
- Samara*, on the Tigris, Jovian's encampment, iii. 44, and *note.* Contains the tombs of the last Imams of the race of Ali, v. 530, *note.* The caliph Motassem removes there from Bagdad, vi. 166.
- Samarcand*, Nestorian missionaries preach there, v. 260. Conquered by the Saracens, vi. 21. Paper carried thence to Mecca, *ib. note.* Taken by the Turks, 358. Seljuk's encampment, 367. Reduced by Malek Shah, 380. Taken by the Mongols, vii. 122. The first seat of Timour's empire, 162. Threatened by Toctamish, and saved by Timour, 166. Scene of his triumph and magnificence, 186.
- Samaritans*, persecuted by Justinian, v. 244.
- Samoyedes*, known to the Mongols, vii. 132.
- Samuel*, the Judge of Israel, his ashes conveyed to Constantinople, iii. 298.
- Sanctuary*, the ancient privilege transferred to Christian temples by Theodosius II., ii. 379. Respected by the Goths at the taking of Rome, iii. 439. Affords a refuge to Eutropius, 495.
- Sand* used by Mahometans for their ablutions, in a scarcity of water, v. 478; vi. 24, and *note.*
- Sangian*, the last hero of the Seljukian race in Persia, vi. 487.
- Sangiban*, king of the Alani, promises to betray Orleans to Attila, iv. 16. Stationed by Ætius in the centre of his line, at Chalons, 21.
- Sapaudia.* See *Savoy.*
- Saphadin*, brother of Saladin, proposed marriage between him and the sister of Richard I., vi. 508. Usurps the throne of Egypt, 509. Dies of grief after the loss of Damietta, 510, *note.*
- Sapor I.* inherits Persia from his father, Artaxerxes, i. 268. Assassinate Chosroes, and seizes Armenia, 336. Defeats Valerian and takes him prisoner, 337. Captures Antioch, 338. Overcomes Syria and Cilicia, 339. Insults and is defeated by Odenathus, 340, 372. Modern Persians ignorant of his victory, 341, *note.* His death, 377, and *note.*
- Sapor II.*, the son of Hormouz, is crowned king of Persia before his birth, ii. 270. His character and early heroism, 271. Harasses the eastern provinces of the Roman empire, 273. Battle of Singara against Constantius, 274. His son killed, 275. His attempts on Nisibis, 276. Concludes a truce with Constantius, 277. His haughty propositions to Constantius, 314. Invades Mesopotamia, 316. Reduces Amida, 319. Returns home, 319.
- His peaceful overtures to the emperor Julian, iii. 4. His consternation at the successes of Julian, 32. Harasses the retreat of the Romans, 37. His treaty with the emperor Jovian, 48. His reduction of Armenia, and death, 120, 122.
- Sapor III.*, under the guardianship of Artaxerxes, sends a friendly embassy to Theodosius, iii. 122, and *note.*
- Saracens*, serve in the army of Valens, iii. 189. Origin and meaning of the name, v. 446, *note.* See *Arabians.*

- Saragossa*, a mosch erected at, by the Koreish, vi. 97. Its emir implores the protection of Charlemagne, v. 409.
- Sarbar* commands the Persian army at Chalcedon, v. 186. Procures the deposition of Chosroes II. 189.
- Sarbaraza* surprised by Heraclius at Salban, v. 185.
- Sardes*, one of the seven churches of Asia, ii. 71. Its present state, vii. 142.
- Sardica*, conference held there between Constantius and Vetranio, ii. 283. Plundered by Attila, iii. 558. See *Councils*.
- Sardinia*, an appendage of the Roman empire, i. 34. Subdued by the Vandals, iv. 71. Recovered by Marcellinus, 80. Again conquered by Genseric, 83. Revolts under Godas, 362. Zano, Gelimer's brother, sent to reduce it, 370. His success, 377. The island is surrendered to an officer of Belisarius, 380. Three thousand persons accused of poisoning, v. 78, *note*. Remains independent of the Lombards, 118.
- Sarmatians* (*Sarmatæ*, or *Sauromatæ*), mistaken by Ovid for Goths, i. 47, *note*. Not Scythians, 270, and *note*. Ignorance of the Greeks respecting them, *ib.*, *note*. Distinguished from Goths, 310. Defeated by Carus, 410. Allies of the Goths, and defeated by Constantine, 515. Games instituted to celebrate this victory, *ib.*, *note*. Manners of the people, ii. 259. The same as Slavonians; their progress westward, 262, *note*. Assisted by Constantine against the Goths, 263. Punished for their ingratitude, 265. Established by Constantius in the Lesser Poland, 311. See *Slavonians*.
- Sarukhan*, a Turkish chieftain, conquers in Anatolia, vii. 141.
- Sarus* invades the camp of Stilicho, iii. 387. Is received at Ravenna, 438. Deserts Honorius, joins Jovinus, and is killed by Adolphus, 465.
- Sarus*, a river of Cilicia, where Heraclius defeated the Persians, v. 185.
- Sasima*, bishopric given to Gregory of Nazianzus, iii. 223.
- Sassanides*, their dynasty founded in Persia, i. 249, and *note*. Its extinction, vi. 20.
- Satalia*, a seaport of Pamphylia, where Louis VII. sheltered the relics of his army, vi. 481.
- Satrap*, Parthian nobles, their privileges abolished by Artaxerxes, i. 261. Origin of their power in the first Persian empire, 265, and *note*.
- Saturninus*, one of the Thirty Tyrants, reluctantly opposes Gallienus, i. 345.
- Saturninus*, driven into rebellion against Probus, i. 405.
- Saturninus*, a minister of Arcadius, sacrificed to Gainas, iii. 497.
- Saturninus*, count of the domestics, assassinated by order of Eudocia, iii. 518.
- Saul*, a veteran general of Theodosias, serves under Stilicho, iii. 353.
- Sauromaces*, king of Armenia, iii. 121.
- Sauzes*, son of Amurath I., his rebellion, vii. 155.
- Savage* nations, generally indolent and careless, i. 281. Uniform in their character and manners, iii. 140.
- Savoy* (*Sapaudia*), part of ancient Gaul, i. 24. Assigned to the Burgundians, iv. 6. See *Anne* and *Feliz* V.
- Savelli*, a Roman family, of Sabine race, vii. 386.
- Saza Rubra*. See *Battles*.
- Sazons*, mentioned as assailants of the coast of Britain, in the time of Diocletian, i. 428, *note*. Not known to Tacitus, iii. 101; iv. 226, *note*. Found in Ptolemy's map, iii. 101. Their origin and etymology of their name, 102, *note*. Their habits of naval war, 103. Afflicted the maritime provinces of Gaul in the reign of Valentinian, 105. Unite with the Scots and Picts in molesting Britain, 111. Are repelled by Theodosius, 112. Their conversion to Christianity, iv. 133; v. 133, 405, *note*. Their conquest of Britain, iv. 212. Importance of the event, 213, *note*. Establishment of their separate kingdoms, called the Heptarchy, 215. Their *Bretwalda*, 216, *note*. Their alleged ferocity and desolation of the land, 223. Gave their language to the country, 224. Fables respecting them, 230. In Germany, allies of the Lombards, v. 101. Conquered by Charlemagne, iv. 225, *note*; v. 404, *note*. Their character drawn by Luitprand, vi. 223.
- Scabini*, or assessors under the Merovingian race, iv. 189, *note*.
- Scanderbeg*, prince of Albania, his history, vii. 279.
- Scarponna*, the Allemanni defeated by Jovinus, iii. 94.
- Scatinian* law of the Romans, v. 86.
- Scaurus*, the patrician family, reduced under the emperors, ii. 204, *note*. Marcus, author of a law which forbade the Romans to eat *glires*, v. 413, *note*.
- Scepticism*, prevalent among pagans, ii. 67.
- Sceptre*. See *Dicatrice*.
- Schism* in religion, its origin, ii. 16.
- Schools*, civil and military, under the master of the offices, ii. 222. Derivation of the word, and import of it in the time of Charlemagne, v. 389, *note*.
- Science* reducible to four classes, vi. 146.
- Sclavonians*. See *Slavonians*.
- Sclerena*, mistress of Constantine Monomachus, v. 332.
- Sclerus*, Bardas, rebels against Basil II., is defeated and pardoned, v. 329.
- Scodra* (now Scutari, in Albania), treaty between its prince and the first crusaders, vi. 423, and *note*. Included in Scanderbeg's principality, vii. 282, *note*.

- Scots*, distinguished from the Picts, as men of the hills, iii. 107. See *Picts*.
- Scribonianus* took up arms in Dalmatia against Claudius, i. 97, *note*.
- Scrinia*, public offices of the empire, ii. 224, and *note*.
- Scriptures*, Christian, delivered to the Churches in the time of Hadrian, ii. 18, *note*. Composed in Greek, at a considerable distance from Jerusalem, and translated into Latin, 70. Ordered by Diocletian to be publicly burned, 152. Versions of them in oriental dialects, v. 254, *note*.
- Scriptures*, Hebrew, translated into Greek, ii. 3, *note*. Rejected by the Gnostics, 15.
- Seyrri*, a tribe of Huns, defeated by the prefect Anthemius, iii. 512, and *note*. Formed part of the army of confederates in Italy, iv. 95.
- Scythians* (*Skuthæ*), a corrupted and mispronounced form of *Gothli* (Goths), i. 303, *note*. Used by the Greeks to designate tribes, which are called *Goths* by Jordanes and Latin writers, 335, *note*. Erroneously applied to Tartars, iii. 139, *note*. See *Mongols* and *Tartars*.
- Sebaste*, or *Siwas*, destroyed by Timour, vii. 173.
- Sebastian*, son-in-law of count Boniface, his persecution by *Ætius*, adventures and fate, iv. 2, and *note*.
- Sebastian*, appointed duke of Egypt by Constantius, to banish Athanasius, and make George of Cappadocia patriarch, ii. 441. Sent by Julian with a detachment of his army to Nisibis, iii. 13. Fails to accomplish the object of his march, 31. Serves under Valentinian against the *Allemanni*, 96. Promoted by Valens to the rank of master-general of the infantry, 183. Surprises and defeats the *Goths*, *ib.* Is killed in the battle of Hadrianople, 187.
- Sebastian*, invested with the purple by his brother Jovinus, iii. 465. Put to death by Adolphus, 468.
- Sebastocrator*, a title invented by Alexius Comnenus for his brother Isaac, vi. 199. Given by John Comnenus to his brother, v. 342.
- Sebectagi*, father of Mahmud the Gaznevide, vi. 358.
- Secular Games*. See *Games*.
- Secundinus*, duke of Osrhoene, commands Julian's rearguard, iii. 17.
- Secutor*, the adversary of the *Retiarius* in the Roman circus, i. 125, and *note*.
- Seez*, cruelty practised on the bishop and his chapter by Geoffrey Plantagenet, vii. 348, *note*.
- Segestan* maintains its independence for many years against Persia, i. 261, *note*. An ally of Sapor at the siege of Amida, ii. 318, and *note*.
- Segjah*, an Arabian prophetess, vi. 3, *note*.
- Segued*, a surname of the kings of Abyssinia, v. 281, *note*. Transactions of one of them with the church of Rome, 282, *notes*.
- Seid Bechar* predicts the fall of Constantinople, vii. 198, and *note*.
- Sejanus*, allowed to remain in the Senate, contrary to established rule, i. 177, *note*.
- Selden*, his pithy sentence on *Transubstantiation*, v. 359, *note*. His account of *Valvassors*, 527, *note*. Of the word *gentleman*, vi. 425, *note*.
- Seleucia*, capital of the Macedonian kingdom of the Seleucides, its situation and history, i. 263. Its ruins, iii. 28. Formed with Ctesiphon the *Al Madayn* of the Arabs, vi. 13, *note*. See *Ctesiphon*.
- Seleucia*, in Isauria (or Cilicia). Defended by three legions against the Isaurians, ii. 303. See *Councils*.
- Seleucides*, their era still used in the East, i. 249, *note*; 260, *note*.
- Seleucus Nicator*, cities built by him, i. 260, and *note*. Europus founded by him on the ruins of Raga, v. 143, *note*.
- Seleucus*, Mout, Magnentius finally defeated there, ii. 290, and *note*.
- Selgæ*, Tribigild defeated there, iii. 492. Its history, *ib.*, *note*.
- Selim I.*, by treaty left the Mamelukes in possession of Egypt, vi. 519, and *note*.
- Seljuk*, the father of the Seljukian dynasty, vi. 367, and *note*.
- Seljukians*, establishment of their empire by Togrul Beg, vi. 368. Extended by Alp Arslan, 371. Civilized by Malek Shah, 381. Divided by his sons, 383. Foundation of the kingdom of Roum, 384; 439, *note*. Conquest of Jerusalem, 388. Contests with the crusaders, 417, and *note*; 439, 482, and *note*. Decline of their power, 453. Isolated state of Roum, 474. Extirpated by the Moguls, vii. 128.
- Selybria* (*Selymbria*) its situation, iv. 538, *note*. Allotted to John Palæologus, vii. 156. Taken by Mahomet II., 302.
- Semiramis*, said to have introduced the use of eunuchs, ii. 292, *note*. The temple of Mecca supposed to be coeval with her, v. 456, *note*.
- Senno*, the most renowned of the Lygians, taken by Probus, i. 400.
- Senate* of Rome, loss of its power and dignity, i. 79. Remodelled by Augustus, 80. Refused to accept his resignation, 81. Allowed by him to govern the most secure and peaceful provinces, 84. To possess apparent power, 89. Attempts to re-assume its rights after the murder of Caligula, 95. Its conduct on the death of Commodus, and election of Pertinax, 129. Advocates the imperial prerogative of Severus, 161. Supports the Gordians, 226. Elects Maximus and Balbinus, 229. Defends the empire against the *Allemanni*, 326. Elects Tacitus, 390.

- Its authority revived by him, 392. Recognized by Probus, 397. Expired with him, 409. Rendered a useless monument of antiquity by Diocletian, 454. Acknowledges Maxentius as emperor, 479. Constantine promises to restore its dignity and power, 501. The name of Senate given by him to the public council of Constantinople, ii. 195. The distinction of its members personal, not hereditary, 204. That of Rome still permitted to bestow the titles of Imperial power, recognizes Julian, 433. He confers on that of Constantinople all the honours and privileges enjoyed by that of Rome, 498. Restores to the latter the altar of Victory, iii. 276. It is removed by Gratian, *ib.* Discussion and vote for the suppression of paganism, 279. Debates on the demands of Alaric, and propositions of Stilicho, 383. His widow, Serena, sentenced to death, 424. Attalus elected emperor, 434. The trial of Arvaudus closed its jurisdiction in Gaul, iv. 85. Support given to Anthemius, 92. Surrender of Italy to Zeno, emperor of the East, 98. The Senate of Rome extinguished, 527. Legislative power exercised by it in the time of Tiberius, v. 15. Restored by Arnold of Brescia, vii. 358. Its number and powers, 362.
- Senator* of Rome, the magistrate or governor in the thirteenth century. See *Rome*.
- Senators* of Rome, required to possess landed property in Italy, i. 43, *note*. Persecuted by Commodus, 106. The dignity exposed by him to public sale, 119. Forbidden by Gallienus to exercise any military employment, 326. Their *auri oblatio* to the emperors, ii. 243, *note*. Their genealogy, iii. 399. Wealth, 402. Manners and character, 405.
- Seneca*, in his account of great phenomena does not mention the darkness at the time of the crucifixion, ii. 85. His declamation against the avarice and luxury of the Romans, and his alleged loan to Britons, iii. 403, and *note*. His theory of comets, v. 545, *note*.
- Seniors*, *Signors*, or *Lords*, appellation given to the provincial land-owners in the time of the Merovingians, iv. 195. Expressed originally the same idea as *priest* and *alderman* in other languages, vii. 358, *note*.
- Sens*, Decentius surrounded there by an army of Germans, ii. 290. Julian besieged there on his first arrival in Gaul, 326.
- Septem*, besieged by Theudes, iv. 392, and *note*. See *Centu*.
- Septimania*, the southern part of Gaul along the Mediterranean, retained by the Visigoths, iv. 178, 181. Conquered by the Arabs, vi. 128. Recovered by Pepin, v. 408.
- Septiconium* of Severus, celebrated by Petrarch, vii. 446. Furnished stones for building St. Peter's church, 456.
- Serai*, a city built by Batou in the desert, vii. 131. Destroyed by Timour, 168.
- Serapæum*, temple of Serapis at Alexandria, destroyed by Theophilus, iii. 286. Contained one of the great libraries; its fate, 288; vi. 66, *note*.
- Serapion*, a monk, laments his conversion from anthropomorphism, v. 205, and *note*.
- Serapis*, his worship brought from Pontus into Egypt, ii. 285. See *Isis* and *Serapæum*.
- Serena*, daughter of Honorius, brother of Theodosius, marries Stilicho, iii. 318. Accused of taking a necklace from the statue of Vesta, 389. Sentenced to death by the senate, 424.
- Sergiopolis*. See *Rasaphe*.
- Sergius*, nephew of Solomon, his misconduct in Africa, iv. 400. Conspires against Justinian, 540.
- Sergius*, a saint of Antioch, venerated by Chosroes II., v. 152.
- Sergius*, patriarch of Constantinople, consulted by Heraclius on the Monothelite doctrine, v. 250.
- Sergius*, teacher of the Paulicians, vi. 242.
- Seriphus*, an island of the Ægean Sea, a place of exile, i. 109, and *note*.
- Serjabil*, saved by Caled at Bostra, vi. 24.
- Serjeants*, origin and meaning of the term, vi. 552, and *note*.
- Seronatus*, punished for offering to betray Auvergne, iv. 88.
- Serranus*, his friendship for Petronius Maximus reproved by Sidonius Apollinarius, iv. 44, *note*.
- Servetus*, murdered by Calvin, ii. 173, *note*; vi. 252, and *note*. History of his book, 253, *note*.
- Servians*, overthrown by the Bulgarians, vi. 261.
- Servius* Tullius, his division of the Romans into *classes*, iii. 361, *note*. Author of the *Civil Law*, v. 4.
- Servius*. See *Sulpicius*.
- Servius*, error respecting a passage in his Commentary on Virgil, v. 32, *note*.
- Sesostris*, said to have left a colony of his soldiers in Colchis, iv. 478, *note*. To have built a "long wall" from Pelusium to Heliopolis, v. 449, *note*.
- Sestus*, opposite to Abydus, on the Hellespont, ii. 181, and *notes*.
- Seven* provinces of Gaul, iii. 480, and *note*.
- Seven* churches of Asia, iii. 71, and *note*. See *Churches*.
- Seven Sleepers* of Ephesus, the fable, iii. 545. Embellished in the Koran, 546, *note*. By William of Malmesbury, vi. 329, *note*.
- Severa*, first wife of Valentinian I., iii. 134.

- Severianus*, son of Fl. Val. Severus, put to death by Licinius, i. 505.
- Severina* Ulpia, daughter of Ulpius Crinitus, married to Aurelian, i. 360.
- Severini*, San, an illustrious Neapolitan family, of which Pomponius Lætus is said to have been an illegitimate scion, iii. 390, *note*.
- Severinus*, a popular saint of Noricum, iv. 97. Translation of his relics to Naples, 101, and *note*.
- Severus*, Septimius, his wall between Edinburgh and Dumbarton, i. 5, *note*. Proclaimed emperor, 144. His abilities and government, 149. Overcomes Pescennius Niger, 150, and Clodius Albinus, 152. Remodels the Prætorian guards, 158. Rules by his arbitrary will, 161. Marries Julia Domna, 163. His campaign in Britain, 165. His death, 167. State of the Christians during his reign, ii. 135.
- Severus*, Alexander. See *Alexander*.
- Severus*, Flavius Valerius, promoted to the rank of Cæsar, i. 471. To that of Augustus, 476. Deceived by the arts of Maximian, 480. Put to death, 481.
- Severus*, Libius, receives the imperial title through Ricimer, 69. His nominal reign and death, *ib*.
- Severus*, succeeds Marcellus, as general of Julian's cavalry in Gaul, ii. 326.
- Severus*, Sulpicius, the first to enumerate ten persecutions, ii. 133, *note*.
- Severus*, patriarch of Antioch, v. 264.
- Sville*, reduced by Muza, vi. 96.
- Sfetigrade*, a fort in Albania, taken by Amurath II., vii. 282.
- Shah Mansour*, prince of Fars, defeated and slain by Timour, vii. 165.
- Shaver*, the Egyptian vizir, supported by Nouredin, vi. 489. Slain, 491.
- Sheibani Khan*, brother of Batou, plants a Mongol colony at Tobolskoy, vii. 132.
- Sheikhs* of Arabia, their dignity hereditary, v. 447.
- Shepherds* of the North, their devastations, iii. 140. Of Abyssinia and Arabia. See *Berbers* and *Hyksos*.
- Shiites*, or sectaries, name given to the friends of Ali, v. 520.
- Shiracouh*, emir of Nouredin, vi. 489.
- Siberia*, contrast between Russian exiles there, and the Jews plucked by Ptolemy in Egypt, i. 53, *note*. Its dreary climate and savage inhabitants, iii. 151. Colonized by Mongols, vii. 132. Last retreat of Toctamish, 167.
- Sibylline* books, consulted by the senate, and recommended by Aurelian, i. 367. Kept by the Quindecimvirs, iii. 273. Burnt by order of Stilicho, 389.
- Sibylline* verses of the Christians, quietly laid aside, ii. 84, *note*. Cited by Constantine, 360, and *note*.
- Sibyl's* cave at Cumæ, iv. 530, and *note*.
- Sichem*, (Neapolis or Naplous), the Samaritan city, between the mountains of Blessing and of Cursing, v. 245, *note*.
- Sicilian* Vespers, vii. 73.
- Sicily*, an island of the empire, i. 34. Produced vines in the time of Homer, 69. Desolated by a servile war, 347. Furnished troops to Maxentius, 493. Threatened by Alaric, and saved by his death, iii. 452. Conquered by Genseric, iv. 42, 83. Surrendered to Theodoric, 253. Its breed of horses and fertility, 370, *note*. Subdued by Belisarius, 400. By Totila, 518. Betrayed to the Saracens of Africa by Euphemius, vi. 157. Silk weavers brought from Greece, 193, 347. Attempts of the Byzantines to recover it, 305. Success of Maniaces, 306. Conquered by Roger the Norman, 323. Made a kingdom by his son, 343. Reign of his successors, 352. The sovereignty acquired by the emperor Henry VI., 353. Given by the pope to Charles of Anjou, vii. 69. Who conquers the island, 70. His tyranny provokes revolt and massacre, 74. Transferred to the house of Arragon, 75.
- Sicorius*. See *Probus*.
- Siculi*, a tribe among the early settlers in Hungary, vi. 273, *note*.
- Sidon*, its manufacture of glass, iii. 405, *note*. Its textile fabrics, iv. 310, *note*. Taken from the Crusaders by Bihars, vi. 520.
- Sidonius* Apollinaris, his poetical prayer for an alleviation of his tax, ii. 238. Describes his father-in-law Avitus, and the Gallic nobles, iv. 50, *notes*. Theodoric II. king of the Ostrogoths, 52. His panegyric on Avitus, 56. On Majorian, 58. On Anthemius, 77. His letter to Riothamus, 85. To Arvaudus, 86.
- Sieges* and Captures of cities:—
- Abyla, by the Arabs, vi. 37.
  - Acre, by the crusaders, vi. 502. by the Mamalukes, 522.
  - Æmona, by Maximus, iii. 244.
  - Aleppo, by the Saracens, vi. 47. by the Hamadanites, 173. by the Greeks, 178. by Saladin, 493. by the Mongols, vii. 128. by Timour, 175.
  - Alexandria, by Diocletian, i. 435. by Amrou, vi. 61. by the Greeks, 64. by Shiracouh, 490.
  - Amalphi, by the Pisans, v. 117, *note* vi. 320.
  - Amida, by Sapor, ii. 317. by Cabades, iv. 346. by Moslemah, vi. 120.
  - Amorium, by Motassem, 164.
  - Ana, by Julian, iii. 18.
  - Anbar, or Perisabor, by Julian, iii. 22. by Caled, vi. 9.
  - Anchialus, by Baian, v. 156.
  - Ancona, by the Germans, vi. 349.

*Sieges and Captures, continued—*

- Ancyra, or Angora, by Chosroes II., v. 172.  
 by Bajazet, vii. 154.  
 by Timour, 177.
- Anderida, by the Saxons, iv. 223.
- Antioch, by Sapor, i. 338.  
 by Nushirvan, iv. 472.  
 by Chosroes II., v. 170.  
 by the Saracens, vi. 47.  
 by the Greeks, 178.  
 by the crusaders, 445.  
 by Bibars, 520.
- Apamea, by Nushirvan, v. 139.
- Aquileia, by Maximin, i. 234.  
 by Julian, ii. 435.  
 by Attila, iv. 27.  
 by Alboin, v. 104.
- Arles, by Maximian, i. 486.  
 by the usurper Constantine, iii. 331.  
 by Gerontius, 461.  
 by general Constantius, 463.  
 by the Visigoths, iv. 18.  
 by Abderame, vi. 129.
- Artogerassa, by Sapor, iii. 120.
- Ascalon, by the crusaders, vi. 463.
- Asta, by Alaric, iii. 351.
- Astracau, by Timour, vii. 163.
- Athens, by the Goths, i. 336.  
 by Alaric, iii. 337.  
 by the Normans, vi. 346.  
 by Boniface, vii. 7.  
 by the Catalans, 81.  
 by Mahomet II., 82.
- Autun, by the Gallic legions, i. 371.
- Azimuntium, by Attila, iii. 567.
- Azof, or Tana, by Timour, vii. 168.
- Babylon, in Egypt, by the Arabs, vi. 57.
- Bagdad, by the Bowides, vi. 175.  
 by Zingis, vii. 128.
- Balch, by the Arabs, vi. 17.  
 by Zingis, vii. 123.
- Bari, by the Franks and Greeks, vi. 295  
 by Robert Guiscard, 317.
- Bath, by Ceaulin, iv. 218.
- Belgrade, or Singidunum, by Baian, v. 155.  
 by Mahomet II., vii. 278.
- Beneventum, by the Saracens, vi. 399.
- Berytus, or Beyrout, by Bibars, vi. 520.
- Bezabde, by Sapor, ii. 320.  
 by Constantius, 321.
- Bochara, by the Arabs, vi. 21.
- Bordeaux, by Abderame, v. 128.
- Bosporus, by the Turks, iv. 454.
- Bostra, by the Arabs, vi. 24.
- Boulogne, or Gessoriacum, by Constantius Chlorus, i. 431.
- Bursa, or Prusa, by Orclian, vii. 140.  
 by the Mongols, 179.
- Braga, by the Visigoths, iv. 55.
- Bremen, by the Hungarians, vi. 269.
- Bugia, by the Arabs, vi. 78.
- Busiris, by Diocletian, i. 436.
- Byzantium, by Severus, i. 153.

*Sieges and Captures, continued—*

- Byzantium, by Maximin, 504.  
 by Constantine, 519.
- Cæsarea, in Cappadocia, by Sapor I., i. 339.  
 by Chosroes II., v. 171.
- Cæsarea, in Palestine, by the Arabs, vi. 50.  
 by the crusaders, 455.  
 by Richard I., 505.
- Cairo, by the Franks, vi. 491.
- Canouge, or Palibothra, by Mahmud the Gaznevide, vi. 360.
- Capua, by the Saracens, vi. 299.
- Carthage, by Genseric, iii. 542.  
 by Belisarius, iv. 374.  
 by Hassan, vi. 83.
- Chaibar, by Mahomet, v. 499.
- Chalcedon, by the Goths, i. 331.  
 by Chosroes II., v. 186.
- Cirencester, by Ceaulin, iv. 218.
- Clermont, by the Visigoths, iv. 84.  
 by Childebert, 199.
- Constantinople, by the Persians and Avars, v. 187.  
 by the Arabs, vi. 115, 119.  
 by the Bulgarians, 261.  
 by the Russians, 283, 284.  
 by the Latins, 553, 563.  
 by the Greeks, vii. 34, 59.  
 by Amurath II. 198.  
 by Mahomet II., 298—323.
- Coptos, by Diocletian, i. 436.
- Cordova, by the Arabs, vi. 93.
- Corinth, by Alaric, iii. 339.  
 by the Normans, vi. 346.  
 by Boniface, vii. 7.  
 by the Catalans, 81.  
 by the Turks, 334.
- Cracow, by the Tartars, vii. 129.
- Croya, by Amurath II., vii. 282.
- Ctesiphon, by the Romans, i. 263.  
 by the Arabs, vi. 14.
- Cumæ, by Narses, iv. 528.
- Cyrenc, by Chosroes II., v. 172.  
 by the Arabs, vi. 81.
- Cyzicus, by the Goths, i. 333.  
 by Procopius, iii. 72.  
 by the Arabs, vi. 116.
- Damascus, by the Arabs, vi. 26.  
 by Zimisce, 179.  
 by the Seljukians, 384.  
 by Atsiz, 394.  
 by Noureddin, 488.  
 by the Mongols, vii. 128.  
 by Timour, 175.
- Damietta, by the crusaders, vi. 510.  
 by Louis IX., 517.
- Dara, by the Persians, iv. 476.  
 by Chosroes, v. 139.
- Dastagerd, by Heraclius, v. 191.
- Dellii, by Timour, vii. 169.
- Demotica, by the Bulgarians, vii. 143.
- Durazzo, or Dyrrachium, by Robert Guiscard, vii. 327.
- Edessa, by the Romans, i. 265.

*Sieges and Captures, continued—*

- Edessa, by Baldwii, vi. 444.  
 by Zinghi, 487.  
 Emesa, by the Arabs, vi. 40.  
 by Zimiscees, 170.  
 Ephesus, by the Goths, i. 336.  
 by the Turks, vii. 141.  
 Florence, by Radagaisus, iii. 368.  
 Gabala, by Bibars, vi. 520.  
 Gall, St., by the Hungarians, vi. 249.  
 Gallipoli, by the Catalans, vii. 79.  
 by the Turks, 147.  
 Gloucester, by Ceaulin, iv. 218.  
 Gran, or Strigonium, by the Mongols,  
 vii. 130.  
 Hadrianople, by Fritigern, iii. 175.  
 by the Goths, 188.  
 by Baldwin, vii. 15.  
 by Amnrath I., 147.  
 Heliopolis, in Syria, by the Arabs,  
 vi. 40.  
 Heraclea, in Pontus, by the Goths,  
 i. 332.  
 by Harun al Rashid, v. 154.  
 Heraclea, in Thrace, by Maximin, i. 504.  
 Herat, by the Arabs, vi. 17.  
 by Zingis, vii. 123.  
 Hippo Regius, by Genserich, iii. 537.  
 Hira, by the Arabs, vi. 9.  
 Iconium, by Barbarossa, vi. 482.  
 by the Mongols, vii. 428.  
 Ispahan, by Heraclius, v. 184.  
 by the Arabs, vi. 16.  
 Jaffa, by Bibars, vi. 520.  
 Jerusalem, by Hadrian, ii. 89.  
 by Chosroes II., v. 171.  
 by the Arabs, vi. 44.  
 by the Turks, 388.  
 by Malek Shah, 394.  
 by Al Mostadi, 395.  
 by the crusaders, 456.  
 by Saladin, 498.  
 by Frederic II., 514.  
 by the Carizmians, 515.  
 Julin, by Waldemar, vi. 280.  
 Kiow, by the Mongols, vii. 129.  
 Laodicea, in Palestine, by the crusaders,  
 vi. 463.  
 by Bibars, 520.  
 Lublin, by the Mongols, vii. 129.  
 Lucca, by Narses, iv. 530.  
 Lychnidus, by Basil II., vi. 262.  
 Lyons, by Aurelian, i. 371.  
 by Clovis, iv. 171.  
 Macepracta, by Julian, iii. 19.  
 Madayn, Al, by the Arahs, vi. 14.  
 Magnesia ad Sipyllum, by the Catalans,  
 vii. 77.  
 Malta, by Roger, king of Sicily, vi. 344.  
 Maogamalcha, by Julian, iii. 23.  
 Marcianopolis, by the Goths, i. 312.  
 by the Visigoths, iii. 172.  
 by Attila, 558.  
 by Zimiscees, vi. 268.  
 Mariaba (as alleged) by the Romans,  
 i. 2; v. 441.

*Sieges and Captures, continued—*

- Marseilles, by Constantine, i. 486.  
 Mecca, by Abrahah, v. 463.  
 by Mahomet, 501.  
 by Abu Taher, vi. 169.  
 Memphis, by the Arabs, vi. 57.  
 Mentz, or Moguntiacum, by the Allemanni, iii. 95.  
 by the Barbarians, 374.  
 by the Huns, iv. 15.  
 Merida, or Emerita, by the Arabs, vi. 97.  
 Metz, by Attila, iv. 15.  
 Milan, by Attila, iv. 27.  
 by Belisarius, 420.  
 by the Burgundians, 425.  
 by Frederic I., v. 428.  
 Mopsuestia, or Malmistra, by Nicephorus Phocas, vi. 177.  
 by the crusaders, 443.  
 Moscow, by the Mongols, vii. 129.  
 Naissus, by Attila, iii. 558.  
 Naples, by Belisarius, iv. 404.  
 by Sergius, vi. 304.  
 by Charles of Anjou, vii. 69.  
 Napoli di Romania, by the Latins, vii. 7.  
 Narboune, by Theodoric, iv. 6.  
 by the Saracens, vi. 128.  
 Neustadt, by the Mongols, vii. 131.  
 Nice, in Bithynia, by the Goths, i. 331,  
 332.  
 by the Seljukiaus, vi. 386.  
 by the crusaders, 440.  
 by Orchan, vii. 141.  
 by the Mongols, 179.  
 Nicomedia, by the Goths, i. 331, 332.  
 by Alexius, vi. 386.  
 by Orchan, vii. 141.  
 Nicopolis in Thrace, by the Goths, i. 312.  
 Nicopolis in Epirus, by the Goths, iv. 519.  
 Nisibis, by Sapor, i. 337.  
 by Sapor, ii. 275.  
 by the Romans, iii. 520.  
 by the Arahs, vi. 53.  
 Orleans, by Attila, iv. 16.  
 Ormia, or Thebarma, by Heraclius, v.  
 184.  
 Ormuz, by Timour, vii. 165.  
 Osimo, by Belisarius, iv. 428.  
 Otranto, by the Turks, vii. 336.  
 Otrar, by Zingis, vii. 122.  
 Palermo, by Belisarius, iv. 400.  
 Palmyra, by Aurelian, i. 377, 379.  
 Paris, by Normans, vi. 440.  
 Patras, by Slavonians and Saracens,  
 vi. 189.  
 Pavia, or Ticinum, by Theodoric, iv. 52.  
 by Alboin, v. 105.  
 by Charlemagne, 386.  
 by Hungarians, vi. 270.  
 Peking, by Zingis, vii. 121.  
 Petra in Colchis, by the Persians, iv.  
 485.  
 by Dagisteus, 486.  
 by Bessas, 488.  
 Philadelphia, by Theodore Lascaris,  
 ii. 10.

*Sieges and Captures, continued—*

- Philadelphia, by the Turks, 77, 142.  
 Philippopolis, by the Goths, i. 312.  
 Phocæa, by the Turks, vii. 196.  
 Pityus, by the Goths, i. 320.  
 Raga, or Rei, by the Saracens, vi. 16.  
 Ravenna, by Maximian, i. 480.  
   by Theodoric, iv. 253.  
   by Belisarius, 430.  
   by the emperor Leo, v. 378.  
   by Luitprand, 383.  
   by the Venetians, *ib.*  
   by Luitprand, *ib.*  
 Rhodes, by Chosroes II., v. 172.  
   by the Hospitallers, vii. 142.  
   by Othman, *ib.*  
 Rimini, by Vitiges, iv. 422.  
 Rome, by Alaric, iii. 424.  
   Second siege, 433.  
   Third, 438.  
   by the Gauls, 446.  
   by Charles V., *ib.*  
   by Genseric, iv. 47.  
   by Ricimer, 92.  
   by Belisarius, 407.  
   by the Goths, 411, 511.  
   by Belisarius, 512.  
   by the Goths, 518.  
   by Narses, 527.  
   by Luitprand, v. 383.  
   by Saraceus, vi. 158.  
   by the emperor Henry III., 335.  
 Salerno, by the Saraceus, vi. 302.  
   by Robert Guiscard, 318.  
 Salisbury, by Kenric, iv. 218.  
 Samarcand, by the Arabs, vi. 21.  
   by Seljuk, 367.  
   by Zingis, vii. 122.  
 Saragossa, by the Arabs, vi. 97.  
 Sayanfu, by Cublai, vii. 125.  
 Sebaste, or Siwas, by Timour, vii. 173.  
 Seleucia in Cilicia, by the Isaurians, ii. 303.  
 Seleucia in Assyria, by the Romans, i. 263.  
 Selybria, by Mahomet II. vii. 302.  
 Sens, by the Germans, ii. 326.  
 Serai, by Timour, vii. 168.  
 Seville, by the Arabs, vi. 96.  
 Sfetigrade, by Amurath II., vii. 282.  
 Sidon, by Bibars, vi. 520.  
 Singara, by Sapor, ii. 320; iii. 48.  
 Sinope, by Mahomet II., vii. 326.  
 Sirmium, by the Quadi and Sarmatians, iii. 132.  
   by Baian, v. 155.  
 Smyrna, by the Latins, vii. 144.  
   by Timour, 179.  
 Sozopetra, by Theophilus, vi. 162.  
 Spire, by Attila, iv. 15.  
 Strasburg, by Attila, iv. 15.  
 Sufetula, by the Arabs, vi. 75.  
 Sullecte, by Belisarius, iv. 371.  
 Sumnat, by Mahmud the Gaznevide, vi. 361.  
 Susa, in Italy, by Constantine, i. 495.

*Sieges and Captures, continued—*

- Susa, in Persia, by the Arabs, vi. 17.  
 Tangier, by the Arabs, vi. 78.  
 Tarragona, by the Franks, i. 323.  
 Tarsus, by the Greeks, vi. 177.  
   by the Crusaders, 444.  
 Tauris, by Heraclius, v. 183.  
   by the Saracens, vi. 16.  
 Tayef, by Mahomet, v. 503.  
 Tecrit, by Sapor, ii. 320.  
   by Timour, *ib. note.*  
 Tephrike, by the Greeks, vi. 245.  
 Thebes, in Greece, by Boniface, vii. 7.  
   by the Catalans, 81.  
 Thessalonica, by Boniface, vii. 7.  
   by Vataces, 31.  
 Thyatira, by the Mahometans, vii. 142.  
 Thysdrus, by the Gordians, i. 222.  
 Tiberias, by Saladin, vi. 496.  
 Tibur, or Tivoli, by the modern Romans, vii. 372.  
 Toledo, by the Arabs, vi. 94.  
 Tongres, by Attila, iv. 15.  
 Toulouse, by Clovis, iv. 178.  
 Trani, by the Normans, vi. 321.  
 Trebizond, by the Goths, i. 330.  
   by Alexius Comnenus, vii. 11.  
   by Mahomet II., 336.  
 Treves, by the Franks, iii. 473; iv. 11.  
   by Attila, 15.  
 Tripoli, in Africa, by the Arabs, vi. 73.  
 Tunis, by Louis IX., vi. 518.  
 Tusculum, by modern Romans, vii. 372.  
 Tyana, by Aurelian, i. 374.  
 Tyre, by the crusaders, vi. 463.  
   by Saladin, 501.  
   by Bibars, 520.  
 Veii, by the Romans, i. 201.  
 Verona, by Constantine, i. 496.  
 Vienne, by Clovis, iv. 171.  
 Viterbo, by modern Romans, vii. 372.  
 Waradin, by Batou, vii. 130.  
 Worms, by Attila, iv. 15.  
 Zara, by the French and Venetians, vi. 544.  
*Siempi*, Oriental Tartars, iii. 157. Under the name of *Topa*, invaded China, 363.  
*Siffin*, the plain on the western bank of the Euphrates, v. 524.  
*Siganfu*, an inscription there describes the fate of the Nestorian church, v. 260, *note.* See *Sayanfu*.  
*Sigismund*, last king of the Burgundians, makes atonement for the murder of his son, by endowing the monastery of St. Maurice, iv. 172. Defeated by the Franks, and thrown with his family into a well, 173.  
*Sigismund*, the emperor, supports the council of Basle against the pope, vii. 225. Advocates the council of Constance, and undertakes a journey to Perpignan, to obtain the resignation of Benedict XIII., 428.  
*Sigismund*, king of Hungary, defeated by Bajazet at Nicopolis, vii. 151.



- Silentiarius**, Paulus, celebrates the empress Theodora as a saint, iv. 300, *note*. Enumerates and describes the marbles introduced into the edifice of St. Sophia, 333, *note*.
- Silentiary**, an officer in the Byzantine palace, iv. 489, *note*.
- Silingi**, a branch of the Vandals in Spain, iii. 468. Exterminated by Wallia, 472.
- Silk**, imported from India into Egypt, i. 72. Produced in China, v. 313. Manufactured in the island of Cos or Ceos, *ib.*, and *note*. Increased demand for it, 316. Silkworms introduced into Greece, 317. Manufactures of Corinth, Thebes, and Argos, vi. 191. The art carried to Almeria and Lisbon, 192. To Sicily, 193, 346. To France and England, 194, and *note*. Brocades of Yezd, vii. 167, *note*. Robes presented by the Turkish ambassadors to the emperor Sigismund, 226.
- Silures**, a British tribe in South Wales, i. 25.
- Silver**, its equivalent in brass, during the early days of Rome, i. 10, *note*. The principal means of the Romans to pay for foreign wars, 73, and *note*. Its relative value to gold, ii. 238, *note*. The seven statues or idols of Narbonne, vi. 97.
- Silvester**, pope, forgery of Constantine's donation to him, v. 393.
- Silvester II.**, pope, preceptor of Otho III., wrote the epitaph on the new tomb of Boethius, iv. 282, *note*.
- Simeon Stylites**, his foolish penance, iv. 128.
- Simeon**, king of Bulgaria, his siege of Constantinople, and treaty with Romanus II., vi. 261.
- Simeon**, Metaphrastes, his legends of the Saints, vi. 183, *note*.
- Simeon** puts to death the Paulician, Constantine, vi. 241.
- Simeons**, Nestorians of Van, their revolt, v. 261.
- Simocatta**. See *Theophylact*.
- Simon Magus**, Nestorius compared to him, and his followers called Simonians, v. 225, and *note*.
- Simon** of Montfort, persecutor of the Albigois, joins the fourth crusade, vi. 537. Withdraws, 545.
- Simony**, early practised in the church, ii. 141, *note*. Cyril accused of it by Isidore of Pclusium, v. 215, *note*.
- Simplicius**, with his friends, visits Persia, iv. 355. His works, 356.
- Sinbal**, chief of the Heruli at Casilinum, iv. 532. Rebels, and is hanged, 533.
- Singara**, its situation, i. 448, *note*. See *Battles and Sieges*.
- Singeric**, king of the Visigoths, his cruelty and death, iii. 470.
- Singidunum**, destroyed by the Huns, iii. 558. See *Belgrade*.
- Sinistus**, high priest of the Burgundians, iii. 98.
- Sinope**, its situation and present state; surrendered to Mahomet II., vii. 336, and *note*.
- Sira**, or Shirene, said to be the daughter of the emperor Maurice; heroine of Persian romance; wife of Chosroes II., v. 152, and *notes*. Accompanies him in his last flight, 192. Persian account of her death, 194, *note*.
- Sirmium**, Claudius II. dies there, i. 359. Its marshes drained by Probus, 408. The capital of Illyricum; abandoned by Licinius to Constantine, 509, and *note*. Receives Julian triumphantly, ii. 482. Resists the Quadi and Sarmatians, iii. 132. Despoiled by Attila, 558. Treacherously taken by Baian, v. 155.
- Siroes** joins the conspiracy against his father Chosroes II., v. 193. Concludes a treaty with Heraclius, 195.
- Sisebut** persecutes the Jews in Spain, iv. 154.
- Sivas**, or Sebaste, in Cappadocia, Heraclius returns there from his second expedition, v. 156. Destroyed by Timour, vii. 173.
- Sixtus IV.**, pope, his troubled reign, vii. 435.
- Sixtus V.**, pope, his origin, history, and character, vii. 440, and *notes*.
- Slaves**, their condition among the Romans, i. 50, and *notes*. Means of enfranchisement, 54. Their employments, value, and numbers, 56. Revolt in Sicily, 347. Received into the army, ii. 220. Released by Alaric, and join his forces, iii. 428. Their treatment among the Huns, 562. Among the conquerors of the empire, iv. 196. Form of purchase among the Romans, v. 93, *add. note*. Trained in Egypt as Mamelukes, vi. 519. The sale of them authorized by treaty at Scutari, vii. 146, and *note*. Educated by the Turks as Janizaries, 200.
- Slavonians**, the third stem-tribe of Europe, i. 271, *note*; iv. 445, *note*. Their language, 446. Habits, 447. Countries occupied by them, 448. Enter Gran, 449. Succeeded the Goths in the east of Germany, 389, *note*. Their settlement in the Peloponnesus, vi. 189. Their various tribes, 258. Their generic name used to denote servitude, *ib.*, *note*. Their commercial transactions in Northern Germany, 280, *note*. Some of them retained their barbarous habits in the fourteenth century, vii. 93, *note*. See *Sarmatians*.
- Sleepers**. See *Seven*.
- Small-pox** mistaken for a miraculous inflection on Abreha's army, v. 463, *note*.
- Smyrna**, its wealth and commerce, i. 66. One of the Seven Churches of Asia, ii. 71. Supported now by the commercial activity of Europeans, vii. 142, and *note*. Taken by the Latins, and placed under the protection of the Knights of Rhodes, 144, *note*. Taken by Timour, 179.
- Soemias**, niece of the empress Julia Domna,

- procures the elevation of her son Elagabalus to the throne, i. 180. Sits by the side of the consuls in the Senate, 190. Put to death with him, 188.
- Socrates*, when dying, uttered no word of impatience or complaint, v. 206, *note*. His attendant demon, 511.
- Soffarides*, the Saracen dynasty, vi. 172.
- Sogdiana*, conquered by the White Huns, iii. 158. Its caravans between China and Persia, iv. 312. Tributary to the Turks, 458. Occupied by Mohammed, sultan of Carizme, and conquered by Zingis, iii. 158, *note*. See *Transoxiana*.
- Soissons*, its state in the time of Cæsar, i. 122, *note*.
- Soldiers*, Roman, at first required to be possessed of property, i. 10, *note*. Their stipend, 12, *note*. First regularly given at the siege of Veii, 201. See *Miles*.
- Solicinium*, Mount, the Allemanni defeated there, iii. 96, and *note*.
- Solidus*, substituted by Constantine for the *aureus*, vii. 29, *note*.
- Soliman*, caliph, undertakes the 2nd siege of Constantinople, vi. 119. His death, 121.
- Soliman* founds the Seljukian kingdom of Asia Minor, in Roum, vi. 385; 430, *note*. Confounded with his son, 417, *note*. His death, 430, *note*. See *Kiliâsch Arslan*.
- Soliman*, son of Bajazet, escapes from Angora, vii. 179. Is invested with Rumania by Timour, 185. Unites for awhile the thrones of Hadrianople and Boursa, and dies, 193. His alliance with Manuel Palæologus, 197.
- Soliman*, son of Orchan, obtains possession of Gallipoli, vii. 147. Killed by a fall from his horse, *ib*.
- Solomon*, the Jewish monarch, did not write the "Book of Wisdom," ii. 394, *note*. His temple compared with the church of St. Sophia, iv. 332, and *note*. His authorship of the "Ecclesiastes" doubtful, 386, *note*. Visited by the queen of Abyssinia, who sends her son Menilik to be educated by him, 493, *note*.
- Solomon*, the eunuch, succeeds Belisarius in Africa, iv. 390. Defeats the Moors, and takes Mount Aurasius, 392. Withdraws to Sicily from a conspiracy against him, 498. Returns to Africa, and falls in a battle with the Moors at Tebeste, 501.
- Song*, the Chinese dynasty, becomes extinct, vii. 125. Death of their last champion, 126.
- Sonna*, the Mahometan oral law, fixed by Al Bochari, v. 475.
- Sonnevæald*, the sacred wood of the Snevi, i. 324.
- Sonnites*, orthodox Mahometans, as opposed to *Shiites*, v. 520.
- Sopater*, beheaded on a charge of having bound the winds by magic, ii. 429, *note*.
- Sophia*, wife of Justin II., advises him to assume the empire, and gains popularity by her benevolence, v. 95. Causes the defection of Narses by her insulting message, 102. Conspires against Tiberius II., 111.
- Sophia*, St., church at Constantinople, built by Constantine, ii. 190. Replaced by Justinian with a more splendid edifice, iv. 331. His boast that it surpassed the temple of Solomon, 332. Its cost, 335. Its damages and repairs, vii. 103, *note*; 262. Visited by Mahomet II., and transformed into a mosch, 329.
- Sophian*, a veteran warrior of the Arabs, in their first siege of Constantinople, vi. 115.
- Sophian*. See *Abu*.
- Sopronia*, wife of the prefect of Rome, stabs herself to escape from the violence of Maxentius, i. 491, *note*.
- Sopronius*, patriarch of Jerusalem, when besieged by the Saracens, vi. 45.
- Sortes sanctorum*, substituted for the *Sortes Virgilianæ*, iv. 175, *note*.
- Soul* of the universe, ii. 394, *note*. Human, opinions respecting its origin, v. 201, *note*. See *Immortality*, *Philosophers*, *Plato*.
- Souou*, or So-ou, the Chinese exile, iii. 153, and *note*.
- Sozopetra*, its destruction causes the Amorrian war, vi. 162.
- Spado*, denoted the Roman abhorrence of such mutilation, ii. 292, *note*.
- Spain*, its divisions, as a Roman province, i. 24. Its rich mines, 204; iv. 478, *note*. First inroad of Barbarians, i. 323. Long happiness of the people, iii. 466. Invaded and divided by Vandals, Suevi and Alani, 467. Their government preferred to that of Rome, 468. Conquered and restored to Honorius by Wallia, 472. The Vandals subdue the Suevi and pass into Africa, 530. Conquered by the Visigoths under Theodoric, iv. 54. Predominance of Arianism, 149. Conversion of Recared to the Catholic creed, 152. Persecution of the Jews, 154. On the death of Alaric II., Theodoric, king of Italy, protects Spain against Clovis, 178, 208. Legislative councils of Toledo, 209. Their code, 211. Reign of Theudes, 392. Justinian obtains some cities, 393; regained by Suintilla, *ib*, *note*. The *Spanish March* of Charlemagne, v. 409. Usurpation of Roderic, vi. 89. Invasion of the Saracens, 90. Battle of Xeres, 92. The country conquered by them, 95. Retirement of Gothic fugitives into the Asturian valleys, 96. Prosperity of Spain under the Arabs, 102. Abdalrahman I., establishes an independent throne at Cordova, 137. Magnificence of Abdalrahman III., 141, and *note*. Cultivation of literature under his son, Hakem II., 145, *note*. Spain took no part in the crusades, 143, *note*. One of the five great nations of Christendom, whose deputies attended the council of Constance, vii. 428.

*Spalatro*, the modern name of Aspalathus, near Salona, the site of Diocletian's palace; its ruins, i. 466.

*Spanheim*, his history of the admission of the provinces to the freedom of Rome, i. 42, *note*. His translation of Julian's "Cæsars," and Discussion on Satires, iii. 1, *note*.

*Sparta*, number of its citizens, i. 299, *notes*.

*Spectabiles*, or Respectable, one of the three ranks of honour, ii. 199. An intermediate class, 209.

*Spectacles*. See *Games*.

*Spheristerium*, or tennis-court, the amusement of Theodoric II., the Visigoth, iv. 50, *n*. Of the emperor Romanus II., v. 325.

*Spies*. See *Agents*.

*Spires*, taken by the Huns, iv. 15, *note*.

*Spoleto*, taken by Belisarius, and Vitiges declines to besiege it, iv. 408. Its governor, Constantine, despoils Presidium, 423. Surrendered to the pope by its inhabitants, v. 392.

*Sportule*, or Sportellæ, baskets of provisions distributed by the Roman nobles, iii. 412, *n*.

*Squirrels*, (more correctly *dormice*), a Roman luxury, iii. 412, *note*. See *Glires*.

*Stadium*, the Olympic, not like the Roman circus, iv. 300.

*Statues* of Rome, scarcely inferior in number to the living inhabitants, ii. 209. Of Constantinople, destroyed by the Latins, vi. 570.

*Stauracius*, emperor of Constantinople, mortally wounded in battle, v. 307.

*Stephen*, a freed-man of Domitilla, assassinate Domitian, ii. 111.

*Stephen*, count of Chartres, Blois, and Troyes, engages in the first crusade, vi. 421. Admires the emperor Alexius, 434. Deserts the cause at Antioch, 450.

*Stephen*, son of Romanus Lecapenus, conspires against him, v. 324.

*Stephen III.*, pope, visits France to obtain support against the Lombards, v. 384. Returns at the head of a French army, 385. Crowns Pepin a second time, 387.

*Stephen*, St., his relics. See *Lucian*.

*Stephen*, a favourite of Justinian II., sent by him to destroy Cherson and its inhabitants, v. 298.

*Stilicho*, master-general under Theodosius, iii. 265. The theme of Claudian's muse, 317. Marries Serena, the adopted daughter of Theodosius, 318. Appointed guardian of Arcadius and Honorius, 319. Master-general of the West, 320. Causes Rufinus to be killed, 322. His daughter Maria married to the emperor Honorius, 332. Drives Alaric out of Greece, 341. Collects the remaining forces of the empire to oppose him in Italy, 349. Compels him to abandon the siege of Asti, 352. Defeats him at Pollentia, 353. His triumph, 357. Resists the invasion of Radagaisus, 368. Defeats him at Flo-

rence, 370. Provides better means of defence in Britain, 376, *note*. Negotiates with Alaric and urges the senate to allow his claims, 384. Court-intrigues against him, 385. His friends massacred at Pavia, 386. He is seized and beheaded, 387. *Stoic* philosophy, adopted by Marcus Antoninus, ii. 134, *note*. The most hostile to Christianity, *ib*. First taught in Rome by Panætius the friend of the younger Scipio, v. 27, *note*.

*Stotzas*, revolts in Africa, iv. 498. His death, 499.

*Strabo*, his account of linen manufactures in the East, iii. 405, *note*. His errors respecting the Cimmerici and Northern Germany, 410, *note*. His ignorance of India, iv. 315, *note*. His account of gold in Colchis, 478, *note*. His intimacy with Ælius Gallus, and account of the Roman expedition against Arabia, v. 411, *note*.

*Strasburg*, stormed by the Huns, iv. 15, *note*. See *Battles*.

*Strata*, a Roman road between Auranitis and Babylon, iv. 470, and *note*.

*Strategius*, an Arian employed by Constantine to detect heresies; receives the name of *Musonianus*, ii. 314, *note*. See *Musonian*.

*Stratopedarch*, the great judge of the camp, in the Eastern empire, vi. 202.

*Stukely*, Dr., his conjectures respecting Carausius, i. 430, *note*.

*Sturgeons* of the Mæotis, vii. 110, and *note*.

*Successianus*, removed by Valerian from his station, i. 329.

*Suevi*, a division of the great Gothic race, i. 303, *note*. Their early history, 324, 325, *note*. Form a part of the host of Radagaisus, iii. 365. After his death invade Gaul, 372. Enter Spain, 467. Are conquered by Wallia, 472. By the Vandals, 531. By the Visigoths, iv. 54. United to the Gothic monarchy of Spain by Leovigild, and afterwards converted to the Catholic church, 152, and *note*. Their early settlement in Helvetia, and foundation of Zürich, vii. 354, *note*.

*Sufetula*, taken by the Arabs, vi. 75.

*Suger*, minister of Louis VII., his Letters, vi. 481, *note*.

*Suicide*, permitted by the Roman law, v. 92. Stigmatized by Lord Byron, *ib.*, *note*.

*Sullecte*, the first town in Africa that submits to Belisarius, iv. 371.

*Sulpicianus*, father-in-law of Pertinax, aspires to the throne, i. 137.

*Sulpicius*, Servius, the friend of Cicero, his legal knowledge and love of peace, v. 26, and *note*; 54, *note*.

*Sultan*, the title invented for Mahmud the Gaznevide, vi. 359. Meaning of the Arabian additions to it, 493, *note*.

*Sumium*, a Persian province, of which Apherban had been governor, i. 447, *note*.

- Sumnat*, taken by Mahmud the Gaznevide, and its treasures plundered, vi. 361.
- Sun*, The, worshipped at Emesa, and Elagabalus the high priest, i. 184, and *note*. By the Persians, 255. At Rome in a temple, built and endowed by Aurelian, 382, and *note*. By Constantine, under the name of Apollo, before his conversion, 341. By Julian, 505, *note*; 522. By the Arabs, v. 455. By the Ghebers, vi. 106
- Sunday*, Constantine gives the name (*dies solis*) to the Lord's Day, and enjoins the religious observance of it, ii. 340, and *note*.
- Superstition* the offspring of fear, i. 367. Congenial to the multitude, ii. 68. Extinguished the light of reason and of history in the Christian world, iii. 300. Its progress aided by the monks, iv. 117. Its influence fluctuating and precarious, vii. 347.
- Superindiction*. See *Indictions*.
- Surenas*, Persian general, iii. 19.
- Surnames*, under the Lower empire various and uncertain, i. 389, *note*. Pompously multiplied, iii. 407, *note*. Brought into use in the East, to perpetuate the fame of hereditary virtue, v. 333.
- Sus*, a river of western Africa, vi. 79.
- Susa*, in Italy, taken by Constantine, i. 495.
- Susa*, in Persia, taken by the Arabs, vi. 17.
- Swatoslaus*, great duke of Russia, his habits and conquests, vi. 286. Advances towards Constantiuople, 287. Defeated by Zimiscees, 288.
- Sweden*, described by Olaus Rudbeck, i. 277. Its people kindred with the Goths, 304. Its fishing suspended through fear of the Tartars, vii. 130, *note*.
- Swiss confederacy*, its character and policy, i. 322. Its foundation, and precedence given to Zürich, vii. 354, *note*.
- Sword of the Romans*, i. 15.
- Sword of Aristotle*, the oriental name for Greek philosophy, i. 260.
- Sword*, short, of the Saxons, iii. 102, *note*; iv. 218.
- Sword of Mars*, discovered by the Huns, iii. 552.
- Sword of God*, surname of Caled, v. 506; vi. 9.
- Syagrius*, son of Timasius, uncertainty respecting his fate, iii. 489.
- Syagrius*, son of Ægidius, inherits and governs Soissons, iv. 160. Defeated and murdered by Clovis, 162.
- Sybillæ*, daughter of Amaury, inherits the crown of Jerusalem, and gives it to her husband, Guy of Lusignan, vi. 496.
- Sylla*, raised the colleges of the Priests and Augurs to fifteen in each, iii. 273, *note*. His exercise of legislative power, v. 18, *note*. His proscriptions, 83, *note*. Increased the number of Prætors and transferred the judicial authority to them, 90, *note*.
- Syllæus*, procurator of Nabathæa, caused by his treachery the failure of the Roman expedition in Arabia, v. 446, *note*.
- Syllanus*, the consul, urges the senate to acknowledge the Gordians, i. 226.
- Sylvania*, sister of Rufinus, famous in monastic history, iii. 323, *note*.
- Sylvanus*, driven by treachery to revolt against Constantius; his fate, ii. 307.
- Sylvesterius*, pope, deposed and banished by Belisarius, iv. 417. His death, 504, and *note*.
- Symmachus*, Roman Senator, his praise of Constantius, ii. 460. Pleads for the toleration of pagan ceremonies, iii. 277. Said to have been banished, 280, *note*. Appointed consul by Theodosius II., and holds other offices, 295, and *note*. Prefect of Rome, urges Stilicho to provide a supply of corn, during the revolt of Gildo, 327.
- Symmachus*, pope, is appointed by Theodoric to fill the papal chair, in preference to his competitor Laurence, iv. 273.
- Symmachus*, a senator, is employed by Theodoric to superintend the restoration of the theatre of Pompey, iv. 268, *note*. Gives his daughter in marriage to Boethius, 278. Put to death by Theodoric, 283, and *note*.
- Synesius*, bishop of Ptolemais in Africa; a native of Cyrene; his illustrious pedigree, ii. 380, *note*. His philosophy, 381, *note*. Excommunicated Andronicus, the tyrant of his province, 382. His embassy from Cyrene, to present a crown of gold to Theodosius II., iii. 342, and *note*. His address to the emperor, 343, and *note*.
- Synods*, provincial, instituted in the second century, ii. 53, and *note*. Canon for convoking these, as well as great and extraordinary assemblies, 384, and *note*.
- Syracuse*, plundered by Franks, i. 404. Tradition respecting the Roman fleet destroyed there, iv. 328, and *notes*. Its capture by the Saracens, and decline, vi. 157.
- Syria*, its previous history, and state as a Roman province, i. 29. Dignity of its capital, Antioch, 67. Number of its villages, *ib. note*. Conquered by Sapor, 339. Recovered by Odenathus and ruled by Zenobia, 373. Some of the most ancient and illustrious churches planted there, ii. 70. Services of Belisarius in its defence, iv. 364. Invaded by Nushirvan, 471. Ravaged by his general Adarnan, v. 139. Conquered by Chosroes II., 170. Recovered by Heraclius, 195. Invaded by the Saracens, vi. 23. Description of the province, 35. The conquest completed in six campaigns, 51. Reconquered by Nicephorus Phocas, and Zimiscees, 178. Occupied by Malek Shah, 380. The Scljukian emirate, 384. The Atabeks, 487. Octal repelled by the Mamalukes, vii. 128. Invaded by Timour, 173. Abandoned by him, 190.

- Syriac* language, its purest dialect, the Aramean, spoken at Edessa, i. 264, *note*.  
 The Syro-Chaldaic or Hebrew of Jerusalem, ii. 69, *note*. Reversed as the primitive language; its three dialects, v. 254, *note*.  
*Syrian* and Cilician Gates, the narrow pass described, v. 180, *note*.  
*Syrians*, (Oriental Christians), protected by the Assise of Jerusalem, vi. 470, and *note*.  
*Syriannus*, duke of Egypt, executes the order for the expulsion of Athanasius, ii. 440.  
*Syropolus*, Sylvester, attends John Palæologus to the council of Ferrara and relates the proceedings, vii. 229, and *notes*.
- T.
- Tabari*, Al, the Livy of the Arabians, his History, vi. 7, *note*.  
*Tabenne*, an island of the Nile; its horn a signal for assembling the monks of the Thebais, ii. 443. Occupied by Pachonius and his brethren, iv. 110.  
*Tables*, astronomical, of Babylon, i. 248, *note*. Of Bagdad, Spain, and Samarcand, vi. 148. Of Malek Shah, 382, and *note*.  
*Tabuc*, a grove and fountain; Mahomet's march against the Romans, v. 507.  
*Tacitus*, the historian, his character of the Stoic philosophy, i. 103, *note*. His episodes relieve an uniform tale of woe, 247. His survey of ancient Germany, and character as a writer, 272. Of the manners and condition of the people, 278. Of the Batavian war of Civilis, 295. Of the discord of the Barbarians, 296. Preservation of his works, 390, *note*. His account of the fire of Rome and Nero's treatment of the Christians, ii. 103. His compositions, 105. Was ignorant of Northern Germany, iii. 365. His account of the Varini and Angli, iv. 226, *note*. Of the laws of the Twelve Tables, v. 11, *note*.  
*Tacitus*, his previous career, and election as emperor of Rome, i. 389. His care to preserve the works of his ancestor, the historian, 390, *note*. Revives the authority of the senate, 392. Places himself at the head of the army, 393. His death, 394.  
*Tactics*, taught by regular professors in the time of Xenophon, vi. 183, *note*. Written on by the emperors Leo and Constantine Porphyrogenitus, 184. Maritime, of the Greeks, 215. Tactics of their land forces, 217. Of the Saracens, 219. Of the Franks or Latins, 221.  
*Tadmor*. See *Palmyra*.  
*Tagina*. See *Battles*.  
*Taherites*, an Arabian dynasty, the posterity of Taher, vi. 171.  
*Taisale*, a Gothic tribe, mercenaries of Constantius, ii. 312. Join the Visigoths, iii. 179. Defeated by Frigerid and settled in Italy, 183.  
*Taitsong*, the first of the Tang dynasty, vi. 19.  
*Taiz*, a mercantile town, supposed to be the Tafa of Ptolemy, i. 261, *note*.  
*Talent*, its weight and value in different countries, i. 204, and *note*.  
*Tamerlane*. See *Timour*.  
*Tansapor*, a Persian satrap, negotiates with the ministers of Constantius, ii. 314.  
*Tana*. See *Azoph*.  
*Tancred* de Hauteville, a Norman knight, vi. 313.  
*Tancred*, nephew of Robert Guiscard, joins the first crusade, vi. 423. Reluctantly does homage to Alexius, 434. Detached into Cilicia, and quarrels with Baldwin, 444. His generosity and compassion, at Jerusalem, 459. Assists in founding the order of Knights Hospitallers, 464, *note*.  
*Tancred*, grandson of Roger, elected king of Sicily, vi. 355.  
*Tanjou*, an appellation of the chiefs of the Huns, iii. 152. Defeated by the Chinese emperor Vouti, 156. Their power utterly destroyed, 157.  
*Taprobana*, or Ceylon, frequented by the silk merchants of China, iv. 316, and *note*. See *Ceylon*.  
*Tarachus*, a Christian martyr, ii. 169, *note*.  
*Tarantula*, symptom of its bite, vi. 322, *note*.  
*Tarantus*, a celebrated gladiator, whose name was sometimes given to Caracalla, i. 163, *note*.  
*Tarasius*, patriarch of Constantinople, assists Irene in restoring the worship of images, v. 396.  
*Targetius*, chief of the Avar embassy to Justin II., v. 96.  
*Tarifa* in Spain, said to be named after Tarik, vi. 90.  
*Tarik*, chief of the first Arab invaders of Spain, vi. 90. Fortifies Gibraltar, 91. Defeats Roderic, 93. Penetrates to Gijon, and is called back by Muza, 95. Degraded by him, and reinstated by the caliph, 97, and *note*.  
*Tarkhan*, prince of Fargana, shelters Yezdegerd, vi. 18.  
*Tarquin*, altered the number of the Vestal virgins, iii. 273, *note*. His law against suicide, v. 92, and *note*.  
*Tarragona*, gave its name to a Roman province in Spain, i. 24. Plundered by the Franks, 323. Maximus set up there as emperor, iii. 461. Long one of the most illustrious Roman cities, 466. Molested by the Suevoi, iv. 54. Conquered by Tarik, vi. 97.  
*Tarsus*, opened its gates to Probus, i. 395. Said to be the place where the emperor Tacitus died, *ib.*, *note*. Julian interred there, iii. 57. Molested by the Isaurians, iv. 341. Recovered from the Saracens by the Greek emperors, vi. 177. Taken by Tancred and Baldwin, 444. Restored to Alexius, 473.  
*Tartars* of the present day ignorant of the conquests of their ancestors, iii. 149.

- Their revolutions illustrated by the annals of China, 151. See *Geougen*, *Huns*, *Mongols*, *Scythians*, and *Turks*.
- Tartary**, the country north of the Euxine, anciently called Scythia, imperfectly known to the Greeks, iii. 149. Its real geography, 150. Conquered by Toulun, 362. Eastern, by Timour, vii. 166. Western, see *Kipzak*.
- Tasillo**, conquered by Charlemagne, and his title abolished, v. 410.
- Tasso**, the use made by him of historical facts, vi. 458, *note*.
- Tatian**, prefect of the East, sacrificed by Rufinus, iii. 310.
- Tauresium**, the birth-place of Justinian, iv. 338. See *Justiniana Prima*.
- Tauris**, Tebris, or Gandzaca, capital of the province of Atropatene, residence of Tiridates, and sometimes called by him Ecbatana, i. 449. Taken by Heraclius, v. 183. Said to have been the depository of the spoils of Cræsus, *ib.* Conquered by the Saracens, v. 16.
- Taurobolia**, a fashionable superstition in the time of the Antonines, i. 145, *note*.
- Taurus**, prefect of Italy, presides in the council of Rimini, ii. 423. Consul, takes flight on the approach of Julian, 452. Banished by the tribunal of Chalcedon, 494.
- Taurus**, Mount, the retreat of the Isaurians, i. 349. Place of Chrysostom's exile, iii. 507. Its villages resist the imposition of tributes, iv. 342. Its defiles guarded by Heraclius, v. 180.
- Taxes**. See *Income*, *Property*, and *Revenue*.
- Tayef**, surrenders to Mahomet, v. 504.
- Tebeste**, or Tibesch, the exarch Solomon defeated and slain there, iv. 501.
- Tecbir**, the war-shout of the Arabs, vi. 38, and *note*.
- Tecrit**, or Virtha, repels Sapor, ii. 320. The birth-place of Saladin, *ib.*, *note*. Taken by Timour, *ib.*
- Teias**, commands the Gothic forces at Verona, iv. 523. Is chosen king, 528. Falls at the Lactarian Mount, 529.
- Telemachus**, a monk, killed in attempting to prevent a combat of gladiators, iii. 358.
- Telha**, revolts against Ali, and falls in battle, v. 523.
- Tempe**, exposed to Barbarian incursions, iv. 339; its vale described, *ib.*, *note*. Viewed with a careless eye by the Latin conquerors, vii. 7.
- Templars**, Knight. See *Jerusalem*. Final proscription of their order, vi. 522.
- Temple**. See *Jerusalem* and *Solomon*.
- Temple**, Sir William, his mistaken reliance on De Luna's fabulous history, vi. 138, *note*. His flattering portrait of Timour, vii. 196, *note*. His seven chiefs, who have deserved without wearing a royal crown, 279, *note*.
- Temples**, pagan. See *Paganism*.
- Temugin**. See *Zingis*.
- Tephricæ**, a fortress of the Paulicians, vi. 243. Deserted by them, 245.
- Terbelis**, king of the Bulgarians, assists Justinian II. to recover his throne, v. 296.
- Terminus**, the god of boundaries, represented by a large stone, i. 8. Probable origin of his worship, and the *lapides terminales*, vi. 456, *note*.
- Tertullian**, his severe treatise against idolatry and the amusements of his age, ii. 20, *note*. His vehemence not a true characteristic of Christianity, 21, *note*. His picture of the Last Judgment, 34. Cyprian's "Master," *ib.*, *note*. Suggests to soldiers the expedient of deserting, 47, and *notes*. His *Apology* addressed to the magistrates of Severus, in the year 198, 76, *note*. Aspersed the morals of the sect which he left, 98, *note*. His account of the letter of Pontius Pilate, and Edict of Tiberius, 133, *note*. Of the Edict of M. Antoninus, *ib.* His argument against Praxeas, 395, *note*. Accuses Plato as the author of all heresies, 400, *note*. Would have abhorred the corruptions of later times, iii. 305.
- Tesseræ** (dice, tables or trictrac), a favourite game of the Romans, iii. 413, and *note*.
- Testaments**, verbal, of soldiers on service, exempt from the forms of Roman law, iii. 42, *note*. Regulations of that law for the disposition of property, v. 68. Codicils and trusts, 70.
- Tetricus**, one of the Thirty Tyrants, i. 343. Supported by Victoria, 370. Surrenders to Aurelian, 371. Attends his triumph, 380. Reinstated by him in his rank and fortune, 381.
- Teutonic knights**, colonize and convert Prussia, i. 306. Origin of their order, vi. 464, *notes*.
- Thabor**, Mount. See *Palamas*.
- Thair**, king of Yemen, ravages Persia during Sapor's minority, i. 271.
- Thamar**, daughter of Andronicus Comnenus, saves two sons of Manuel, vii. 11, *note*.
- Thamid**, an ancient tribe in Arabia, v. 487, and *note*.
- Thanet**, Isle of, its ancient British name Rutilin, the Passage Island, iii. 110, *note*. The first settlement of the Saxons, iv. 213.
- Thapsacus**, a town with a bridge over the Euphrates, ii. 316, iii. 15, *note*. An important point in Eastern warfare; Xerxes and Alexander crossed the river there, v. 524, *note*. Ships conveyed there overland from Phœnicia by Alexander, vi. 440, *note*.
- Theatrical entertainments of the Romans**. See *Games*.
- Thebean Legion**, its fabulous martyrdom, iii. 147, *note*. Three of them, according

- to the Notitia; none, according to Voltaire, 300, *note*.
- Thebais*, Deserts of. See *Antony*, *Athanasius*, and *Monks*.
- Thebarma*. See *Ormia*.
- Thebes* in Egypt, said to have had a king, who was a friend of Pescennius Niger, i. 143, *note*. Its extent, ii. 187, *note*.
- Thebes* in Bœotia, taken by the Goths, i. 333. Spared by Alaric, iii. 337. Sacked by the Normans, and its weavers carried to Sicily, vi. 193, 346. Taken by Boniface of Montferrat, vii. 7. Assigned to Otho de la Roche, 80. Conquered by the Catalans, 81.
- Theft*. See *Furtum* and *Law*.
- Themes*, Themata, name given to the provinces of the Byzantine empire, vi. 119, *note*. Its derivation; first applied to the stationary legions, 186, *note*. Theme of Lombardy, 297.
- Themistius*, deputed by the senate of Constantinople, addresses Jovian on the rights of conscience, iii. 63, and *note*. Holds the same language to Valens, 82; *note*.
- Theobald*. See *Thibaut*.
- Theodatus*, cousin of Amalasontha, raised by her to be her associate on the throne of Italy, iv. 397. Imprisons and murders her, 398, and *note*. Resigns Sicily, 401. Abdicates and retracts, 402. Is assassinated, 406.
- Theodebert*, king of Austrasia, assists Vitiges, iv. 425. Destroys Milan, and attacks both Goths and Romans, 426. His death, 427.
- Theodemir*, father of Theodoric, iv. 244. King of the Ostrogoths, his death, 245.
- Theodemir*, Tadmir, governor of Murcia, escapes from the battle of Xeres, and concludes a treaty with Abdelaziz, vi. 98, and *note*.
- Theodora*, daughter-in-law of Maximian, and second wife of Constantius Chlorus, i. 426, and *note*. Her children left to the care of their brother-in-law Constantine, 477.
- Theodora*, daughter of Acacius the bear-keeper, iv. 293. Her beauty and early career of vice, 294. Captivates Justinian, 295. Their nuptials and coronation, 296. Her tyranny, 297. Cruelty, 298. Prudence, 299. Death, 304. Courage, 308. Her conspiracy against John of Cappadocia, 327. Her jealousy of Amalasontha, 395. Intrigues against her with Gundelinda, 398, and *note*. Procures the appointment of Vigilius as pope, 418. Protects Antonina against the anger of Belisarius, 436. Her opposition to Justinian's theology, v. 246. Her mission to Nubia, 277. Establishment of the Jacobite church in Abyssinia, 278.
- Theodora*, wife of Theopbilus, administers the empire after his death, v. 314. Re-
- stores the worship of images, 393. Persecutes the Paulicians, vi. 342.
- Theodora*, daughter of Constantine IX., refuses to marry, v. 331. Reigns jointly with her sister Zoe, 332. Last of the Basilian dynasty, her death, 333.
- Theodora*, daughter of John Cantacuzene, marries Orchan, vii. 100, 145.
- Theodora*, sister of Marozia, her influence in Rome, v. 420.
- Theodora*, widow of Baldwin III., flies from Jerusalem with Andronicus Comnenus, v. 350. Seized at Trebizond and sent to Constantinople with her children, 351. Probably the mother of Tamar, vii. 11, *note*.
- Theodore Angelus*, despot of Epirus, detains Peter of Courtenay a prisoner, vii. 22. Subdues the kingdom of Thessalonica, 23.
- Theodore*. See *Lascaris*.
- Theodore*, bishop of Mopsuestia, his heresy, v. 208, 247.
- Theodore*, archbishop of Canterbury, the first whom all the English church obeyed, v. 253, *note*.
- Theodoret*, bishop of Cyrrhus, his kind treatment of the fugitives from Carthage, iii. 544. His restoration to his bishopric through the influence of Marcian, 582, *note*; v. 247.
- Theodoric I.*, king of the Visigoths, succeeds Wallia, iv. 5. Defeats Litorius, 7. Joins Ætius to oppose Attila, 18. Falls in the battle of Chalons, 22. Songs chanted over his body as it was borne from the field, i. 293, *note*.
- Theodoric II.*, murders his brother Torismund, and acquires the Visigothic sceptre, iv. 51. His character and government, 52. Supports Avitus and invades Spain, 54. Defeats the Suevi, 55. Assassinated by his brother Euric, 84.
- Theodoric*, son of Triarius, his death, iv. 249.
- Theodoric*, son of Theodemir the Ostrogoth, iv. 243. His genealogy invented by Cassiodorus, *ib.*, *note*. Succeeds his father on the throne, and defends the Lower Danube, 245. Marches into Italy against Odoacer, 251. Defeats him, 252. Capitulation and death of Odoacer, 253. Theodoric king of Italy, 254. His foreign policy, 258. His civil government, 264. His ministers, 265, and *note*. His visit to Rome, 267; his care to preserve statues and edifices, 268. Happiness and prosperity of Italy 269. His toleration, 272. He decides the contest between Symmachus and Laurence for the papal chair, 273. Is provoked to persecute the Catholics, 276. Condemns Boethius, 282; and Symmachus, 283. His remorse and death, 284.
- Theodorus*, Mallius, his consulship, iii. 486, and *note*. See *Mallius*.
- Theodorus*, brother of Heraclius, commands

- a division of his army, v. 186. Defeats the Persians, 188.
- Theodorus*, executed at Antioch, by Valens, on a charge of magic, iii. 76, *note*.
- Theodosian code*. See *Code*.
- Theodosiopolis*, its foundation, iii. 521.
- Theodosius*, father of the emperor, is sent by Valentinian into Britain, iii. 111. Restores the security of the province, 112. Defeats the Allemanni, 113. Suppresses the revolt of Firmus in Africa, 116. Is beheaded, 117.
- Theodosius I.*, the Great, represented by Claudian as giving judicious advice to his son, ii. 241, *note*. Supposed magical prediction of his future greatness, iii. 76, *note*. Duke of the frontier, protects Mœsia from invasion, 132. Withdrew to his estate in Spain on the death of his father, 195. Is called from his retirement by Gratian, and invested with the purple, 196. His successful conduct of the Gothic war, 199. Submission of the Goths, 201. Is visited by Athanaric, 202. Defeats the Ostrogoths, 203. Concludes a treaty with Maximus, 218. His theological training, 219. Banishes Demophilus the Arian archbishop of Constantinople, 225. Appoints Gregory of Nazianzus in his place, 226. Convenes a council to establish the Nicene faith, 227. Issues severe edicts against heretics, 231. Disqualifies them for public offices, 233. Institutes inquisitors of the faith, *ib.* Meets Valentinian II., with his mother and sister, at Thessalonica, 244. Marries Galla, and decides to make war against Maximus, 245. Defeats him and restores the empire of the West to Valentinian, 247. His virtues, 248. His faults, 250. His clemency to the citizens of Antioch, 253. His barbarous treatment of Thessalonica, 255. His repentance and penance, 259. His superstitious embassy to consult the oracular monk, John of Licopolis, 265. War with Eugenius, 266. Defeat and death of the usurper, 268. Theodosius divides the empire between his sons, 269. Expires at Milan, 270. The senate of Rome induced by him to vote the abolition of paganism, 279. Heathen sacrifices prohibited, 281. Temples closed and destroyed, 283. His last edict against paganism, 292. Men of genius, though pagans, tolerated and patronized by him, 295. His elevation of Rufinus, 309. His appointment of Stilicho as guardian of his sons, 319. His descendants, iv. 93.
- Theodosius II.*, the fortifications of Constantinople improved during his reign, ii. 186, and *note*. His atonement for the wrongs of Chrysostom, iii. 508. His birth, 509. Said to have been placed by his father's will, under the guardianship of Jездеgerd, 510. Educated by his sister Pulcheria, 514. Marries Eudocia, 517. Celebrates the defeat of the usurper John, 526. Pays tribute to the Huns, 549. Concludes an ignominious treaty with Attila, 565. Plots his assassination, 578. Is killed by a fall from his horse, 550. The part taken by him, in the dispute between Cyril and Nestorius, v. 222. The disuse of Latin at Constantinople began in his reign, vi. 225, *note*.
- Theodosius III.*, his brief reign, v. 299. An officer of the revenue, raised by the mutinous Obsequian Legion to the throne, and deposed by Leo the Isaurian, vi. 120.
- Theodosius*, son of the emperor Maurice, is sent by him to Persia, v. 162. Intercepted and beheaded, 165. Said by the Persians to have escaped and become a monk, 170, *note*.
- Theodosius*, his adventures with Antonina, iv. 434. His death, 437.
- Theodosius*, son of Constantine III., murdered by his brother Constans II., v. 292.
- Theodosius*, a deacon of Syracuse, maltreated by the Saracens, vi. 157.
- Theodosius*, his contest for the patriarchate of Alexandria, v. 272. His death, 274.
- Theodotus*, of Hierapolis, his request to Constantius, ii. 484. Pardoned by Julian, *ib.*, *note*.
- Theophanes*, his Chronicle, v. 169, *note*. His errors, vi. 28, *note*; 45, *note*.
- Theophano*, wife of Leo the Armenian, saves the life of Michael, v. 309.
- Theophano*, wife of Romanus II., her origin, v. 325; vi. 210. Poisons her husband and his father, v. 326. Raises Nicephorus Phocas to the throne, and consents to his murder, 327. Makes Zimisces emperor, and is banished by him, 328.
- Theophano*, or Theophania, daughter of Romanus II., marries Otho II., emperor of the West, v. 326; vi. 210.
- Theophilus* succeeds his father, Michael II., as emperor of the East, v. 311. His cruel treatment of Theophobus, 313. His marriage with Theodora, 314. The last and most cruel of the Iconoclasts, 398. Attacks the Saracens, and destroys Sozopetra, vi. 162. Defeated by Motassem, who in revenge destroys Amorium, 164.
- Theophilus*, consular of Syria, killed at Antioch, ii. 297.
- Theophilus*, a native of India, his embassy from Constantius to Arabia, ii. 306, and *note*.
- Theophilus*, bishop of Antioch, declines the test of his gift to work miracles, ii. 35.
- Theophilus*, archbishop of Alexandria, a bold, bad man, iii. 287. Destroys the Serapeum and its library, 288. His conspiracy and intrigues against Chrysostom, 504. Escapes from Constantinople, 505.



- Theophilus*, his Paraphrase of the Institutes, and favour with Justinian, v. 20, and *note*. One of the original triumvirs, vi. 226, *note*.
- Theophobus*, a Persian prince, murdered by Theophilus, v. 313.
- Theophylact*, Simocatta, his mournful history of the emperor Maurice, v. 164, and *note*.
- Theophylactus*, son of the emperor Michael I. v. 308, *note*.
- Therapeutæ*, or Essenians, a Jewish sect, ii. 73, and *note*.
- Therma* of Diocletian, i. 477, *note*. See *Baths*.
- Thermantia*, daughter of Stilicho, married to Honorius on the death of her sister Maria, and divorced, iii. 388.
- Thermopylæ*, the narrow pass abandoned to Alaric, by the proconsul Antiochus, iii. 336. Fortified by Justinian, iv. 339. Passed by the Slavonians, 449. Penetrated by Boniface of Montferrat, vii. 7.
- Thessalonica*, besieged by the Goths, i. 356. Prisca and Valeria murdered there, 507. Rendezvous of Constantine's army against Licinius, 517. Meeting and marriage of Theodosius with Galla, iii. 244. Sedition of its inhabitants and massacre of them by his order, 254. Alaric supplied with arms from its magazines, 344. Sacked by the Sicilian Normans, v. 354; vi. 352. Gives its name (Saloniki) to the Latin kingdom, erected for Boniface of Montferrat, viii. 5, *note*; 7. His son Demetrius expelled by Theodore Angelus, 23. Sold by Andronicus Palæologus to the Venetians, and finally conquered by the Turks, 222. See *Sieges*.
- Theudelinda*, a Bavarian princess, marries Autharis, king of Lombardy, v. 124. On his death, is allowed to bestow the sceptre and her hand on Agilulf, 125.
- Theudes*, guardian of Amalarich, becomes king of Spain; his doubtful policy towards the Vandals; besieges Ceuta, iv. 392. His death, 393, and *note*.
- Theurgy*, a mystery of the Neo-Platonists, ii. 514, *note*; 515.
- Thibaut*, or Theobald, count of Champagne, foremost in the fourth crusade, vi. 536. Chosen general and dies, 542.
- Thilutha*, an impregnable fortress in Mesopotamia, iii. 18.
- Thomas*, St., planted a church in India, v. 261, and *note*. It is persecuted by the Portuguese, 262. His shrine visited by the ambassadors of Alfred, *ib.* and *note*. His gospel afforded materials for the Koran, 472, *note*.
- Thomas*, a valiant defender of Damascus, vi. 31. Checked by Caled, 32. Goes into voluntary exile, 34.
- Thomas*, the Cappadocian, a principal officer of the rebel Bardanes, v. 308. Falls in an attempt to dethrone Michael II., 311.
- Thor*, a cave near Mecca, in which Mahomet and Abu Beker concealed themselves, v. 488.
- Thrace*, its martial population, i. 28. Invaded by the Goths, 312, 358. Colonized with Bastarnæ, and other Barbarians, by Probus, 404. Left by Constantine to Licinius in their treaty, 511. Ravaged by the Goths, ii. 174. Gold mines of Pangæus, 175, *note*. Settlement of the Visigoths by Theodosius, 205. Included in the Eastern empire, 307. Abandoned by Alaric, 335. Occupied by Theodoric and the Ostrogoths, iv. 248. Plundered by the Slavonians, 449. By the Bulgarians, 537. Passage of Godfrey and the first crusaders, vi. 428. Part of the crowu lands of the Latin empire, vii. 4, *note*. Revolts, 14. Or Romania, occupied by the Turks, 147.
- Thrasæa Pætus*, slain by Nero; his virtues, i. 171, *note*.
- Thrasæa Priscus*, put to death by Caracalla, i. 171, and *note*.
- Thrasimund*, the most accomplished of the Vandal kings in Africa, iv. 139.
- Three Chapters*. See *Chapters*.
- Thundering Legiõ*, its fabulous miracle, ii. 134, and *note*.
- Thuringia*, included in Attila's supposed empire, iii. 554. Charge of cruelty against its people, iv. 25. The ancient Gothic tribe of the Thervingi, *ib.*, *note*. Residence of Childeric, father of Clovis, 159. The Varini and Angli, two of its tribes, 226, *note*. Couquered by Charlemagne, v. 410.
- Thyalira*, its church, one of the seven in the Apocalyse, not founded in the time of St. John, ii. 71, and *note*. Gaius and Tribigild unite their forces there, iii. 496. Its present state, vii. 142. See *Battles*.
- Thysdrus*, the Gordiaus proclaimed, i. 222, and *note*.
- Tiber*, its havens, i. 68. State of its navigation, iii. 434, *note*. Mills constructed by Belisarius in its current, iv. 416. Inundations, vii. 448, and *note*.
- Tiberias*, the Jews permitted to have a patriarch and synagogue there, ii. 531, and *note*. See *Sieges*.
- Tiberius*, adopted by Augustus, i. 98. His titles and dignities, *ib.*, *note*. His character, 106. Disguised his murders by the forms of justice, 108. His Pannonian war, 144. Temporary diminution of the excise on his reduction of Cappadocia, 209, *note*. His fabulous edict in favour of the Christians, ii. 133.
- Tiberius II.*, created Cæsar and Augustus by Justin II. v. 109. His reign, 111. Assumed the name of Constantine, 112. His death, 113. His Persiau war, 139.
- Tiberius*. See *Apsimar*.
- Tibur*, or Tivoli. See *Sieges*.
- Ticinum*. See *Pavia*.

- Tigranocerta*, chief city of Arzanene, i. 449, *note*.
- Tigris*, descended in triumph by Trajan, i. 7. Five provinces beyond it ceded to the Romans, 448. Crossed by Julian, iii. 28. By Heraclius, v. 185. Its junction with the Euphrates, vi. 13. Repassed by the Saracens, 16.
- Til*, or Tula, a river of Tartary, iv. 454.
- Tillemont*, the diligence manifested in his *Life of St. Augustin*, iii. 537, *note*. His account of the earthquake at Constantinople, 560, *note*. Merits of his *Ecclesiastical Memoirs*, v. 241. *note*.
- Timasius*, persecuted by the eunuch Eutropius, iii. 488.
- Timarus*, a river near Aquileia, i. 234, *note*.
- Timolauts*, son of Odenathus and Zenobia, i. 374, *note*.
- Timothy*, surnamed Ailurus, or the Cat, whispered himself into the patriarchate of Alexandria, v. 235, *note*.
- Timour*, or Tamerlane, compared with Attila, iii. 561. His autobiography, vii. 159, and *notes*. His birth, 161, and *notes*. His early adventures, 163. His conquests, 164. His war with Bajazet, 171. Invades Syria, 173. Battle of Angora, 177. Term of his conquests, 185. Triumph at Samarcand, 187. Death, 188. Breaking-up of his empire, 191.
- Tingi* or *Tangier*. See *Sieges*.
- Tingitana*, a Roman province in Mauritania, now the kingdom of Fez, i. 33; its condition and produce under the Romans, vi. 78, and *note*.
- Tipasa*, miraculous miracle there, iv. 147.
- Tiridates*, saved when the Persians conquered Armenia, i. 337. Protected and educated by the Roman emperors, 438. Restored to his throne, 439. Again expelled, 442. Restored by the victory of Galerius over Narses, 449. His conversion to Christianity and death, ii. 272.
- Tithes* instituted by Moses and Zoroaster, i. 258, *note*. Charlemagne their first legal author, v. 407, *note*.
- Tities*, the Sabine tribe among the Roman nobility, iii. 273, *note*.
- Titus*, associated by his father in the full powers of the imperial dignity, i. 98. Destroyed the temple of Jerusalem, ii. 532, 538, *note*. Compelled by popular prejudice to dismiss Berenice, vi. 207.
- Tohotskoy*, a Mongol colony, vii. 132.
- Togrul Beg*, grandson of Seljuk, elected sultan, vi. 367. His character and conquests, 368. His death, 370.
- Tolbiac*. See *Battles*.
- Toledo*. See *Councils* and *Sieges*.
- Toleratation*, universal, its happy influence in the Roman empire, i. 36. Said to be the least practised by the most refined and philosophical sects, 259, *note*. Proclaimed by Galerius, ii. 164. By Jovian, iii. 61.
- Tollius* discovered a vision of Antigonus, not known to Polyænus, ii. 355, *note*.
- Tongouses*, a tribe of Northern Asia, iii. 151.
- Tongres*. See *Sieges*.
- Tongues*, alleged miraculous gift of, in the primitive church, ii. 36, and *note*.
- Tonsure*, circular, a type of the crown of thorns, vi. 23, *note*.
- Topa*. See *Siempi*.
- Topirus*, slaughter of its inhabitants by the Slavonians, iv. 450, and *note*.
- Torismond*, son of Theodoric I., king of the Visigoths, supports Attila at Chalons, iv. 18, 21. Is acknowledged king on his father's death, 24. Assassinated by his brother Theodoric, 51.
- Torture*. See *Question*.
- Totila*, elected by the Ostrogoths king of Italy, iv. 503. His rapid success, 504. His proper name Badvila, 505, *note*. His virtues, 506. Takes Rome, 511, 518. His conquests in Sicily, Sardinia, and Greece, 519. Loses his maritime acquisitions and his fleet, 521. Defeated at Tagina by Narses, and slain, 526.
- Toucush*, brother of Malek Shah, takes Syria and Palestine from Atsiz, vi. 394.
- Toulouse*, capital of the Visigothic kingdom of Aquitain, iii. 473; iv. 24. See *Sieges*.
- Toulun*, chag-n and legislator of the Geougen, conquers Tartary, iii. 362.
- Toulunides*, Saracen dynasty, vi. 173.
- Tourun Shah*, the last of the race of Nouredin, slain by his Mamalukes, vi. 518.
- Tournaments* preferable to the Olympic games, vi. 423.
- Tours*, Clovis, on his march, consults the shrine of St. Martin, iv. 175. See *Battles*, *Gregory*, and *Martin*.
- Towers* of the Roman nobles destroyed by Brancalione, vii. 365. Had been constructed out of the remains of antiquity, 458.
- Toxandria*. See *Franks*.
- Toxotius*. See *Paula*.
- Trade*, foreign, of the Romans. See *Commerce* and *Silver*.
- Traditors*, epithet of those who complied with Diocletian's edict for giving up their copies of the Scriptures, ii. 155.
- Trajan* subdues Dacia, i. 6. His Eastern conquests, and navigation of the Persian Gulf, 7. His public works, 59, 62. His adoption by Nerva, and appointment of Hadrian as his successor, 100. Nicopolis on the Istrus built by him, 312. Declined to be appointed censor, 314, *note*. The most elegant figures transferred from his arch to adorn that of Constantine, 501. His instructions to Pliny respecting the Christians, ii. 113. Description of his bridge over the Danube, iv. 337, and *note*.
- Trajan*, count, serves under Valens in the

- Persian war, iii. 121. Is employed by him to murder Para, prince of Armenia, 124. His lieutenant in the Gothic war, 177. Endeavours to save him in the battle of Hadrianople, 186.
- Transoxiana*, the Sogdiana of the ancients, conquered by the Arabs, vi. 20. By Zingis, vii. 123. The realm of Timour, 160. Invaded by the Getes, 161. Their expulsion, 163. Its name *Maveranaher*, 166, *note*. See *Sogdiana*.
- Transubstantiation*. See *Selden*. The establishment of the doctrine a most signal triumph over sense, vi. 510.
- Treason*, unjust law of Arcadius respecting it, iii. 489. Surreptitiously added to the Golden Bull of Germany, 491, *note*.
- Trebatius*, an eminent jurist, Cicero's character of him, v. 28.
- Trebellianus*, one of the Thirty Tyrants, i. 343. His rebellion followed by long Isaurian wars, 349.
- Trebizond*, its early history; stormed and plundered by the Goths, i. 330. Adorned and fortified by Justinian, iv. 343. Described in the *Periplus* of Arrian, 476, *note*. Landing-place of Heraclius on his second expedition, v. 182. Not conquered by the Seljukians, vi. 386. Its mediæval empire founded by Alexius Comnenus, vii. 11, and *note*. Contains the best vestiges of Byzantine architecture, 331, *note*. Capitulates to Mahomet II., 335.
- Treves*, an eminent city of Gaul, i. 65. Gallienus holds his court there, 323. The seat of prætorian government, shuts its gates against Decentius, ii. 290. Pillaged by the Allemanni, 322. The residence of Valentinian, iii. 100, *note*; 132. Its calamities, iv. 11, and *note*. Plundered by Attila, 15, *note*.
- Trial* by sound of trumpet among the Mongols, vii. 164, *note*.
- Triarian* Goths unite with the Ostrogoths, iv. 251.
- Tribigild*, the Ostrogoth, rebels, iii. 491. Joins Gainas, 496.
- Tribonian*, accused by the people during the Nika sedition, iv. 397. Employed by Justinian to revise and compile the laws of the empire, v. 34.
- Tribunitial* power conferred on Augustus, i. 85.
- Tributes* of the Provinces, i. 203.
- Tricrac*. See *Tessera*.
- Trigetius*, one of the Roman ambassadors to Attila, iv. 32.
- Trinity*, the Christian doctrine anticipated by the theology of Plato, ii. 399. Its mystery, 400. Diversity of opinions, 402. Controversies of Alexandria, 404. Three distinct systems, 405. Decision of the council of Nice, 409. Of the council of Constantinople, iii. 228. The "Three witnesses," iv. 146, and *notes*. See *Arianism*.
- Triple crown* of the pope, vii. 421, and *note*.
- Tripod* of Delphi, the serpentine column on which it stood, removed to Constantinople, ii. 190, and *note*.
- Tripolis*, confederation of three African cities, oppressed by count Romanus, iii. 113, and *note*. Now Tripoli, taken by the Saraceus, vi. 73. By Roger, king of Sicily, 344.
- Trisagion*, strife and tumults caused by different forms of chanting it, v. 239.
- Triumph*. See *Processions*.
- Troy*, its site, ii. 182.
- Truce* of God, an imitation of a custom among the ancient Germans, i. 291. Proclaimed during the first crusade, vi. 402.
- Truli*, a name given by the Vandals to the Goths in Spain, iii. 471, *note*.
- Trumpet*, Roman, its various notes, iv. 415, *note*.
- Tudela*. See *Benjamin*.
- Tunis*. See *Sieges*.
- Turcilingi*, a tribe among the confederates of Italy, iv. 95.
- Tarcopoli*, Turkish mercenaries, vi. 487, *note*.
- Turin*. See *Battles*.
- Turisund*, king of the Gepidæ, visited by Alboin, v. 98.
- Turkestan*, conquered by Timour, vii. 166.
- Turks*, origin of their monarchy in Asia, iv. 451. Their religion and laws, 453. They subdue the Ogors, 454. Send an embassy to Constantinople, 458. Their alliance with Justinian and his successors, 459. With Heraclius, v. 188. Employed as guards by the caliphs of Bagdad; their licentiousness and insolence, vi. 166. Dissolution of their empire, its fragments still independent and powerful, vi. 358. Conquests of the Gaznevites, 359. Emigrations of the Turkmans, 364. Rise of the Seljukians, 367. Conquest of Asia Minor, 385. Kingdom of Roum, 386. Capture of Jerusalem, 388. Wars of the Crusades, 439. Origin of the Atabeks, 487. Conquest of Egypt, 490. Origin of the Ottomans, vii. 138. Their conquests, 141. Their establishment in Europe, 146. War on the Danube, 150. War with Timour, 170. Battle of Angora, 177. Civil wars of the sons of Bajazet, 192. Reunion of the Ottoman empire, 194. War with Ladislaus, king of Hungary and Poland, 270. Battle of Warna, 274. War with Huniades, 277. With Scanderberg, 280. Siege of Constantinople, 293. Capture of the city, 324.
- Turpin*, archbishop of Rheims, a romance composed in his name, vi. 401, and *note*.
- Tusculum*. See *Battles*.
- Twelve Tables*. See *Laws*.
- Tyana*. See *Sieges*.
- Type* of Constans, reprobated by the Western church, v. 251.

*Tyrant*, original meaning of the term, i. 343. *note*; vi. 73, *note*.

*Tyrants*, Thirty Roman, in the time of Galienus, i. 343.

*Tyre*. See *Councils and Sieges*.

*Tzakonia*, the modern corrupt form of Laconia, vi. 190, *note*.

*Tzetzes*, John, author of the fable respecting Belisarius, iv. 542, *note*.

## U.

*Ubii* of Cologne, commanded by other tribes to destroy the walls of their towns, i. 279, *note*.

*Ugri*, a Fennic tribe, in the Northern regions of Asia and Europe, vi. 265.

*Ukraine*, possessed by the Goths, i. 311.

*Uldin*, king of the Huus, opposes and kills Gainas, iii. 499. Is driven over the Danube, 512.

*Uphilas*, apostle of the Goths, translated the scriptures for them, iv. 131, and *note*. His embassies to Valens, 132. Taught Arianism, 136. His labours facilitated by the use of the scriptures in the Gothic tongue, 137.

*Uphilas*, lieutenant of the general Constantius, his merit and services, iii. 463.

*Ulpian*, president of the council of state, under Alexander Severus, i. 191. Beneficent effects of his advice, 194. Murdered by the prætorians, 196. His treatise on the office of proconsul, ii. 210, *note*. The *lex regia* ascribed to him, v. 19. Supposed to have been the author of the wise laws of Caracalla, 20. His works made oracles of law by Theodosius II., 32.

*Ulpian*. See *Crinitus*.

*Umbrians*, an ancient people, occupied part of the present Tuscany, i. 26. Their town Eugubium, v. 5, *note*. Their dialect, 6, *note*.

*Unitarians*, a name given to Mahometans, v. 470.

*Universal History*, argument of its authors for the truth of Christianity, v. 137, *note*: 444, *note*. Character of their history of Mahomet and the caliphs, 534, *note*.

*Universities* of Europe assisted the revival of learning, vii. 243, and *note*.

*Upsal*, its temple the ancient seat of Scandinavian religion and empire, i. 285, *note*. Destroyed by Ingo, 304, *note*.

*Uraias*, refuses the Gothic crown in Italy, iv. 502. His death, 503.

*Urban II.*, pope, adopted the plans of Gregory VII., for a crusade in the East, vi. 399, and *note*. Summoned the council of Placentia, 400, and *note*. Of Clermont, 401, and *note*. His oration, 403, and *note*. Declined to lead the crusaders, 404. Said to have been guided by the advice of Bohemond, 423, 438, *note*. Died before he heard the result, 460. His share in executing the design of the popes, 511, *note*.

*Urban IV.*, embraced the cause of Baldwin, and urged a general crusade in his favour, vii. 65.

*Urban V.*, is visited at Rome by the emperors of the East and the West; receives a profession of Catholic faith from the former, and endeavours vainly to urge the latter to a crusade against the Turks, vii. 211. Returns to Avignon and dies, 421.

*Urban VI.*, his election a prelude to the great schism, vii. 422. Puts six cardinals to the rack, and institutes a crusade against his adversaries, 424, and *note*. Driven from the Vatican by popular tumults, 425.

*Ursacius*, an Illyrian bishop, introduces Arianism at the council of Rimini, ii. 415. His alleged recantation, 433, *note*.

*Ursacius*, master of the offices to Valentinian offends the Allemanni, iii. 93.

*Ursel* of Bahol, (Urselius or Russelius), commands a body of Norman mercenaries in the East, vi. 374, and *note*.

*Ursicinus*, betrays Sylvanus, ii. 307. Punished for the misconduct of Sabinian, 321.

*Ursini*, a Roman family, rivals of the Colonna, vii. 389.

*Ursinus*, (or Ursicinus), his contest with Damasus for the bishopric of Rome, iii. 91, and *note*.

*Ursula*, legend of her emigration, with her attendant virgins iii. 215, *note*.

*Ursulus*, treasurer of the empire, condemned by the tribunal of Chalcedon, ii. 494. His confiscated wealth restored to his family by Julian, *ib*.

*Usher*, archbishop, his account of the emigration from Britain, iii. 215, *note*. His date of the creation, iv. 358, *note*.

*Usury*. See *Interest*.

*Utus*, a river of Thrace, on which Attila defeated the army of the East, iii. 559.

*Uzbecks*, their primitive manners much altered, iii. 141, *note*. Established in Trausoxiana, vii. 161, *note*. Their name given to the Jetses, 162, *note*.

*Uzi*, a Moldavian tribe, vi. 374, and *note*.

## V.

*Vabalathus*, son of Olenathus and Zenobia, i. 374, *note*.

*Valomair*, king of the Allemanni, seized by Julian, ii. 475. Commands an army under Valens, against the Persians, ii. 121.

*Valarsaces*, first of the Armenian Arsacides, i. 439, *note*. Appointed by his brother the Parthian monarch, ii. 523, *note*.

*Valdrala*, wife of Lothair II., grandmother of Hugo, king of Italy, vi. 209.

*Valens*, one of the Thirty Tyrants, i. 343. Kills Calpurnius Piso, 344.

*Valens*, appointed Caesar by Licinius, i. 510. Deposed and killed, 511.

*Valens*, appointed emperor of the East by

- his brother Valentinian, iii. 68. Dismayed by the revolt of Procopius, 73. His anxiety for his personal safety, 78. Reduced the taxes of the East, 82. Instructed by Eudoxius in the Arian creed, 85. Accused of having persecuted the Catholics, 86. Endowed a hospital, founded by Basil at Casarea, 87. Contest with the monks of Egypt, 88. Established Sauromaces on the throne of Armenia and Iberia, 121. Para, son of Arsaces Tiranus, treacherously murdered by his order, 124. His residence at Antioch, 165. The Visigoths implored his protection, 166. Leave given by him for their passage of the Danube, 168. War with them, 177. Defeated and slain at Hadrianople, 186. Funeral oration of Libanius, 187.
- Valens*, bishop of Mursa, co-operates with Ursacius in the council of Rimini, ii. 415. Comforts the emperor Valens, during the battle against Magnentius, 420. His alleged recantation of Arianism, 433, *note*.
- Valentia*, a new British province, iii. 112.
- Valentia*, a city of Spain, taken by the Goths, iii. 465; by the Saracens, vi. 98.
- Valentia*, supports the sons of Constantine III., v. 291.
- Valentine* introduced his heresy into the West, v. 203, *note*. Belonged to the Egyptian school, 205.
- Valentinian I.*, elected emperor, iii. 65. Divides the empire with his brother Valens, 68. Punishes the crime of magic, 75. His cruelty, 78. His laws and government, 80. Establishes public schools and *Defensors* of cities, 82. Maintains religious toleration, 83. His edict to restrain the avarice of the clergy, 88. His German war, 93. He passes the Rhine, and defeats the Allemanni, 96. Fortifies the banks of the river, 98. War with the Quadi and Sarmatians, 130. His angry interview with their envoys, 133. His death, 134.
- Valentinian II.* associated in the empire with his brother Gratian, iii. 135. The Western empire divided between him and Maximus, 218. His impatience under the dictation of Ambrose, and edict of toleration, 240. His flight to Thessalonica, 243. Restored by Theodosius, 260. On the death of his mother adopts the Nicene faith, 261. Murdered by Arbogastes, 263.
- Valentinian III.* succeeds his father Honorius on the throne of the West, iii. 526. His long minority intrusted to the guardian care of his mother Placidia, 527. His flight from Ravenna on the approach of Attila, iv. 31. Influence of pope Leo over him, 32, *note*. Treaty of peace with Attila, 33. Death of his mother, 37, *note*. Murders Ætius, 38. Ravishes the wife of Maximus, 39. Is assassinated by him, 40.
- Valentinians*, a Gnostic sect, ii. 17. Their complex system, v. 205, *note*.
- Valeria*, daughter of Diocletian, marries Galerius, i. 426, and *note*. Persecuted by Maximin, 506. Put to death by Licinius, 507. Said to have been a convert to Christianity, ii. 142.
- Valeria*, a province between the Drave and Danube, i. 488, *note*. The government of it given to Marcellinus, iii. 130.
- Valerian*, appointed censor by Decius, i. 314. Elected emperor, 320. Takes his son Gallienus for his associate, *ib*. War with Persia, 337. He is defeated and made prisoner, 338. Dies in captivity, 341. Inconsistency of his conduct towards the Christians, ii. 140.
- Valerius*, a name taken by Diocletian, i. 421, *note*.
- Valet*, at first a designation of a noble youth, vi. 545, *note*.
- Valla*, Laurentius, his opinion on the Latin of the Pandects, v. 38, *note*. Disproved the donation of Constantine, 304, and *note*. Supposed to have used clandestinely the version of Homer by Leo Pilatus, vii. 248.
- Valle*, Pietro della, his description of Assyria, iii. 27, *note*.
- Vanals*, a Gothic tribe, i. 307. Often confounded with the Celtic Venedi and the Slavonic Wenden, 308, *note*. A colony of them said to have been planted in Britain by Probus, 403. Formed a part of the army of Radagaisus, iii. 365. Left their confederates and were defeated by the Franks, 373. Their passage into Gaul, *ib*. Into Spain, 467. Conquered by the Visigoths, 472. Maintain themselves in Galicia, 530. Overcome the Suevi, 531. On the invitation of Boniface land in Africa, 532. Their progress, 541. Surprise Carthage, 542. Genseric establishes his kingdom, 543. Their naval power, iv. 42. Rome plundered by them, 47. Their piracies, 71. Adopt the Arian form of Christianity, 137. Persecute the Catholics, 138. Usurpation of Gelimer, 140. War of the Eastern empire against him, 370. Success of Belisarius, 380. End of their race, 387.
- Varagr*, pirates of the Baltic, ought not to be confounded with Varangians, vi. 276, *note*.
- Varanes*, a worthless general of Honorius, iii. 393.
- Varanes*, or Bahram, king of Persia, his embassy to Carus, i. 411.
- Varanes*, or Bahram, son of Jezdegerd, his war with Theodosius II., iii. 519.
- Varanes*, the Persian general. See *Bahram*.
- Varangians*, the Byzantine body-guard, vi. 202, 206, 277. Said to be English, *ib*. Probable derivation of the name, 278,

- note.* Employed by Alexius Comnenus against Robert Guiscard, 328. Said to be English and Danes, *ib.*, 329, *note.* Defeated by the Normans, 331. Surprised by Bohemond at Castoria, 333. Incorrect information of the Byzantines respecting them, 473, *note.* Assist in the defence of Constantinople, 554, and *note.*
- Varchonites.* See *Ogors.*
- Varini.* See *Warini.*
- Varna, or Warna.* See *Battles.*
- Varro, his computation of the era of Rome,* i. 246, *note.*
- Varronian, count, father of the emperor Jovian,* iii. 44.
- Varronian, infant son of Jovian, consul with his father,* iii. 63. His subsequent fate, 64.
- Varus, Alfenus, a lawyer, who cheated the Mantnans in measuring the lands reserved for them,* iii. 474, *note.*
- Varus, slaughtered, with three legions, by the Germans, i. 3, and note.*
- Vataces, John Ducas, succeeds Theodore Lascaris, vii. 23.* Extends his dominions to the Adriatic Gulf, 31. His prosperous reign, 49.
- Vatican Library, formed by pope Nicholas V., vii. 256.*
- Vaucluse, its grotto and fountain celebrated by Petrarch, vii. 392, and note.*
- Vayvods, hereditary chiefs of the Hungarians, vi. 264.*
- Vegetius, his account of the standard of height for Roman soldiers, ii. 220, note.* Describes the relaxation of discipline in the Roman army, iii. 271. Explains the meaning of the *drungus*, vi. 203, *note.* And of the *cattus*, 440, *note.*
- Veii.* See *Sieges.*
- Velleda, her influence in the Batavian war, i. 289.*
- Venaisin county, the papal share of the spoil obtained by the crusade against the Albigenes, vii. 350, note.* The *Waterland* of the Rhone, *ib.*
- Venedi, a Celtic tribe, often confounded with Vandals and Wenden, i. 308, note.* Join the Goths in their invasion of the Ukraine, 309. Conquered by Hermanric, iii. 128. Were the *Avainach, or Waterlanders,* of the Vistula, iv. 388, *note.* Wineta their sea-port at the mouth of the Oder, vi. 398, *note.*
- Veneti, or Venetians, early settlers on the banks of the Po, i. 26.* Not from Gaul, but from Illyricum, *ib., note.* Were *Avainach, or Waterlanders* of the Po, Adige, and Brenta, iv. 28, *note.* Origin of their republic, 29, and *note.* The islands of Grado and Malamocco receive many fugitives, v. 104, and *note.* In its infant state acknowledged the supremacy of the exarch of Ravenna, 117. Its fleet unites with that of the emperor Alexius against Robert Guiscard, vi. 338. Progress of its independence, commerce, and power, vi. 539. Alliance with the French nobles for the fourth crusade, 540. Capture of Zara, 544. Of Constantinople, 555, 564. Territories acquired by this enterprise, vii. 5, *note*; 6, and *note.* Retained a factory in Constantinople after the return of the Greek emperor, vii. 61. Commercial rivalry with Genoa, 110. Naval battle in the Bosphorus, 113. Splendid reception of the emperor John Palæologus, 231. Joined a league against the Turks, 269. Long contests with them in the Morea, 337, *note.*
- Venus, the Bald, origin of a temple to her at Aquileia, i. 234, note.* Character of her temples in Phœnicia, ii. 458. The Celestial, her temple at Carthage converted into a church, iii. 285.
- Venusia, burial-place of the Normans, and hirth-place of Horace, vi. 340, and note.*
- Veratius amuses himself by insulting inoffensive passengers and paying the fine, v. 77.*
- Verina, widow of the emperor Leo I., afflicts the East by her turbulence, iv. 246.*
- Verona, residence of Theodoric, iv. 269, and note.* See *Battles and Sieges.*
- Veronica, a pretended impression of the face of Christ, v. 364.*
- Ferres, his inadequate punishment and subsequent fate, v. 83, and note.*
- Versus Politici, or city verses, opinion of Leo Allatius on them, vi. 232, and note.*
- Vertæ, a people employed by Sapor in the siege of Amida, ii. 318.*
- Vertot, Abhê de, his account of Othman's attack on Rhodes, vii. 142, note.* Character of his history, 300, *note.*
- Verus, Ælius, and the Younger, adopted by Hadriau; their deaths, i. 101.*
- Vespasian, associates Titus with him on the throne, i. 98.* His origin, 99, and *note.* His parsimony, iii. 56, and *note.*
- Vespasiana, a province said to have been formed in Britain, i. 6, note.*
- Vestal virgins, the institution supported with difficulty in ancient Rome, ii. 45.* Their number and duties, iii. 273.
- Veterans, Roman, their reward, ii. 220.* Liability of their sons to serve, 148, *note*; 220, *note.*
- Vetranio revolts at the instigation of the princess Constantina, ii. 281.* Holds a conference with Constantius at Sardica, 283. Abdicates and retires to Prusa, 284.
- Vicars, or vice-prefects, appointed to some Roman provinces, ii. 210.*
- Vicennialia, the twentieth year of his reign, celebrated by Diocletian at Rome, i. 450, and notes.* By Constantine, ii. 252.
- Victor, master-general of the infantry in Julian's army, iii. 16.* Wounded at Ctesiphon, 30. Collects the remains of the

- court of Constantius, after Julian's death, 44. Master-general of the cavalry to Valens, 128. Urges him to be cautious in resisting the Visigoths, 184. Escapes at Hadrianople, 187.
- Victoria*, Mother of the Camps, her influence in Gaul, 370.
- Victorinus*, a son of Victoria, one of the Thirty Tyrants, i. 343. Slain at Cologne, 369.
- Victory*, statue and altar of. See *Senate*.
- Vigilantia*, or Biglenizia, mother of Justinian, iv. 285, *note*. Her objections to his marriage with Theodora, 296.
- Vigilantius*, a Presbyter, the protestant of his age; his controversy with Jerome, iii. 299, and *note*.
- Vigilantius*, a worthless general of Honorius, iii. 393.
- Vigilius*, interpreter of the Greek embassy to Attila, iii. 569. Provokes the Huns by his boasting, 570. Proposes to assassinate Attila, iii. 578. Confesses the crime, and is dismissed, 579.
- Vigilius*, pope, obtains his throne by a large bribe, iv. 418. Urges Justinian to reconquer Italy, 519. Detained a prisoner at Constantinople, is compelled to condemn the "Three Chapters," v. 248.
- Villains*, peasants, or servants, attached to the land, in Gaul, iv. 196. In Britain, 227. In the kingdom of Jerusalem, vi. 470.
- Villehardouin*, Jeffrey of, marshal of Champagne, attended and made a narrative of, the fourth crusade, vi. 537, and *notes*. Called the Varangians, English, and Danes, 554. Appointed marshal of Romania, and received a lordship in Thrace, vii. 8. Conducted the retreat of the Latin army, after the capture of Baldwin, 16. His fief of Messinople, 18, *note*.
- Villehardouin*, Jeffrey of, the younger, nephew of the above, confounded with his uncle, vii. 9, *note*. Obtains the principality of Achaia and the Morea, 19, *note*. Is made prisoner by Michael Palæologus, 32.
- Vindobona*, now Vienna, Julian's embarkation on the Danube, ii. 480. Formerly less important than its neighbour Carnuntum, iii. 244, *note*.
- Vindonissa*, its antiquity and successive changes, iv. 163, and *note*.
- Vine*, history of its cultivation, i. 69. Introduced by Probus in Pannonia, 407. Design of Aurelian to plant it in Etruria, iii. 418, *note*.
- Virgil*, his fourth Eclogue paraphrased by Constantine into a prediction of Christianity, ii. 360, and *note*. Described in his ninth Eclogue the usurpation of his farm at Mantua, and his personal danger, iii. 471, and *note*. Mentioned silk (or cotton) in his second Georgic, iv. 312, and *note*. Described the Mauritanian shepherds, 369, *note*.
- Virtha*. See *Tecrit*.
- Visandus*, his courageous defence of the Gothic standard, iv. 409.
- Visigoths*. See *Goths*.
- Vitalian*, pope, appoints Hadrian, and then Theodore, to the see of Canterbury, v. 253, *note*.
- Vitalian*, his rebellion against Anastasius, the first religious war, v. 240. Is treacherously assassinated at a royal banquet, iv. 287.
- Vitalianus*, Maximin's prætorian prefect, killed, i. 226.
- Vitææ*. See *Satrapæ*.
- Vitellius*, his gluttony, i. 106, *note*.
- Viterbo*, the frequent residence of the popes, vii. 378. See *Sieges*.
- Vitiges*, Gothic king of Italy, iv. 406. Besieges Rome, 408. Repulsed by Belisarius, 415. Abandons the siege, 421. Besieges Rimini, 422. Retires to Ravenna, 423. Is besieged by Belisarius, 428. Surrenders, 430. Receives the rank of patrician at Constantinople, with lands in Asia, 431. His embassy while king of Italy, to engage Nushirvan in war against Justinian, 470.
- Vitruvius* describes the loftiness of the houses in Rome, iii. 422, and *note*.
- Vivarium*, an angle in the wall of Rome, enclosed for wild beasts, iv. 414.
- Vizir*, origin and meaning of the term, v. 485, and *note*. The office instituted among the Turks by Orchan, vii. 140. Held but for a short period by the same individual, 202, *note*.
- Voconian law*. See *Inheritance*.
- Vogul*, reduced to the same name as Ugor, vi. 265, *note*.
- Volga*. See *Volga*.
- Volocean marshes*. See *Pelso*.
- Voltaire* ascribes the fame of Constantine's Labarum to his success, ii. 355, *note*. His account of the preparations for the siege of Turin, iv. 240, *note*. His departure from the truth of history in his tragedy of *Mahomet*, vi. 501, *note*. His comparison of Mahomet in his old age, 512, *note*. His tragedy of *Tancrède*, v. 157, *note*. His ignorance of the country of Jaroslaus, 211, *note*.
- Volunteers*, Thracian peasants, who assisted in recovering Constantinople, vii. 33.
- Volsianus*, son of Gallus, killed, i. 319.
- Vopiscus* Flavius, a writer of the Augustan History, i. xxxiv. The principal authority for the interregnum after the death of Aurelian, 387.
- Fortigern*, the British prince, iv. 212.
- Fortimer*, his victories and tomb, iv. 220.
- Fouti*, fifth emperor of the Chinese dynasty of the Han, iii. 155.
- Vulture* augury of Romulus, iv. 41, and *note*.

## W.

*Wagons.* See *Posts.*

*Wahab*, Abd el, founder of the Wahabys, vi. 2, *note.*

*Wakidi*, Al, his History of the conquest of Syria, vi. 21, *note.*

*Waladimir*, said to have sent the Varangians to Constantinople, vi. 277.

*Walamir*, the friend of Attila, iii. 555. Uncle of Theodoric the Ostrogoth, iv. 244. Falls in battle, 245. His subjects called Walamirs, submit to Theodoric, 247. Are multiplied by other Gothic swarms, 251.

*Wales*, retreat of the Britons to its mountain, i. 48, *note*; iv. 219. The Celtic tongue preserved there, 228. See *Bards.*

*Walid*, caliph, permits Muza to invade Spain, vi. 89. Reinstates Tarik in his command, 97, *note.* Recalls Muza, 100. His death, 101. Progress of the Saracen arms during his caliphate, 119.

*Wallachians*, their Roman descent, i. 363, *note.* Numbered among the Slavonian tribes, vi. 258.

*Wallia*, king of the Visigoths, iii. 470. Restores Spain to Honorius, 472. Settles in Aquitain, 473. His death, iv. 5.

*Walls.* See *Chersonesus Thracian*, *China*, *Picts*, *Probus*, *Rome*, and *Sesostris.*

*Wallus*, a British landowner under the Saxons, iv. 227, *note.*

*Walter de Pexejo*, leader among the first crusaders, dies in Bulgaria, vi. 414, *note.*

*Walter the Pennyless*, his nephew, takes the command; his adventures and arrival in Asia, vi. 414, *note.* His followers cut to pieces by Kildsch Arslan, 417, and *note.*

*War*, no limitation to its rights, iv. 425, *note.* Numbers make it lawful and honourable, v. 450.

*Waradin.* See *Sieges.*

*Warburton*, his *Divine Legation of Moses*, ii. 26, *note.* His attack on Synesius, 381, *note.* His literary character, 534, *note.* Believed that a supernatural interposition prevented the rebuilding of the Temple, 539, *note.*

*Warini*, or Varini, a Thuringian tribe; their code, iv. 225, *note.* Their probable connection with the Varangians, vi. 278, *note.*

*Warna*, or Varna. See *Battles.*

*Watson*, Dr., his *Chemical Essays*, vi. 124, *note.* Allows the original merit of the Arabians, 149, *note.*

*Wenden*, or Wends, a Slavonian tribe, iv. 388, *note*; 445, *note.* Remains of them in the woods of Lunenburg, vii. 93, *note.* See *Vandals* and *Venedi.*

*Werdan*, a general of Heraclius, defeated at Aiznadin, vi. 28, and *note.*

*Wheat*, its price stated by Julian, iii. 6, *note.* Given to the Goths in Spain, on

their restitution of Placidia, 471. See *Corn.*

*Whitaker*, his derivation of the name of Ireland in his *Genuine History of Britons*, i. 5, *note.* His *History of Manchester*, iii. 100, *note*; iv. 212, *note.*

*White's* Bampton Lectures, vi. 130, *note.*

*White Huns.* See *Huns.*

*Wighard*, archbishop of Canterbury, dies at Rome, v. 253, *note.*

*Wilfrid*, the apostle of Sussex, his benevolence, iv. 227. Attends the first Lateran Council, v. 253, *note.*

*William I.*, king of Sicily, the Bad, vi. 352.

*William II.*, the Good, vi. 353.

*William II.*, duke of Normandy (Conqueror of England) erroneously said to be the father of Tancred de Hauteville; the time of his birth, vi. 313, *note.*

*William of the Iron Arm*, count of Apulia, vi. 308.

*Winchester*, the seat of a Roman Gynæceum, or manufactory, ii. 227, *note.* Bishop of, see *Peter.*

*Windmills*, said to have been brought into Europe from the East, probably invented in the Netherlands, vii. 36, *note.*

*Wine*, temperate use of it by Augustus, iii. 418, *note.* Supplied on liberal terms to the people of Rome, 419. Interdicted by Mahomet, v. 479.

*Wineta.* See *Venedi.*

*Wisdom*, the Book of. See *Solomon.*

*Wisemar*, king of the Vandals, or of the Goths, slain in battle, ii. 264.

*Witchcraft*, the opinions of lawyers respecting it, iii. 75, *note.* The belief in it ridiculed by the Lombard lawgiver, Rotharis, v. 126. See *Magic.*

*Witheric*, infant son of Withimer, saved by Alatheus and Saphrax, iii. 164.

*Withicab*, son of Vadomair, murdered, iii. 95.

*Withimer*, successor of Hermanric, defeated and slain, iii. 164.

*Witiza*, king of Gothic Spain, deposed by Roderic, iv. 88. Fate of his family, 102.

*Wttikind*, abbot of Corvey, relates that the Saxons passed from Britain into Germany, iii. 102, *note*; iv. 226, *note.* Voigtign's invitation to them, 213, *note.*

*Wolga*, or Volga, anciently the Rha; supposed to be named from the Bulgarians, iv. 445, *note.* The plain of Kipzak on its banks, vii. 129, *note.*

*Wolodomir*, great duke of Russia, marries Anne, daughter of Romanus, II., v. 326; vi. 210. His conversion to Christianity, and his nuptials celebrated in the city of Cherson, 291.

*Women*, admitted to sovereign power, but can fill no inferior office, i. 190. The gates of Mahomet's paradise open to them, v. 483. See *Females.*

*World*, the different assigned dates of its creation, ii. 30, *note.* See *Eras.*



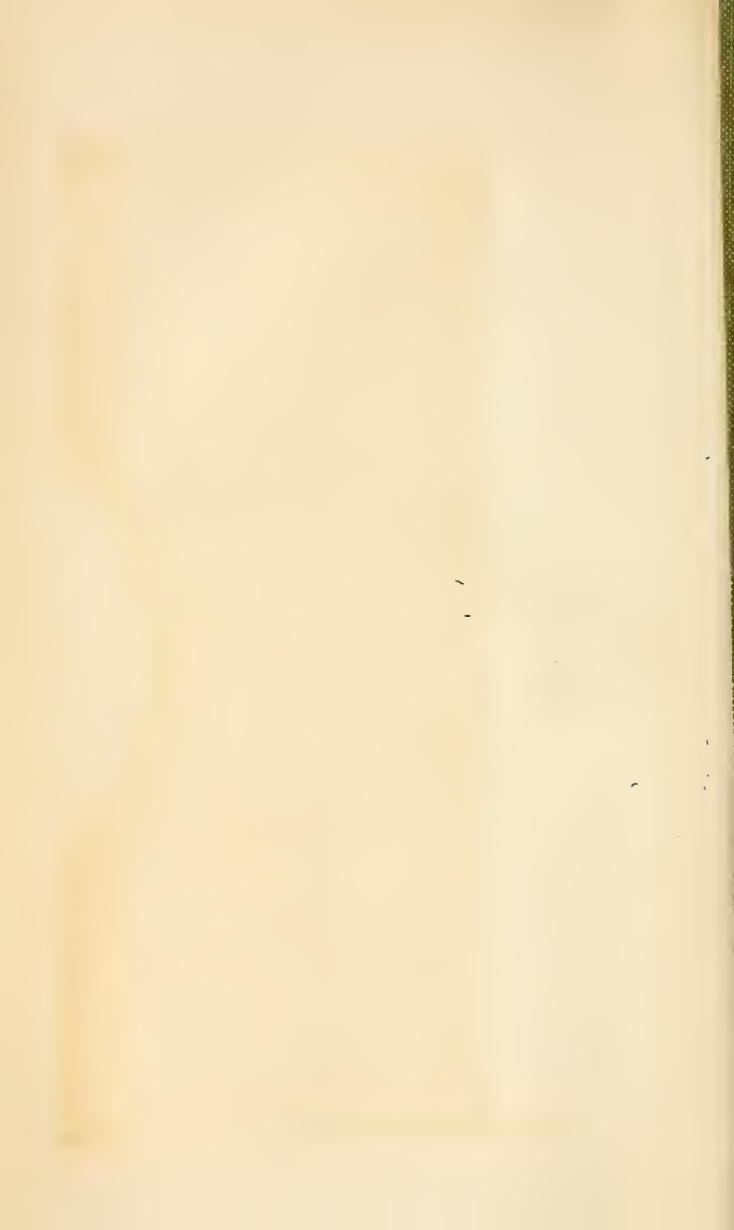
- Worship*, public, the only solid foundation of religious sentiments, iii. 296.
- Wotton*, his reputation unworthily depreciated, vi. 149, *note*.
- X.
- Xenaias*, or Philoxenus, bishop of Hierapolis in Syria, murdered by the Melchites, v. 264, and *note*.
- Xenodochium*, the new hospital, erected by the Knights of St. John at Jerusalem, vi. 464, *note*.
- Xenophon*, called the Chaboras, the Araxes, i. 447. (See Reply to the Athenæum, p. 10.) His memory sometimes failed him, iii. 17, *note*. Description of Mesopotamia, 18. His *Cyropædia* and *Anabasis* compared, 50, *note*.
- Xeres*, or Guadalete. See *Battles*.
- Xerxes*, his bridge of boats over the Hellespont, ii. 181. Crossed the Euphrates at Thapsacus, v. 524, *note*.
- Xiphilin*, patriarch of Constantinople, deceived by the empress Eudocia, v. 336.
- Y.
- Yamaiah*, an Arabian city and province, vi. 2, and *note*.
- Yathreb*, or Jatrippa, the ancient name of Medina, v. 442, *note*.
- Yelutchousay*, a virtuous mandarin, iii. 560, *note*.
- Yemen*, or Arabia Felix, conquered by Nushirvan, v. 133. See *Arabia*.
- Yermuk*, or Hieromax. See *Battles*.
- Yezd*, its manufactures, vii. 167, *note*.
- Yezdegerd III.*, placed on the throne of Persia instead of Arzema, vi. 10. War with the Saracens, 11. Conquered, 16. His flight, 18. Death, 19. Fate of his family, 20.
- Yezid I.*, succeeds his father Moawiyah, as caliph, v. 527. Spares the family of Ali, 530.
- Yezid II.*, ninth caliph of the race of the Omniades, ordered all images in Christian churches to be destroyed, v. 365, *note*.
- Yezid*, son of the caliph Walid, and of the daughter of Phirouz, vi. 20, *note*.
- Yezid*, a colleague of Amrou in the Syrian wars, vi. 47.
- Yolande*, sister of the counts of Flanders, succeeds as empress of Constantinople, and conveys the crown to her husband Peter of Courtenay, vii. 21.
- Yonkina*, defends Antioch against the Saracens, vi. 47. A proselyte to their religion, 48.
- Yuen*, dynasty of, descendants of Zingis, expelled by the Chinese, vii. 134.
- Z.
- Zabdas*, a general of Zenobia, conquered Egypt, i. 375.
- Zabdicene*, one of the five provinces ceded by Persia, i. 448, *note*.
- Zabergan*, the Bulgarian, repulsed by Belisarius, iv. 537.
- Zachary*, pope, deposes Childeric, the last of the Carolingians, and creates Pepin king of France, v. 387.
- Zaleucus*, lawgiver of the Locrians, v. 8. and *note*.
- Zama*, defeated by Eudes, duke of Aquitaine, vi. 128.
- Zamolxis*, an early Gothic leader, i. 363.
- Zani*, Asiatic mercenaries of Justinian, iv. 486.
- Zano*, brother of Gelimer, represses the revolt of Sardinia, iv. 377. Returns to Africa, 378. Falls in battle, 379.
- Zapharan*, a monastery of Jacobites, tolerated by the Mahometans, near Merdin, v. 265.
- Zara*. See *Sieges*.
- Zathus*, king of Lazica, renews the alliance with the Eastern empire, iv. 484.
- Zebus*. See *Onagri*.
- Zehra*, or Azahra, the palace of Abdalrahman III., near Cordova, vi. 141, 142, *note*.
- Zeid*, a slave of Mahomet, one of his first converts, v. 485. Commands and falls at Muta, 505.
- Zeirides*, African Saracens, attacked by Roger king of Sicily, vi. 344.
- Zemzem*, the holy well of the Caaha, v. 457.
- Zend*, the ancient language of Persia, i. 251, and *note*.
- Zendavesta*, contains the doctrines of Zoroaster, i. 251; vi. 106.
- Zendeacan*, the Gaznevides defeated there by the Turkmans, vi. 366.
- Zenghi*, father of Noureddin, takes Edessa, and is murdered by his Mamalukes, vi. 487, and *note*.
- Zenia* or Zenastan, China so called by the Armenians, i. 440, *note*.
- Zeno*, emperor of the East, his law on the responsibility of governors of provinces, ii. 212, *note*. His reception of the ambassadors, who resigned to him the empire of the West, iv. 99. The annals of his reign imperfect, 213. His accession, 216. Death, 217. His *Henoticon*, v. 236, and *note*.
- Zeno*, of Apamea, father of Polemon, King of Pontus, iv. 482, *note*.
- Zeno*, the orator of Constantinople, tormented by the stratagems of Anthemius, iv. 330.
- Zenobia*, one of the Thirty Tyrants, i. 343. Queen of Palmyra and the East, 371. Her accomplishments and judicious administration, 372. Attacked by Aurelian, 374. Defeated and captured, 377. Attends his triumph, 380. Occupies an elegant villa at Tibur as a Roman matron, 381.
- Ziebel*, chagan of the Chozars, his meeting with Heraclius, v. 188.
- Zimisce*, John, assists the elevation of Nice-

- phorus Phocas, v. 327. Murders him and ascends the throne of the East, 328. His death, 329. Conquests achieved by him in the East, 177. Few of them permanent, 180. Transplants a colony of Paulicians to Thrace, 246. His war with Swatoslaus, 287. Triumph at Constantinople, 289.
- Zingis-khan*, resemblance between him and Attila, iii. 551. Diverted from his design of extirpating the Chinese, 560. His proper name Temugin, vii. 116. Becomes emperor of the Moguls and Tartars, 117. His laws and religion, 118. His conquests, 120. His death, 124. His successors, 133.
- Zizais*, created king of the Sarmatians by Constantius, ii. 312.
- Zobeir*, revolts against Ali and is slain in battle, v. 523. His previous services in Egypt and Africa, vi. 74.
- Zoe*, daughter of Constantine IX., v. 330. Marries Romanus III. Poisons him and marries Michael IV., 331. Is banished by Michael V. and recalled to reign with her sister, 332. Dies as the wife of Constantine Monomachus, 333.
- Zoe*, wife of Leo VI., v. 322. Governs for their son Constantine Porphyrogenitus, 323.
- Zonaras*, the historian, his authority not to be trusted, i. 230, *note*.
- Zopyrus*, imitated by a Persian noble, iii. 333, *note*.
- Zoroaster*, the prophet and philosopher of the Persians, his doctrine, i. 250-7. Born at Ormia or Thebarma, v. 184, and *note*. His religion often confounded with that of the Hindoos, by Mahometans, vi. 106, *note*.
- Zosimus*, his misrepresentation of Constantine's conversion, ii. 339, 363, *note*. Was Count and ex-Advocate of the Treasury, iii. 296, *note*.
- Zoupan*s, lords of Croatia, vi. 259.
- Zubeir*, the third Arab governor of Africa, vi. 80.
- Zürich*, its early history, vii. 354, and *note*.
- Zwinglius* offended both Lutherans and Catholics by his liberality, ii. 33, *note*. His opinion on the Eucharist, vi. 251.









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